



Integrating the Culture and Civilization of the Nusantara:  
Perspectives of the Social Sciences and Humanities

# PROCEEDING

of the International Conference on  
Social Sciences and Humanities

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## Foreword by Editor-in-Chief

This version of e-proceedings contains a compilation of 80 selected papers from the International Conference on Social Science and Humanities 2019 (ICOSSH2019) that was held at Universiti Putra Malaysia, Bintulu Campus, Bintulu, Sarawak, Malaysia, on 8 - 9 October 2019. The conference was organized by the Faculty of Social Science and Management, Universiti Putra Malaysia, Bintulu Campus and it was jointly sponsored by Sarawak's Ministry of Culture, Sports and Youth and other private agencies.

This conference covering the fields of Social Sciences and Humanities to scholars, social scientists and academicians facilitate the mutual understanding of fundamentals, theory and applications within the fields of social sciences and humanities such as sociology, anthropology, education, business, management and psychology. The idea behind the organization of the ICOSSH2019 originated at the start of last year following discussions with social scientists and researchers from Malaysia and Indonesia and Brunei as well as from other parts of the world.

The conference featured 70 oral presentations and 10 poster presentations on state-of-the-art social sciences research themes including sociocultural appropriateness of social artifacts, pertinent educational issues and fundamentals of Nusantara paradigms, dichotomous nature of local-global socio-political lenses, and dynamics of unique ethnic-based explorations within Sarawak tribal & communal cultural treasures. All submitted papers are then peer-reviewed, revised according to the reviewers' comments and ultimately 80 papers were accepted for publication in this proceeding. This version of e-proceedings can be viewed or downloaded via <http://icossh2019.upm.edu.my>. We hope that this proceeding will serve as a valuable reference for researchers and social science scholars all over the world.

As the editor-in-chief, I would like to express my utmost gratitude to the fellow review members for their tireless effort in reviewing the submitted papers for this proceeding. I also would like to say special thanks to all the authors for promptly revising their papers according to the proceeding requirements. Special thanks are extended to the organizer of the ICOSSH2019, especially to the Organizing Chair, Dr. Mohamad Maulana Magiman, and Head of Conference Secretariat, Dr Aryaty Alwie.

Thank you

*MOHAMAD ABRAR SHAHABUDDIN ADAM ASSAM*

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**CABARAN DAN PROSPEK PEMANTAUAN PILIHAN RAYA  
ANTARABANGSA DI MALAYSIA**

***CHALLENGES AND PROSPECTS OF INTERNATIONAL ELECTION  
MONITORING IN MALAYSIA***

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**ABSTRAK**

Kertas kerja ini melihat salah satu komponen pemantauan pilihan raya di Malaysia iaitu peranan pemerhati pilihan raya antarabangsa. Menggunakan sumber sekunder dan temubual intensif dengan aktor-aktor pemantauan pilihan raya di Malaysia dan negara serantau serta bekas pengurusan tertinggi Suruhanjaya Pilihan Raya (SPR), ia cuba menambah korpus mengenai sebuah bidang yang terabai dari kajian pilihan raya di Malaysia iaitu pemantauan pilihan raya. Malaysia disifatkan sebagai antara negara yang "menongkah norma" antarabangsa apabila tidak pernah menjemput pemantau pilihan raya antarabangsa dalam sebarang pilihan raya umum (PRU) yang diadakan. Biarpun ada menjemput pemerhati pilihan raya antarabangsa pada 1990, ia merupakan kali terakhir badan seumpamanya terlibat secara rasmi dalam sesuatu PRU. Kertas kerja ini mendapati desakan terhadap pemantau pilihan raya antarabangsa seringkali dilakukan apabila Malaysia dihadapkan dengan pilihan raya umum atau pilihan raya kecil yang berprofil tinggi. Pengalaman menjemput Commonwealth Observers Group pada 1990 menyebabkan kerajaan Malaysia bersikap kritikal dengan pemantau pilihan raya antarabangsa berikutan laporannya yang agak selektif dan tidak dipandu dengan data yang mencukupi. Ketiadaan akses dalam PRU selepasnya menyebabkan aktor pemantau pilihan raya antarabangsa hanya memainkan peranan pinggir dengan menjalin kerjasama dengan badan pemantau pilihan raya domestik bagi membina kapasiti pemantauan. SPR juga membayangi keperluan pemantauan pilihan raya antarabangsa dengan menjemput "pelawat pilihan raya" atau "pemerhati mesra" bagi memampas ketiadaan pemerhati pilihan raya yang sebenar bermula dari PRU 2013. Perkembangan pasca PRU-14 menyarankan bahawa Malaysia boleh menggunakan peluang untuk menjemput badan pemerhati antarabangsa berprofil rendah yang mempunyai kredibiliti seperti Commonwealth Secretariat, ANFREL atau Carter Centre dalam PRU-15.

*Kata Kunci: Pemantauan Pilihan Raya, Pemantauan Pilihan Raya Antarabangsa, Pemerhati Pilihan Raya Antarabangsa, Pelawat Pilihan Raya, Suruhanjaya Pilihan Raya*

## ABSTRACT

*This paper looks at one of the components of election monitoring in Malaysia, which is the role of international election observers. Using secondary sources and intensive interviews with election monitoring actors in Malaysia and the regional countries, as well as former top management of the Election Commission of Malaysia (EC), this research adds to the corpus of the neglected field of electoral studies in Malaysia, which is election monitoring. Malaysia is regarded as one of the countries that defies "international norm" when it does not invite international observers in any of its general elections (GE) since 1990. This paper finds that the demands for the presence of international election observers in Malaysian elections would typically appear during the high profile general elections and by-elections. Malaysia once invited the Commonwealth Observers Group to observe its 1990 general election and received some unfavourable feedbacks regarding its election conduct. This had led the Malaysian government to be critical towards international election observers due to the lack of data and their selective reports. The lack of access to observe the GEs post-1990 have diminished the role of international elections observers to marginal role through collaborations with domestic election observers in capacity-building exercises. The need for international election observers is further reduced by EC's practice who invited "election visitors" or "friendly observers" to compensate for the absence of professional election observers since GE 2013. The post-GE 14 development suggests that Malaysia can use the opportunity to invite credible low-profile international observers such as the Commonwealth Secretariat, ANFREL or Carter Center in the upcoming GE 15.*

*Keywords: Election Monitoring, International Election Monitoring, International Election Observers, Election Visitors, Election Commission*

## PENDAHULUAN

Artikel ini melihat salah satu bidang yang terabai dalam kajian pilihan raya di Malaysia iaitu pemantauan pilihan raya. Walaupun korpus kajian berkaitan pilihan raya adalah subur, kajian berhubung pemantauan pilihan raya masih terabai. Beberapa kajian hanya menyentuh mengenai pemantauan pilihan raya di Malaysia secara sepintas lalu dan tidak analitikal seperti Hyde (2011), Khoo (2014), Wan Ahmad (2014) dan Muhamad Takiyuddin Ismail (2019). Kajian lebih sistematik mengenai pemantauan pilihan raya di Malaysia telah dimulai oleh Muhamad Takiyuddin & Norazam Mohd Noor (2019) yang mengkaji mengenai peranan pemantauan pilihan raya domestik dengan memberi tumpuan kepada peranan pemerhati ahli akademik.

Artikel ini memberi fokus kepada peranan dan kedudukan pemantauan pilihan raya antarabangsa di Malaysia dari sudut perkembangan, pengoperasian, jalinan transnasional, kekangan dan prospek masa hadapan. Sehingga Pilihan Raya Umum ke-14 (PRU-14) yang berlangsung pada 9 Mei 2018, isu ketelusan perjalanan pilihan raya di Malaysia sentiasa menjadi polemik. Lazimnya pihak pembangkang ketika itu sentiasa mendesak agar jemputan terhadap pemantau antarabangsa dilakukan bagi menjadi "saksi" berhubung ketelusan perjalanan pilihan raya di Malaysia. Malaysia bersama-sama Iran bagaimanapun menongkah "norma antarabangsa" apabila



merupakan antara dua negara yang tidak pernah menjemput pemantau antarabangsa dalam setiap PRU yang diadakan (Hyde, 2011). - Pada 1990, kerajaan Malaysia menjemput pasukan pemerhati antarabangsa iaitu dari *Commonwealth Observer Group* (COG). Bermula dari PRU-13, Suruhanjaya Pilihan Raya (SPR) memperkenalkan konsep pemerhati domestik dan turut menjemput apa yang dipanggil sebagai “pemerhati antarabangsa” sehinggalah ke PRU-14.

## METODOLOGI

Selain dari sumber sekunder bagi perbincangan konseptual, artikel ini menggunakan sumber primer sebagai sumber utama menerusi temubual bersemuka dengan 21 informan yang terdiri dari tiga bekas pengurusan tertinggi SPR, seorang bekas menteri kabinet dan komponen yang terbesar, aktivis dan anggota pemerhati yang terlibat dalam pemerhatian pilihan raya di Malaysia. Turut dilibati sebagai informan ialah dua anggota Badan Pengurusan Pilihan Raya (EMB) Indonesia, aktivis pemerhati dari National Citizens’ Movement for Free Elections (NAMFREL) di Filipina serta anggota pemerhati dari Asian Network for Free Elections (ANFREL) dan Asia Democracy Network (ADN) di Bangkok. Temu bual bersemuka ini dijalankan menerusi kajian lapangan di ketiga-tiga negara berkenaan.

## DAPATAN KAJIAN

Desakan terhadap pemantau pilihan raya antarabangsa sering kali dilakukan apabila Malaysia dihadapkan dengan PRU atau PRK yang berprofil tinggi. Pengalaman menjemput COG pada 1990 menyebabkan kerajaan Malaysia bersikap kritikal dengan pemantau pilihan raya antarabangsa berikutan laporannya yang agak selektif dan tidak dipandu dengan data yang mencukupi. Ketiadaan akses selepasnya menyebabkan aktor pemantau pilihan raya antarabangsa memainkan peranan pinggir dengan menjalin kerjasama dengan badan pemantau pilihan raya domestik bagi membina kapasiti pemantauan. SPR juga membayangi keperluan pemantauan pilihan raya antarabangsa dengan menjemput “pelawat pilihan raya” atau “pemerhati mesra” bagi memampas ketiadaan pemerhati pilihan raya yang sebenar bermula dari PRU 2013. Peralihan kuasa dalam PRU 2018 menyebabkan idea dan prospek penglibatan pemantauan pilihan raya antarabangsa menjadi semakin penting untuk dipertimbangkan. Begitu pun, bagi meminima ketidakpuasan, penglibatan mereka harus dipandu oleh beberapa kriteria dan syarat tertentu.

## PERBINCANGAN

### **Pemantauan Pilihan Raya Antarabangsa: Penyumbang atau Petualang?**

Pemantau pilihan raya didefinisikan sebagai sekumpulan individu yang mempunyai autoriti untuk memerhati sesuatu proses pilihan raya, dan membuat intervensi di dalam proses tersebut sekiranya undang-undang dan prosedur terlibat tidak dihiraukan atau dicabuli (*International Institute for Democracy and Electoral Assistance* (*International IDEA*, 1997, p.9-10). Pemantau antarabangsa merupakan salah satu dari tiga kategori pemantau pilihan raya selain pemantau domestik, dan

penyelia antarabangsa. Ia diklasifikasikan sebagai sekumpulan individu yang tiba di sesebuah negara untuk tempoh yang singkat, melaksana pemantauan pelaksanaan pilihan raya dan mendapat maklum balas daripada rakyat yang terlibat di dalam proses pilihan raya tersebut (Bjornlund, 2004, pp.38-42).

Pemantau pilihan raya antarabangsa boleh terdiri dari dua kategori iaitu pemantau pilihan raya antarabangsa dan pemerhati pilihan raya antarabangsa. Pemantau pilihan raya antarabangsa merupakan sekumpulan individu yang terdiri daripada kumpulan NGO dan organisasi swasta daripada Amerika Syarikat (AS) dan negara-negara Eropah, pendanaan susulan hubungan dua hala sesebuah negara, dan daripada beberapa organisasi pelbagai hala utama. Mereka kebiasaannya menjalankan aktiviti pemantauan dengan mengguna dana dan prosedur pemantauan yang diperolehi daripada badan antarabangsa (Norris, 2017, p.59; Bjornlund, 2004, p.53). Penggunaan secara bersilih ganti istilah "pemantauan" dan "pemerhatian" bergantung pada dua elemen iaitu takat penglibatan dan tempoh masa yang terlibat dalam sesuatu proses. Pemantauan melibatkan aktiviti yang boleh melibatkan pencelahan sederhana bagi menambahbaik. Ia berbentuk jangka panjang dan lebih substantif iaitu antara enam hingga 18 bulan lebih awal (LTO). Pemerhatian pula secara relatifnya lebih berbentuk pasif iaitu hanya merakam dan melaporkan serta lebih memfokuskan hari pilihan raya (STO) (Magbul & Zhvania, 2004, p.84; Lidauer & Gil, 2015, p. 3; Chandanie Watawala, temu bual, 11 Februari, 2019).

Pemantau pilihan raya antarabangsa kebanyakannya berpusat di negara Barat. Antara pemantau pilihan raya antarabangsa yang aktif adalah seperti *Organization for Security and Co-operation in Europe* (OSCE), *Council of Europe* (COE), OAS, *International Republican Institute* (IRI), NDI, PBB, Sekretariat Komanwel, *International Foundation for Electoral System* (IFES), EU dan *Carter Center*. Manakala ANFREL, *Economic Community of West African States* (ECOWAS) dan *South African Development Community* (SADC) merupakan antara pemantau pilihan raya antarabangsa aktif yang berpusat di luar Barat. Kebanyakan negara agak sukar untuk tidak membenarkan kemasukan pemantau pilihan raya antarabangsa berikutan kebergantungan kepada bantuan asing. Pematuhan dan pelaksanaan pilihan raya yang adil dan bersih kini merupakan antara syarat penting dalam pemberian dan penerusan bantuan kewangan seperti dari pertubuhan antarabangsa (Kelley, 2012, p.29).

Kelebihan pemantau antarabangsa adalah dari segi keupayaan mereka untuk memperoleh perhatian yang lebih luas dari pihak berkuasa, mempunyai kebebasan untuk melaporkan salah laku pilihan raya tanpa sebarang kebimbangan, dan berupaya untuk mengemuka metodologi dan perbandingan pengalaman serta pengetahuan dari negara-negara yang telah dipantau terdahulu (Lidauer & Gil, 2015, p.2). Kehadiran mereka juga akan mengurangkan manipulasi terhadap keputusan pilihan raya oleh para pemimpin tempatan dan berupaya mempengaruhi politik di negara-negara demokrasi (Hyde, 2007; Merloe, 2015). Ia turut mampu untuk meningkatkan penyertaan pengundi dan meredakan ketegangan serta mengurangi keganasan semasa kempen pilihan raya. Pemantau yang berprofil tinggi dan mempunyai kredibiliti dalam urusan pemantauan pilihan raya juga berupaya untuk menyediakan pelaporan yang berpengaruh dan mendapat perhatian antarabangsa (McCoy, Garbar & Pastor, 1991) serta meyakinkan pihak pembangkang yang ingin memboikot pilihan raya (Carothers, 1997). Laporan pemantauan juga berupaya memberi kesan terhadap suasana selepas pilihan raya dengan menurunkan kadar bantahan keputusan pilihan raya dan membolehkan kerajaan dibentuk (Hyde &

Marinov, 2014; Teshome-Bahiru, 2008). Hasil yang paling dramatik ialah boleh menjadi pendorong kepada pertukaran rejim di negara-negara pasca Soviet yang pro-Moscow (Fawn, 2006; Cooley, 2015), penggulingan Ferdinand Marcos (tahun 1965 hingga 1986) di Filipina (Goldman & Pascual, 1988) dan kejatuhan Soeharto (tahun 1967 hingga 1998) di Indonesia (Bjornlund, 2004).

Kajian bagaimanapun mendapati pemantau pilihan raya antarabangsa tidak semestinya menjanjikan kesan positif dan berhadapan dengan lebih banyak cabaran. Cabaran khusus dalam hubungan ini ialah faktor kredibiliti dan bias. Golongan ini sering kali gagal memahami konteks tempatan dan mengguna kayu ukur yang subjektif dan penanda aras Barat dalam melakukan pemantauan. Laporan yang disediakan juga sering bergantung pada pemberi maklumat yang adakalanya mempunyai kepentingan dan bias (Anglin, 1998; Hyde, 2011; Kelley, 2012; Guia, 2015). Selain itu, keupayaan kompetensi pemantau juga sering dipersoalkan, apabila para pemantau gagal untuk mengesan penipuan pilihan raya akibat kesilapan strategi pemantauan (Anglin, 1998). Hasil pemantauan yang dijalankan juga masih lagi gagal untuk meningkatkan kualiti pilihan raya untuk tempoh jangka masa panjang kerana ia tertakluk kepada kepelbagaian misi yang dan tahap pemantauan yang dilaksanakan (Hyde & Marinov, 2014). Turut disentuh ialah persoalan kos di mana Flores (2013) mendapati kehadiran pemantau pada sesuatu pelaksanaan pilihan raya mengakibatkan pembiayaan kos yang tinggi kepada negara tuan rumah. Pemantau antarabangsa juga tidak terlepas dari fenomena pemerhati pilihan raya mesra pemerintah atau *zombie* yang meluas berlaku dalam kalangan pemantauan domestic. Hyde (2011) menjelaskan salah satu cara psuedo-demokrat memanipulasi pilihan raya ialah menjemput pemerhati antarabangsa "berkualiti rendah" atau "pemerhati mesra" agar sekurang-kurangnya satu pemerhati dapat memberikan pengesahan terhadap legitimasi perjalanan sesuatu pilihan raya. Malah, menurut Kelley (2012), situasi seperti ini turut berlaku pada beberapa kumpulan pemantau profesional yang adakalanya terpaksa berkompromi mengenai kritikan mereka seperti dalam pilihan raya Afghanistan 2009.

### **Penetapan Konteks: Menu Manipulasi Sistem Pilihan Raya Di Malaysia**

Malaysia telah mengadakan sebanyak 14 PRU sejak 1955. Sepanjang era pemerintahan BN sehingga PRU 2018, BN memperoleh kemenangan majoriti dua pertiga kerusi kecuali pada PRU 2008 dan 2013. Dalam PRU-14, kejutan besar berlaku apabila rejim BN tumbang di tangan Pakatan Harapan. Salah satu sebab mengapa peralihan kuasa tidak diramalkan dengan meluas ialah kerana sistem pilihan raya yang dilihat sentiasa menyebelahi BN. Semenjak penubuhannya, struktur organisasi SPR diletakkan di bawah pentadbiran Jabatan Perdana Menteri (JPM). Keadaan ini menyebabkan organisasi tersebut dilihat tidak benar-benar bebas (Weiss, 2016). Wujudnya juga gesaan agar pelantikan ahli-ahli SPR dibuat menerusi parlimen dan pengubahsuaian prosedur-prosedur pilihan raya (Lim, 2002). Kepimpinan SPR pula dikatakan tidak melaksanakan pilihan raya secara adil dan memberikan layanan yang tidak seimbang kepada parti-parti politik (Case, 1993; Lim, 2002). Teratas dalam hubungan ini ialah manipulasi urusan persempadanan seperti "gerrymandering" dan "malapportionment" bagi tujuan meningkatkan potensi kemenangan kepada BN termasuklah sebelum PRU-14 (Ostwald, 2013; Washida, 2018). Selain itu, wujudnya ketidakseimbangan perbelanjaan pilihan raya di antara calon-calon penyandang dan pembangkang. Perbezaan kekuatan kewangan yang ketara ini membolehkan BN mampu untuk melancarkan manifesto yang terarah

kepada pembangunan. Manakala, pembangkang hanya berupaya untuk memperjuangkan amalan tadbir urus pentadbiran kerajaan yang baik di dalam kempen mereka (Ufen, 2013).

Kawalan menyeluruh parti BN terhadap media cetak dan elektronik arus perdana, membolehkannya memonopoli ruang media melalui penguasaan akhbar-akhbar utama (Levitsky & Way, 2010). Dalam isu kerajaan sementara pula, empat cadangan dikemukakan iaitu menyekat kuasa pentadbiran eksekutif, penggunaan jentera kerajaan, perbelanjaan kerajaan untuk aktiviti politik, dan kesamarataan hak parti-parti bertanding menggunakan ruang media kerajaan semasa berlangsungnya kempen (Muhammad Fathi, 2014). Selain itu, berlakunya berbagai-bagai lagi kelemahan mikro seperti isu dakwat yang tidak kekal, undi pos yang dikeluarkan tidak menyeluruh kepada rakyat Malaysia yang berkecualan (Ufen, 2013) dan daftar pemilih semasa yang diguna pakai oleh SPR adalah tidak lengkap dan tidak terkini (Ong, 2005).

### **Pertama dan Terakhir: Commonwealth Observer Group (1990)**

Sejarah pemantauan pilihan raya di Malaysia bermula semasa PRU 1990 apabila kerajaan Malaysia menjemput *Commonwealth Observer Group* (COG) yang merupakan sebuah kumpulan pemerhati yang dilantik oleh Sekretariat Komanwel. Pada PRU yang sama, sebuah lagi kumpulan pemantau pilihan raya domestik telah turut ditubuhkan iaitu Election Watch (EW) yang diketuai oleh bekas Ketua Hakim Negara, Tun Mohamed Suffian. Election Watch bagaimanapun tidak diberi akreditasi rasmi. Jemputan terhadap COG dipersetujui oleh Mahathir dengan alasan: "*we suspect certain groups are already plotting to smear the image of the country in the next election...*" dan oleh itu "*...it is vital that we get outside people with no interest to witness and observe our election...*" (dipetik daripada Hyde, 2011, p.61). Menurut bekas Timbalan Pengerusi SPR, Wan Ahmad Wan Omar, EW dan juga Majlis Peguam memainkan peranan penting dalam mendesak kehadiran Commonwealth Secretariat (temu bual, 26 Disember 2018). Jika dilihat, COG mengeluarkan kenyataan yang serupa dengan EW berhubung keperluan menugaskan pemerhati pilihan raya iaitu peningkatan rungutan dan aduan mengenai ketelusan pilihan raya sebelum berlangsungnya PRU 1990 (lihat Commonwealth, 1990; Election Watch, 1990).

COG dianggotai oleh 12 ahli yang merupakan tokoh berkredibiliti di negara masing-masing dan dibantu oleh lapan kakitangan sokongan. Umumnya, kesemua mereka tiba antara 5-10 hari sebelum berlangsungnya pilihan raya pada 20-21 Oktober 1990. Jika dilihat, pasukan COG tiba dalam jangka masa yang pendek sebelum berlangsungnya pilihan raya dan lebih berupa pemerhatian jangka pendek. Begitu pun, hal ini tidaklah mencadangkan yang COG menjalankan tugas mereka secara tidak mencukupi. Pasukan tersebut telah mengadakan perjumpaan dengan wakil SPR, pihak Kementerian Dalam Negeri (KDN), Polis, Jabatan Peguam dan mengadakan penilaian awal di beberapa negeri. Menurut Pengerusi Jawatankuasa Reformasi Pilihan Raya (ERC). Abdul Rashid Abdul Rahman yang ketika itu merupakan Setiausaha SPR: "Nak terkencing saya dibuatnya [apabila COG datang]. *They are very thorough*. Dia betul-betul beritahu apa kelemahan [sistem pilihan raya] kita" (temu bual, 14 Januari, 2019). Pada hari pengundian, pasukan COG dipecahkan pada lima kumpulan yang akan menyelia lima zon iaitu Kuala Lumpur, Bahagian selatan, Pulau Pinang dan Utara, Kota Bharu dan Timur serta Sabah dan Sarawak. Mereka juga menegaskan yang mereka menyilang rujuk semua maklumat bagi memastikan sebarang maklumat yang disampaikan mempunyai merit. Menurut COG:



*"We were always conscious of the need for us to be seen by the people of Malaysia as independent (Commonwealth, 1990, p.3).*

Umumnya, laporan COG memberi pujian dan kredit tentang perjalanan PRU 1990 dari aspek kelayakan dan kepakaran pengerusi dan ahli SPR, profesionalisme kakitangan SPR, proses penamaan calon dan kempen, kemudahan pusat pengundian ketelusan kertas undi dan proses pengiraan. Walaupun menyedari banyak kewujudan akta kawalan, namun COG menegaskan yang rakyat Malaysia menerimanya atas keperluan untuk mengawal ketegangan kaum (Commonwealth, 1990, pp. 9, 11-12, 18, 20-21). Begitu pun, COG tetap memberikan beberapa kritikan seperti akuantabiliti SPR terhadap pemerintah dan bukannya Parlimen, tempoh kempen yang pendek dan juga kelemahan pendaftaran pengundi, senarai pemilih yang hilang dan tidak dikemaskini serta laporan tentang pengundi hantu yang dibangkitkan parti seperti PAS dan liputan media yang tidak seimbang dari segi dari aspek liputan yang bias dan penolakan iklan politik pihak pembangkang. Namun COG mengakui yang mereka sukar untuk membuat penelitian lebih mendalam terhadap masalah liputan media kerana keterbatasan memahami sumber bahasa lain selain akhbar berbahasa Inggeris seperti *The Star* dan *New Straits Times* (Commonwealth, 1990, pp. 13-15).

Dalam respon kerajaan Malaysia terhadap laporan tersebut, ia menyifatkan laporan tersebut "adil dan objektif" dan sebagai testimoni yang COG telah memberikan "pujian yang tinggi" (JPM, 1990, p.1). Bagaimanapun kerajaan tetap menyifatkan wujudnya "kritikan tidak tepat" dan telah mempertahankan pemerhatian kritikal COG. Pertama, kerajaan mempertahankan kritikan tentang bias media memandangkan metodologi COG yang hanya bergantung pada akhbar berbahasa Inggeris. Kecenderungan ini telah menjadikan COG melupakan akhbar yang dimiliki atau pro kepada-pembangkang seperti *Harakah*, *Watan*, *Rocket* dan akhbar berbahasa Cina dan Tamil (JPM, 1990, pp.7-8). Berhubung tempoh berkempen yang singkat, kerajaan menyifatkan COG harus memahami suasana politik Malaysia yang berbilang kaum dan agama dan tempoh ini sebenarnya telah dipersetujui oleh semua parti sebelum berlangsungnya PRU tersebut. Kerajaan menyifatkan lagi yang secara teknikalnya, kempen parti politik telah lama berlangsung sebelum itu. Malah, dalam kes pemberian permit kempen, pihak polis pernah tidak meluluskan permit kepada parti pemerintah sendiri. Berhubung kelemahan daftar pengundi, kerajaan menyifatkan yang kelemahan tersebut timbul kerana kelemahan manusia dan menyifatkan ia tidak semestinya hanya akan memberi kelebihan pada parti pemerintah. Laporan JPM tersebut turut mengkritik COG yang tidak melaporkan salah laku yang dilakukan pembangkang seperti mengheret pihak istana ke dalam politik dan tindakan parti seperti PAS yang menghalang pengundi keluar di Marang.

Dalam analisis menyeluruh, sebahagian besar respon kerajaan Malaysia ketika itu boleh dianggap mempunyai merit dan sejajar dengan kelemahan-kelemahan yang dipunyai oleh badan pemerhati antarabangsa seperti yang telah dijelaskan sebelum ini. Pertama, COG hadir dalam waktu yang pendek dan biarpun mereka dilaporkan bekerja dengan bersungguh-sungguh, ia tidak mencukupi untuk COG memahami latar, budaya dan nilai politik Malaysia dan juga berhadapan dengan masalah bahasa. Kedua, pemerhati antarabangsa seringkali menggantung maklumat yang terhad bergantung pada informan yang mereka temui. Menurut Abdul Rashid: "Masalahnya [COG] pergi jumpa *opposition parties* dulu. DAP yang *grill* dia dulu. Jadi [ini yang mewujudkan persepsi bahawa COG] bekerja dengan *opposition parties*" (temu bual, 14 Januari 2019).

## **Pemantau Pilihan Raya Antarabangsa Antara PRU 1995 Hingga PRU 2018: Sekadar Di Pinggiran**

Kehadiran COG pada 1990 boleh dianggap memulakan trend bahawa idea pemerhati pilihan raya antarabangsa akan menerima lebih desakan dari pihak pembangkang untuk dilaksanakan apabila berlakunya krisis politik massa yang boleh memberi kesan kepada peluang persaingan yang dipunyai pembangkang. Hal ini dapat dilihat dalam PRU 1990 (krisis politik UMNO), PRU 1999 (isu pemecatan Anwar Ibrahim), PRU 2008 (ketidakpuasan terhadap pentadbiran Abdullah Badawi), PRU 2013 (Anwar sebagai Ketua Pembangkang) dan PRU 2018 (skandal 1MDB pentadbiran Najib). Namun, semenjak PRU 1990, pemantau antarabangsa tidak diberi sebarang akses untuk terlibat dalam pelaksanaan PRU dan menyebabkan mereka sekadar memainkan peranan di pinggiran. Dalam PRU 1999, beberapa badan pemerhati antarabangsa tetap hadir atas kapasiti tidak rasmi seperti Asian Network for Free Elections (ANFREL) yang berpangkalan di Bangkok dan National Democratic Institute for International Affairs (NDI), sebuah NGO demokrasi di bawah naungan National Endowment for Democracy (NED) di Amerika Syarikat (Welsh, 1999). Dalam PRU yang sama, NDI turut bekerjasama dengan badan pemantau bebas pilihan raya, *Malaysian Citizen's Election Watch (PERMANTAU)* (Khoo, 2014). Menjelang PRU 2008, kerjasama ini menjadi lebih erat apabila NDI turut membantu BERSIH yang ditubuhkan pada 2006 dan juga satu lagi pertubuhan pemantau pilihan raya domestik, yang ditubuhkan sejak 2003 iaitu, *Malaysian for Free and Fair Election (MAFREL)*. Selain MAFREL, terdapatnya satu lagi pertubuhan pemantau pilihan raya domestik iaitu National Institute For Electoral Integrity (NIEI) yang telah pun memainkan peranannya semenjak PRU 1999. Persamaan antara MAFREL dan NIEI ialah kedua-duanya ialah pro-PKR iaitu parti yang ditubuhkan bagi membela nasib Anwar Ibrahim. Biarpun begitu, NIEI banyak menerima dana dan sokongan dari The Asia Foundation. Selain itu, anggota MAFREL dan NIEI seperti Ong Boon Keong dan Amin Iskandar turut dijemput dalam misi pemantauan antarabangsa oleh pemerhati pilihan raya antarabangsa di beberapa negara dan mula menjalinkan kerjasama dengan organisasi pemerhati pilihan raya serantau seperti ANFREL (K. Shan, temu bual, 30 Disember 2018; Arphan Ahmad, temu bual, 20 Disember, 2018; Ong Boon Keong, temu bual, 8 Februari, 2019). Sokongan promoter demokrasi AS seperti NDI dan The Asia Foundation tidaklah juga mengejutkan kerana selepas dibebaskan dari penjara pada 2004, Anwar banyak mengadakan hubungan dengan promoter demokrasi di AS dan kerap melobi agar AS memberi bantuan kepada BERSIH dan MAFREL atau menghantar pemerhati pilihan raya antarabangsa bagi keperluan PRU 2008 (Muhamad Takiyuddin, 2019). Dalam Pilihan Raya Kecil Permatang Pauh 2008 yang ditandingi oleh Anwar, ANFREL contohnya turut jemput oleh aktor domestik untuk terlibat sebagai pemerhati tidak rasmi (Ichal Supriadi, temu bual, 11 Februari 2019).

Menjelang PRU 2013, Anwar Ibrahim sekali lagi memohon bantuan pemerhati pilihan raya antarabangsa iaitu dari Australia. Turut memohon menjadi pemantau ialah Jawatankuasa Pemerhati Pilihan Raya Muslim Amerika Syarikat namun ditolak SPR (Syed Jaymal, 2013). Mengetahui status PRU 2013 yang dianggap sebagai "ibu segala pilihan raya", SPR bagaimanapun memampas penolakan terhadap pemerhati pilihan raya antarabangsa dengan memperkenalkan dengan lebih menyeluruh penggunaan pemerhati pilihan raya domestik (Wan Ahmad, 2014) dan "pemerhati antarabangsa" dalam PRU 2013. Bagaimanapun, pertubuhan seperti ANFREL turut sekali lagi berada di Malaysia dalam PRU 2013 atas kapasiti tidak rasmi (Ichal Supriadi, temu bual, 11 Februari, 2019). SPR dilihat dengan lebih kritikal menjelang

PRU 2018 kerana menerima Pengerusi baru, Mohd Hashim Abdullah yang pernah menjadi Setiausaha Sulit kepada pemimpin tertinggi UMNO, Annuar Musa. Persempadanan semula yang bersifat berat sebelah yang dilakukan SPR menjelang PRU-14 lebih meningkatkan tanggapan bahawa pemerintah akan melakukan manipulasi besar-besaran dalam menghalang kemaraan pakatan pembangkang yang kini dikenali sebagai Pakatan Harapan. Justeru, sekali lagi, idea pemantau antarabangsa menerima perhatian spesifik dari pihak Harapan. Pemimpin Harapan bertemu duta negara-negara Eropah dan menggesa mereka memberi tekanan kepada Malaysia untuk membenarkan kehadiran pemantau antarabangsa (*Free Malaysia Today*, 2018). Mahathir dan Abdul Rashid (bekas Pengerusi SPR yang kini merupakan Naib Presiden Bersatu) juga turut menulis surat jemputan kepada COG untuk hadir dalam PRU 2018 (Abdul Rashid, temu bual, 14 Januari 2019).

Pada ketika ini, anggota kabinet seperti Paul Low yang merupakan antara mereka yang menjaga hal ehwal berkaitan pilihan raya berangapan yang jemputan terhadap pemerhati pilihan raya antarabangsa sememangnya tidak dapat dielakkan berikutan kritikan bertali arus yang menyelubungi SPR). Beliau dan Wan Ahmad yang ketika itu merupakan Penasihat Pilihan Raya bagi Najib Razak kemudiannya mencadangkan jemputan terhadap beberapa pemerhati antarabangsa yang sebenar. Cadangan ini bagaimanapun tidak menerima respon positif dari SPR dan ditolak oleh kabinet (Wan Ahmad, temu bual, 26 Disember, 2019; temu bual: Paul Low, temu bual, 11 Januari, 2019: 2019).

Pada akhirnya, SPR hanya menjemput pemerhati asing dari sembilan buah negara. SPR juga menjemput menjemput Pusat Kajian Komanwel Malaysia (MCSC) sebagai pemerhati pilihan raya antarabangsa. Jemputan terhadap MCSC dibantah keras oleh aktivis masyarakat sivil dan pembangkang kerana mempunyai keupayaan dan pengalaman yang meragukan. Hal ini berikutan kedudukan Najib Razak sebagai ahli lembaga pengarah *Cambridge Malaysian Education Development Trust* (CMEDT), yang mempunyai perkaitan dengan MCSC (Annabelle, 2018). Reaksi negatif dan bantahan daripada pelbagai pihak akhirnya menyebabkan SPR telah membatalkan hasrat menjemput MCSC. ANFREL juga cuba memohon akreditasi dari SPR namun tidak menerima sebarang respons. Bagaimanapun ANFREL sempat memberi latihan kepada petugas Suhakam yang bertindak sebagai pemantau tidak rasmi menerusi kakitangannya di Malaysia (Chandanie Watawala, temu bual, 11 Februari, 2019).

### **Pelawat Pilihan Raya Antarabangsa sebagai Pemerhati Mesra**

Pemerhati antarabangsa yang dijemput oleh SPR untuk bertugas dalam PRU 2013 dan PRU 2018 bukanlah pemerhati pilihan raya dalam erti kata yang sebenar. Mereka lebih dikenali sebagai pelawat pilihan raya (Wan Ahmad, temu bual, 26 Disember, 2019), pemerhati pilihan raya mesra atau gelaran yang lebih santai, pelancong pilihan raya (Abdul Rashid, temu bual, 14 Januari 2019). Thailand merupakan perintis kepada program pelawat pilihan raya (EVP) yang dimulakan pada 2011 atas nama *Observation Visit* (Hadar Gumay, temu bual, 27 Mac 2019). Antara yang dijemput sebagai pelawat dalam pilihan raya Thailand itu ialah SPR Malaysia. Dalam reaksinya selepas mengikuti program tersebut, Pengerusi SPR ketika itu, Abdul Aziz Mohd Yusof menjelaskan yang Malaysia juga mungkin memperkenalkan program "pemerhati antarabangsa" dalam PRU 2013 bagi meningkatkan keyakinan pengundi dan masyarakat antarabangsa (*Mstar*, 2011). Jika dilihat, kenyataan Abdul Aziz lebih berupa satu bentuk perhubungan awam bagi meyakinkan khalayak domestik bahawa SPR juga telah berkira-kira untuk menjemput "pemerhati

antarabangsa". Justeru, bermula dalam PRU 2013, SPR melantik 18 pemerhati terdiri dari empat wakil EMB negara (Kemboja, Myanmar, Indonesia dan Thailand) serta wakil dari Sekretariat ASEAN. Bagi PRU 2018 pula, SPR menjemput 25 pemerhati antarabangsa yang terdiri dari Sembilan negara iaitu Kemboja, Indonesia, Thailand, Maldives, Azerbaijan, Kyrgyzstan, Pakistan, India dan Uzbekistan.

Perlantikan ini secara umumnya disambut baik oleh media pro-pemerintah ketika itu. Berita mengenai perlantikan "pemerhati antarabangsa" ini telah digunakan sebagai strategi tambahan bagi mengendurkan ketidakpuasan pihak tertentu (lihat *Berita Harian*, 2018; *Agenda Daily*, 2018). Pembangkang dan BERSIH pula mengkritik tahap kualiti demokrasi negara-negara yang dijemput (Howard Lee, 2018; *Amanah Daily*, 2018; *Keadilan Daily*, 2018). Hanya seorang sahaja aktivis pemerhati yang diketahui mengkritik status "pemerhati pilihan raya" yang terdiri dari EMB ini iaitu penyelaras Malaysian Election Observers Network (MEONET), Ong Boon Keong (Alyaa, 2018) yang mempunyai pengalaman dan keterlibatan meluas beliau dalam pemerhatian pilihan raya domestik dan antarabangsa. Justeru, apakah perbezaan antara pemerhati pilihan raya dan pelawat pilihan raya?

Pelawat pilihan raya lebih dilakukan atas prinsip timbal balik atau *friendly gesture* setelah satu pihak menjemput pihak yang lain (Mohd Hashim Abdullah, temu bual, 4 Januari 2019; Paul Low, temu bual, 11 Januari, 2019). Salah satu keperluan bagi pelawat pilihan raya ialah pendidikan iaitu bagi berkongsi pengalaman dan praktik terbaik yang boleh diikuti oleh negara-negara pelawat terhadap proses pilihan raya negara yang dilawati (Wan Ahmad, temu bual, 26 Disember, 2019; Hadar Gumay, temu bual, 27 Mac 2019). Menurut bekas Pengerusi SPR (2016-2018), Mohd Hashim Abdullah, beliau contohnya telah mempraktikkan satu pengalaman sekembalinya dari menjadi pelawat pilihan raya di Kazakhstan iaitu Ketua Jabatan hendaklah memastikan pegawai-pegawainya mendaftar sebagai pengundi. Kepimpinan SPR pada ketika itu juga menetapkan tiga kriteria lain bagi jemputan terhadap pelawat pilihan raya. Pertama, sebahagian dari mereka harus terdiri dari negara yang mempunyai sistem pilihan raya yang hampir sama dengan Malaysia iaitu negara-negara Komanwel dan juga negara-negara ASEAN. Kedua, keutamaan jemputan bukanlah kerajaan mereka tetapi badan pengendali pilihan raya sesuatu negara atau Pengerusinya. Ketiga, budaya dan kompetensi pilihan raya sesuatu negara. Keempat, badan tersebut mestilah tidak cenderung kepada mana-mana parti politik dan bebas. Hal ini merupakan sebab mengapa SPR mengutamakan EMB negara masing-masing. SPR tidak mahu pemerhati yang datang akan menimbulkan masalah dari aspek hubungan diplomatik (temu bual, 4 Januari 2019).

Bagaimanakah pula perjalanan sesuatu EVP? Bagi meneliti perkara ini, contoh terbaik ialah Indonesia yang mula melaksanakan EVP dalam skala yang besar bermula dari PEMILU 2014. Berbeza dengan Malaysia, Komisioner Pemilihan PEMILU (KPU) turut menerima permohonan dari luar selain menjemput sendiri sesuatu kumpulan berdasarkan faktor timbal balas. Begitu pun, faktor timbal balas tidak semestinya terpakai kerana KPU turut menjemput EMB yang tidak pernah menjemput KPU (Arief Budiman, temu bual, 27 Mac, 2019). Kerajaan Indonesia pada umumnya akan menanggung semua perbelanjaan yang terlibat melainkan tambang kehadiran yang akan ditanggung oleh pelawat. Pelawat pilihan raya tidak diwajibkan melaporkan dan mereka akan memerhati dalam waktu yang singkat (Hadar Gumay, temu bual, 27 Mac 2019). Dalam PEMILU 2019 yang menyaksikan persaingan lebih sengit untuk kali kedua antara Presiden, Jokowi dan juga pencabarnya Prabowo, permohonan pelawat pilihan raya meningkat dengan lebih mendadak melibatkan peserta dari 33



negara, 130 delegasi (yang terdiri dari EMB dan duta 30 negara) dan juga organisasi antarabangsa seperti IFES dan IDEA (Arief Budiman, temu bual, 27 Mac, 2019). Program EVP bermula pada hari kedua dengan forum dan ceramah mengenai sistem politik dan pilihan raya Indonesia dari KPU, pengawas pilihan raya, Bawaslu dan beberapa NGO berkaitan pilihan raya. Pada hari ketiga iaitu pada hari pengundian yang jatuh pada 17 April 2019, pelawat akan di bawa ke tempat mengundi dari pagi hingga pukul 3 petang. Mereka dipecahkan kepada lima kumpulan dengan diketuai oleh seorang ketua dan di bawa ke tempat pengundian tertentu seperti penjara, kawasan padat, kawasan kelas menengah dan disudahi dengan penyaksian proses pengiraan. Pada petangnya, wakil kumpulan akan memberi rumusan dan semua ahli akan diberi borang pemerhatian berjumlah sehelai untuk menulis rumusan (KPU, 2019).

EVP berhadapan dengan beberapa kritikan penting. Sesuai dengan namanya, ia adakalanya disifatkan oleh Abdul Rashid sebagai program “makan angin” (temu bual, 14 Januari, 2019). Wan Ahmad juga mengakui yang SPR terpaksa mengeluarkan belanja yang besar untuk EVP Malaysia pada PRU 2013 kerana semua pelawat harus ditempatkan di hotel mewah dan dibekalkan dengan sewaan MPV seperti Velfire dan Alphard bagi tujuan pengangkutan (temu bual, 26 Disember, 2019). Seseorang dapat menjangkakan perbelanjaan besar yang terlibat bagi EVP untuk PEMILU 2019 kerana kesemua pelawat ditempatkan di hotel mewah seperti J.W Marriot dan Ritz Carlton. Kritikan kedua, tempat lawatan EVP telah dirancang dan ditetapkan dan pelawat tidak mempunyai sebarang pilihan untuk melawat kawasan yang lebih jauh lain kerana terpaksa mengikuti jadual yang ditetapkan penganjur (Ong Boon Keong, temu bual, 8 Februari, 2019; Awang Ilham, temu bual, 24 April, 2019). Kritikan terpenting ialah kerana kapasiti mereka sebagai pelawat (yang sebahagian besarnya ditaja oleh tuan rumah) dan hadir dalam waktu yang singkat, program EVP dengan itu tidak menghasilkan laporan pemerhatian yang berkualiti dan tidak berjaya mendalami aspek-aspek berkaitan LTO (Abdul Rashid, temu bual, 14 Januari, 2019; Alyaa, 2018). Jurucakap ANFREL, Damaso Magbual menyifatkan laporan EVP sebagai “menggaru belakang masing-masing” kerana laporan yang disediakan umumnya akan hanya menyentuh kepada amalan-amalan baik sahaja yang dilaksanakan oleh negara tuan rumah (temu bual, 11 Februari 2019).

### **Prospek dan Cabaran Menjelang PRU-15**

Umumnya, aktivis pemerhati domestik dan bekas pentadbir SPR memberikan respon senada dengan menyifatkan bahawa telah tiba masanya Malaysia menjemput pemerhati pilihan raya antarabangsa sebenar dalam PRU-15. Kehadiran mereka boleh nilai tambah kerana mereka akan memberikan laporan yang sistematik (Abdul Rashid 2019: temu bual), menambahbaik proses demokrasi (Wan Ahmad. temu bual, 26 Disember, 2019), mengukuhkan kerjasama dengan organisasi masyarakat sivil (CSO) tempatan (K. Shan, temu bual, 30 Disember 2018) dan mampu memberi lebih keadilan (Francis Siah, temu bual, 15 Januari, 2019). Begitu pun, informan turut bersetuju bahawa beberapa kriteria dan syarat umum harus diambil perhatian sebelum pemerhati pilihan raya antarabangsa boleh dibenarkan terlibat. Pertama, negara atau kumpulan yang dijemput haruslah datang dari negara atau pertubuhan yang mempunyai dan mengamalkan demokrasi yang baik. Menduduki senarai yang paling dipercayai oleh sebahagian besar informan ialah Commonwealth Secretariat kerana kredibiliti mereka dan keupayaan mereka. Selain itu, Carter Centre dan PBB

turut menjadi pilihan utama. Mengikuti senarai ini ialah ANFREL, EU, Jepun, Indonesia, India dan Korea Selatan (Azuwan Marjan, temu bual, 18 Disember, 2018; Chandra Muzaffar, temu bual, 19 Januari, 2019; Yap Swee Seng, temu bual, 7 Januari, 2019; Arphan Ahmad, temu bual, 20 Disember, 2018; Ibrahim Suffian, temu bual, 16 Januari, 2019; Abdul Rashid, temu bual, 14 Januari, 2019; Mohamed Zain, temu bual, 17 Disember, 2018). Chandra bagaimanapun memberikan penyederhanaan bahawa pemilihan sesuatu kumpulan atau negara pemerhati harus turut melihat latar dan sejarah mereka khususnya dari Amerika Syarikat (temu bual, 19 Januari, 2019).

Kriteria atau syarat kedua, jemputan terhadap pemantau antarabangsa dilakukan atas dasar mengukuhkan dan tidak mengurangkan komitmen dan tumpuan terhadap kumpulan pemerhati domestik yang perlu diperkukuhkan oleh kerajaan (Abqaree Fawwaz, temu bual, 18 Disember 2019; Yap Swee Seng, temu bual, 7 Januari, 2019; Paul Low, temu bual, 11 Januari, 2019). Kumpulan pemerhati antarabangsa juga harus merundingi kumpulan pemerhati domestik. Kumpulan pemerhati domestik ini boleh terdiri dari kumpulan pemerhati yang diyakini, berkredibiliti dan tidak mengambil pendekatan politik. Perbincangan sebelum ini menunjukkan yang banyak kumpulan pemerhati domestik mempunyai affiliasi atau mengambil sikap partisan yang jelas. Kumpulan pemerhati antarabangsa juga tidak harus mengeksploitasi kumpulan pemerhati domestik dalam mendapatkan maklumat (Eric Alvia, temu bual, 12 April, 2019). Kriteria atau syarat ketiga, mesti ada publisiti yang mencukupi mengenai kehadiran pemantau luar. Kehadiran mereka dirasai oleh rakyat dan diketahui umum. Dalam kes EVP, kehadiran mereka dalam PRU 2013 dan PRU 2018 bagaikan tidak dirasai dan diketahui (Ibrahim Suffian, temu bual, 16 Januari 2019). Keempat, program EVP boleh diteruskan tapi hanya melibatkan kehadiran negara-negara yang sistem pilihan rayanya terkebelakang (K. Shan, temu bual, 30 Disember 2018; Arphan Ahmad, temu bual, 20 Disember, 2018). Terakhirnya, kumpulan pemerhati antarabangsa harus melaksanakan LTO dan bukannya STO bagi membolehkan mereka mendalami dan menyelidiki selok belok politik, sistem pilihan raya dan budaya. Selain itu dan mengambil kira pengalaman COG dalam 1990, pemerhati pilihan raya antarabangsa haruslah mempunyai wakil tempatan yang mengkhusus dalam pelaporan media pelbagai Bahasa, mengadakan sesi perjumpaan dengan semua pihak berkepentingan secara terbuka dan dipublikasikan serta mengeluarkan laporan yang boleh diakses untuk semua pihak.

## KESIMPULAN

Kertas kerja ini telah melihat salah satu komponen pemantauan pilihan raya di Malaysia iaitu pemerhati pilihan raya antarabangsa. Ia menumpukan kepada sudut perkembangan, pengoperasian, jalinan transnasional, kekangan dan prospek masa hadapan. Adalah jelas yang desakan terhadap pemantau pilihan raya antarabangsa seringkali dilakukan apabila Malaysia dihadapkan dengan PRU atau PRK yang berprofil tinggi. Pengalaman menjemput COG pada 1990 menyebabkan kerajaan Malaysia bersikap kritikal dengan pemantau pilihan raya antarabangsa berikutan laporannya yang agak selektif dan tidak dipandu dengan data yang mencukupi. Ketiadaan akses dalam semua PRU selepas itu menyebabkan aktor pemantau pilihan raya antarabangsa memainkan peranan pinggiran dengan menjalinkan kerjasama dengan badan pemantau pilihan raya domestik bagi membina kapasiti pemantauan. SPR juga membayangi keperluan pemantauan pilihan raya antarabangsa dengan

menjemput “pelawat pilihan raya” atau “pemerhati mesra” bagi memampas ketiadaan pemerhati pilihan raya yang sebenar bermula dari PRU 2013. Menjelang PRU-15, penglibatan pemantau pilihan raya antarabangsa merupakan prospek yang berpotensi untuk dilaksanakan melalui pematuhan syarat dan kriteria tertentu.

## PENGHARGAAN

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## **SIMBOL PAKAN DALAM RITUAL MASYARAKAT PENAN KAWASAN ULU JELALONG TUBAU, BINTULU, SARAWAK.**

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### **ABSTRAK**

Kepercayaan pada dasarnya bertujuan sebagai pedoman tingkah laku bagi seluruh masyarakat yang memahami serta meyakini kepercayaan tersebut. Bagi Masyarakat Penan, terutamanya di kawasan Ulu Jelalong Tubau, Bintulu, mereka mempunyai satu kepercayaan yang merupakan hal penting dalam perkara menyatukan masyarakatnya. Dengan itu penyelidikan ini dibuat untuk mengkaji makna simbol *Pakan* dalam ritual masyarakat Penan di kawasan Ulu Jelalong Tubau, Bintulu Sarawak. Fokus utama ialah untuk mengkaji peranan simbol yang terdapat dalam upacara *Pakan* di dalam setiap ritual yang berkaitan dengan budaya masyarakat Penan di kawasan Ulu Jelalong Tubau, Bintulu. Secara tidak langsung budaya *Pakan* ini telah memperkenalkan identiti bangsa Penan itu sendiri di mana keunggulan sesuatu bangsa terhasil daripada nilai-nilai budaya kerana ia mencerminkan keunikan dan keistimewaan sesuatu bangsa. Rentetan itulah, usaha dilakukan untuk memberi fokus kepada budaya *Pakan* yang menjadi satu simbol ritual-ritual masyarakat Penan di Kawasan Ulu Jelalong. Upacara *Pakan* merupakan satu upacara memberi makan roh. Kesemua hajat dan niat mereka ditujukan kepada Tuhan yang disebut *retalak*. Dalam upacara *Pakan* masyarakat Penan akan berdoa supaya diberi perlindungan, kesejahteraan hidup dan supaya masyarakatnya sentiasa bersatu. Data kajian diperoleh daripada pemerhatian dan temubual secara langsung terhadap perlakuan ke atas upacara ini. Didapati upacara ini adalah berbentuk animisme dan diadaptasikan dengan unsur-unsur kekristianan pada masa ini. Pelaku kepada upacara *Pakan* bagi golongan Penan animisme ialah "*vaie puwet*" atau *vaie jau* manakala pelaku kepada upacara *Pakan* dalam Penan Kristian ialah ketua agama yang terdiri daripada pastor, paderi dan ketua sembahyang. Walaupun upacara ini bersifat animisme tetapi ia masih diterima oleh masyarakat dengan cara Kristian mengikut agama yang mereka anuti ketika ini.

Kata kunci: *simbol, upacara Pakan, Masyarakat Penan, animisme, Baleik atau Retalak.*

## PENDAHULUAN

### Latar Belakang

Menurut Needham (1954), kumpulan masyarakat Penan terawal di daerah Bintulu adalah di kawasan Ulu Sungai Jelalong. Mereka dipercayai telah menetap sejak abad ke-19 dan diikuti kawasan Niah dan Suai di daerah Miri. Masyarakat Penan di kawasan Baram, Belaga dan Limbang pula dipercayai telah menetap sejak 30 tahun yang lepas. Mereka tinggal di rumah-rumah panjang dan kampung terutamanya di kawasan Bintulu dan Suai-Niah yang menjadikan aktiviti pertanian pindah sebagai sumber utama untuk menggantikan sagu sebagai makanan ruji utama mereka. Menurut Timbalan Pengarah Unit Perancang Negeri di Jabatan Ketua Menteri iaitu Encik Awie Abang, penduduk Penan di Sarawak telah meningkat daripada tahun 1990 sebanyak 13,186 orang kepada 17,851 orang pada tahun 2012.

Secara umumnya, budaya *Pakan* yang dilakukan oleh masyarakat Penan Ulu Jelalong adalah hampir sama seperti yang dilakukan oleh masyarakat lain yang terdapat di Sarawak. Sebagai contoh, masyarakat Iban mengadakan upacara "*miring*" dalam ritual keagamaan mereka, begitu juga dengan masyarakat Melanau Likow di mana mereka mengadakan upacara "*serahang*" dalam upacara keagamaan mereka. Hal ini bukan suatu yang luar biasa kerana dalam etnik-etnik ini mereka juga telah menganuti agama kepercayaan mereka seperti agama Kristian, seperti juga dengan masyarakat Penan. Bagi masyarakat Penan di Ulu Jelalong, *Pakan* diadakan dalam pelbagai ritual, antaranya ialah *Pakan* dilakukan dalam upacara perayaan kaum Penan yang dikenali sebagai perayaan *pinum*, malah *Pakan* juga dilakukan sewaktu makan hari ketujuh kematian. Seterusnya juga, *Pakan* dilakukan sewaktu berniat yang sama dengan doa selamat dan juga diadakan semasa membuka suatu kawasan penempatan baharu atau tapak baharu semasa membina rumah dan membuka kawasan pertanian.

Amnya, masyarakat Penan dikenali sebagai satu kumpulan etnik yang terkenal dengan hidup secara nomad pada suatu ketika dahulu. Kemajuan pada masa sekarang telah mengubah kehidupan mereka daripada nomad kepada kehidupan yang mempunyai kediaman tetap. Namun satu perkara yang tidak berubah dalam masyarakat Penan ialah, mereka amat mementingkan hutan sebagai pelengkap kepada aktiviti-aktiviti seharian mereka. Seperti masyarakat lain, masyarakat Penan juga mengalami perubahan dari segi amalan mereka terutamanya amalan beragama. Jika dahulu kesemua masyarakat Penan masih percaya kepada amalan animisme iaitu adat Pagan, tetapi sekarang kebanyakan Penan sudah ramai yang menganuti agama Kristian malah ada juga masyarakat Penan yang sudah menganuti agama Islam. Walaupun begitu, masih ada juga segelintir masyarakat Penan masih mengamalkan adat Pagan dan percaya kuasa *baleik* yang mempercayai kuasa alam, bunyi burung dan sebagainya. Alam sekitar berperanan dalam kehidupan masyarakat Penan terutamanya tentang hubungan Penan dengan alam, dan pembangunan yang ada di sekitar mereka dari aspek penjagaan sumber dalam hutan. Masyarakat Penan mempunyai hubungan rapat dengan alam, terutamanya bentuk permukaan bumi, gunung-ganang, sungai dan sebagainya. Setiap kejadian yang berlaku di gunung, lembah sungai dan sebagainya mempunyai hubungkait dengan kehidupan masyarakat Penan.

Peredaran zaman telah mengubah segala aktiviti pindah-randah menjadi aktiviti tetap bagi masyarakat Penan di Ulu Jelalong. Buktinya ketika ini ialah di mana hutan telah dijadikan satu sumber penting untuk masyarakat Penan untuk membuat

ladang-ladang sawit mereka. Bagi kaum Penan di Ulu Jelalong, upacara *Pakan* akan dibuat setiap kali membuka satu-satu kawasan baharu mengikut kepercayaan dan anutan mereka. Tujuannya untuk mendapat hasil yang lebih lumayan, malah dengan cara berbudi pada tanah juga mereka akan terus diberkati oleh Tuhan dan roh nenek moyang mereka.

## METODOLOGI

Penyelidikan ini bersifat etnografi untuk menerangkan simbol *Pakan* dalam ritual Masyarakat Penan di kawasan Ulu Jelalong. Di samping itu juga untuk melihat corak kepercayaan dan pemikiran masyarakat Penan di Ulu Jelalong Tubau, Bintulu. Dalam penyelidikan ini, penyelidik telah menggunakan simbol *Pakan* sebagai alat untuk melihat hasil daripada ritual yang dijadikan sebagai identiti masyarakat Penan di kawasan Ulu Jelalong. Pemilihan ini dibuat untuk memastikan simbol dalam ritual tersebut masih hidup dan masih lagi diamalkan oleh masyarakat Penan sehingga ke hari ini.

Dalam usaha untuk mendapatkan maklumat mengenai simbol *Pakan* dalam ritual masyarakat Penan di Ulu Jelalong, penyelidik telah menggunakan beberapa teknik pengumpulan data. Pertama, kaedah temu bual etnografi. Teknik ini digunakan secara meluas oleh para penyelidik dan beberapa orang pembantunya. Sepanjang penyelidikan ini, penyelidik telah berada di kawasan lapangan selama setahun yang bermula daripada Mac 2018 sehingga Jun 2019. Selama setahun penyelidik membuat penyelidikan dan menetap di kampung untuk memahami kaedah dan cara *Pakan* dilaksanakan. Tujuan penyelidikan etnografi dilakukan adalah bertujuan untuk mendapatkan maklumat yang sahih daripada para informan. Temu bual digunakan untuk mendapat maklumat daripada masyarakat kampung terutamanya daripada golongan ketua kampung, golongan pemegang adat, golongan agama seperti ketua pelayan sidang. Di samping itu juga, penyelidik mendapat penjelasan mengenai simbol yang terdapat dalam upacara *Pakan* dalam sesebuah kampung dengan penyertaan seluruh masyarakatnya. Temubual dilakukan dan dicatat oleh penyelidik sementara bacaan menteranya pula telah dirakam oleh penyelidik semasa upacara tersebut berlangsung.

Kaedah kedua pula adalah *participant-observation* iaitu pemerhatian yang dilakukan pada 18 November 2018 dan 15-18 Februari 2019. Penyelidik telah melihat teknik upacara *pakan* dilakukan sepenuhnya oleh masyarakat Penan. Pada 18 November 2018, penyelidik mendapat gambaran sepenuhnya *Pakan* yang dilakukan oleh golongan animisme dan golongan ahli agama bergabung bersama-sama sewaktu ritual pada hari kematian bapa saudara dilakukan mengikut adat dan kepercayaan agama yang dianuti oleh masyarakat Penan ketika ini. Pada 18 Februari 2019, penyelidik telah melihat upacara *Pakan* yang didominasi oleh golongan animisme yang memberi roh makan supaya penduduk kampung tidak diganggu oleh roh jahat. Di samping itu, golongan Penan Kristian turut serta melakukan upacara *Pakan* dengan doa yang dipimpin oleh ketua pelayan sidang dengan doa mengikut ajaran agama Kristian dan diselit dengan makan beramai-ramai secara *pot luck* untuk menolak bala. Gambar telah diambil oleh penyelidik sebagai bukti. Sehubungan dengan itu juga penyelidik juga telah membuat penyelidikan dan pemerhatian ke atas masyarakat Penan di beberapa buah kampung di Jelalong iaitu di kampung Resa Mekapan Jelalong dan kampung Ramli Su'an Jelalong. Malah penyelidik juga telah membuat pemerhatian di kampung Penan Suai iaitu kampung Ogos Sugun. Jika



dilihat dan diperhati melalui kajian penyelidikan, Penan Jelaong dan Penan Suai mengamalkan budaya yang sama kerana kebanyakan masyarakat Penan Jelaong dan Penan Suai bersaudara. Sebagai contoh penyelidik sendiri juga mempunyai latarbelakang budaya Penan Jelaong dan Suai kerana datuk yang melahirkan ibu penyelidik merupakan ketua kampung di kawasan Suai sebelum ketua kampung Ogos, dan bapa penyelidik merupakan bekas ketua kampung Penan Long Saoh di kawasan Ulu Jelaong dan kini telah digantikan oleh abang penyelidik sendiri iaitu Pengejau Uma Julaihi Ketu.

Kaedah ketiga adalah kajian kepustakaan. Teknik ini digunakan khusus untuk mendapatkan bahan-bahan bertulis yang berkaitan dengan penyelidikan. Kajian kepustakaan ditumpukan kepada bahan-bahan penulisan tentang simbol ritual, budaya, perlembagaan, kepercayaan, alam, kosmologi, manusia dan sebagainya. Penyelidikan ini telah dibuat di beberapa buah perpustakaan seperti perpustakaan Muzium Sarawak, perpustakaan Universiti Malaysia Sarawak, perpustakaan awam Kuching, perpustakaan BDA Bintulu, perpustakaan UPM Kampus Bintulu serta dari portal-portal internet.

## DAPATAN KAJIAN

### Hasil Kajian Melalui Analisis Simbol dalam Upacara Pakan

Symbolisme dapat dikategorikan kepada dua iaitu pertama, simbol itu merupakan satu corak pemikiran masyarakat seperti kepercayaan yang wujud daripada mitos dan legenda yang berlaku pada kehidupan masyarakat lalu mewujudkan satu kepercayaan. Dengan kepercayaan animisme yang wujud pada masyarakat primitif, relevannya ketika ini sudah tidak sesuai lagi dengan perubahan masyarakat yang mempunyai pegangan agama yang dianuti. Menurut Turner (1966): *"the symbol is the smallest unit of ritual which still retain the specific properties of behaviour. It is the ultimate unit of specific structure in a ritual context"*. Maknanya simbol merupakan unit atau bahagian terkecil dalam ritual yang mengandungi makna daripada tingkah laku ritual yang bersifat khusus. Manakala ritual pula merupakan gabungan daripada pelbagai sajian atau juadah yang telah disediakan seperti *penyarem, lupih, gulung, sipak*, beras kuning, kuih cap serta alatan-alatan yang digunakan.

Simbol adalah satu peristiwa atau objek yang menjadi petunjuk kepada sesuatu perkara. Semua simbol dibahagikan kepada tiga perkara iaitu, simbol sebagai petanda kepada satu-satu hal; kedua, perkaitan antara simbol dan tanda; ketiga pula ialah petanda tersebut merupakan dasar bagi semua simbol. Makna simbol yang terdapat dalam ritual jika ianya dapat difahami dan diamalkan, maka ianya akan membawa makna dan pengertian kepada manusia ke arah keselamatan yang mereka inginkan. Makna simbol dalam ritual merupakan satu amalan yang mendorong manusia supaya sentiasa melakukan perkara yang baik supaya mereka terhindar daripada malapetaka.

Simbol itu berupa semiotik iaitu suatu yang tidak terbatas dari segi bahasa, tetapi setiap perkara yang dilakukan atau ditunjukkan semestinya ada maksud yang tertentu. Seperti masyarakat dan etnik-etnik lain setiap simbol ritual yang dilakukan mesti ada maksudnya yang tersendiri. Contohnya masyarakat Dayak di kepulauan Borneo menyambut Gawai Antu, hari Gawai, Gawai burung dan upacara yang dilakukan ada maksud dan simbol yang dinyatakan dengan permohonan semoga mereka terus dirahmati di masa akan datang. Begitu juga dengan masyarakat Penan

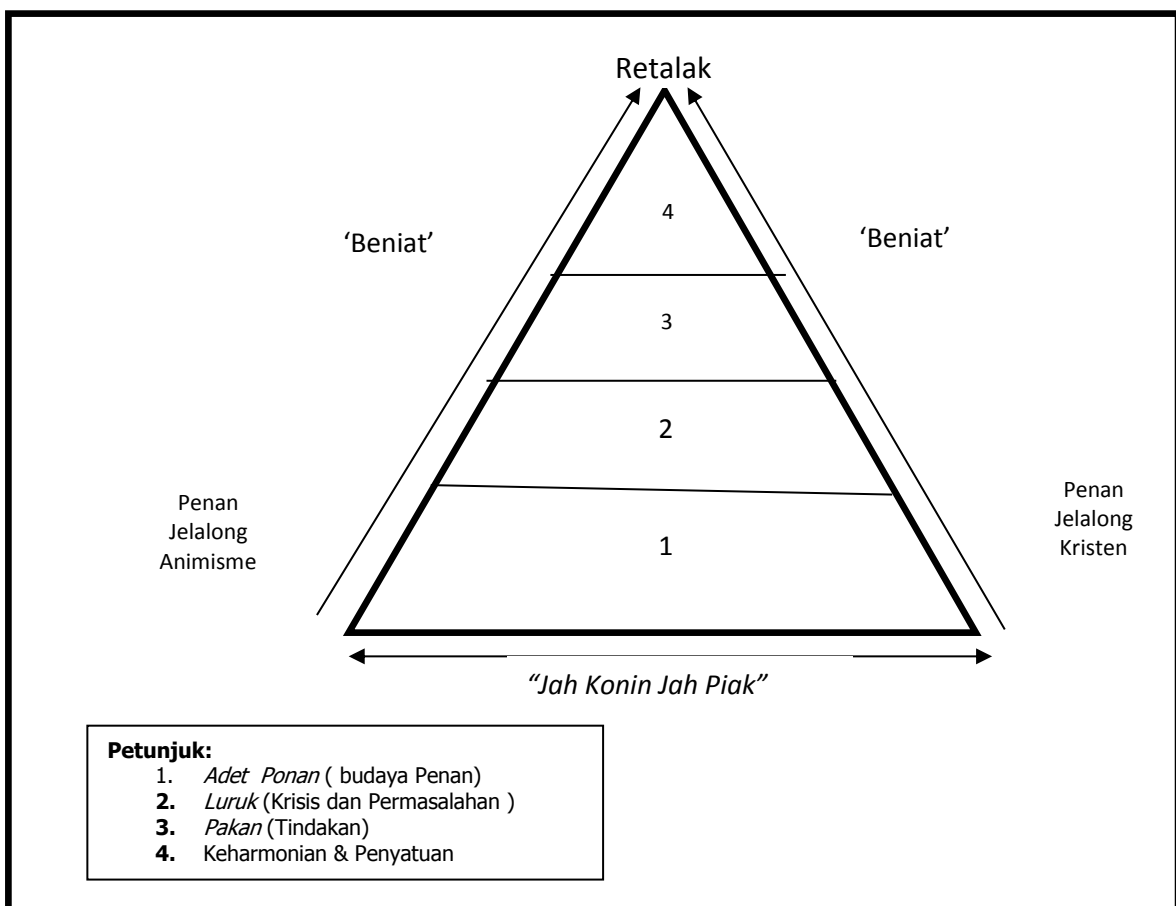
dengan mengadakan upacara *Pakan* menandakan salah satu daripada cara masyarakat Penan itu sendiri menyatakan permohonan mereka kepada kuasa yang mereka percaya yang disebut *retalak*. Unsur tradisi masih dilakukan walaupun cara pelaksanaannya tidak sepenuhnya sama, namun ianya dilakukan mengikut cara kepercayaan beragama mereka ketika ini, contohnya agama Kristian. Sewaktu upacara *Pakan* masyarakat Penan akan membuat persediaan seperti memasak makanan, menyediakan peralatan lain seperti menyediakan *sang*, *tapok* dan meja juadah untuk upacara *Pakan*. Seterusnya sewaktu upacara *Pakan*, orang kampung akan memanggil ketua agama untuk mendoakan semua peralatan dan bahan-bahan seperti makanan yang disediakan sewaktu upacara tersebut. Setiap perlakuan yang terdapat di dalam ritual *Pakan* merupakan satu persembahan sebagai tanda permohonan mereka kepada kuasa yang dapat membantu mereka iaitu *retalak* yang dikenali sebagai Tuhan oleh masyarakat Penan di Sarawak. Ritual ini dilakukan oleh ketua agama yang memiliki kuasa *baleik* iaitu individu yang memiliki kuasa *baleik* ini disebut sebagai *vaie puwet* manakala golongan agama Kristian akan turut sama berniat dengan berdoa dan mereka diketuai oleh golongan ketua agama seperti ketua pelayan sidang atau pun pastor. Kuasa *baleik* ini dimiliki oleh Penan animism yang mendapat kuasa ini daripada kuasa *supernatural* iaitu kuasa-kuasa luar biasa yang menjaga hutan di mana mereka tinggal. Ritual yang dijalankan ini dianggap dapat mendatangkan kebaikan selain bagi mengelakkan sebarang bencana alam, kecelakaan serta penyakit datang kepada masyarakat yang mendiami kawasan tersebut. Meskipun amalan tradisional semakin berubah mengikut peredaran zaman, namun segelintir daripada masyarakatnya masih mengamalkan *pinum* sebagai amalan tradisional nenek moyang mereka terdahulu terutamanya Penan di kawasan ulu Jelalong daerah Bintulu. Dalam masa yang sama telah berlaku perubahan tentang persepsi masyarakatnya sendiri tentang ritual *Pakan*. Ini disebabkan oleh pengaruh agama yang telah mengubah anutan, kepercayaan dan ritual. Meskipun begitu, tradisi atau amalan ritual ini masih lagi dianggap baik oleh masyarakat Penan didasari oleh keinginan bagi mengelakkan diri, keluarga dan keturunan ditimpa bencana.

Masyarakat Penan mempunyai konsep pegangan *berniat* dan pegangan ini mewujudkan toleransi dan luasnya konsep identiti yang dipegang mereka sehinggakan begitu payah sekali untuk mentakrifkan siapa Penan. Toleransi ini disatukan dengan adanya satu pegangan yang dikenali sebagai 'pegangan *malie* dan *tulah*' oleh masyarakat Penan di Sarawak terutamanya masyarakat Penan di kawasan Ulu Jelalong. Pegangan ini merupakan satu pegangan yang mengikat kaum Penan tanpa mengambil kira batas agama sehingga menyebabkan tradisi dan adat Penan itu masih lagi sehingga hari ini, meskipun cara ritual yang dilakukan oleh mereka berbeza iaitu ritual yang dilakukan berdasarkan atas tuntutan agama yang telah mereka anuti. Masyarakat Penan amat menghormati orang-orang tua dan juga roh-roh nenek moyang yang telah meninggal sehinggakan seseorang yang sudah meninggal tidak akan disebut nama. Ini kerana pegangan *malie* dan *tulah* yang mereka percaya. Hal ini kerana setiap individu harus mengikut undang-undang dan pantang-larang yang menjadi kepercayaan dalam budaya masyarakat Penan ini. Maka, tidak hairanlah sekiranya ritual *Pakan* ini dijadikan sebagai wadah bagi mewujudkan nilai keharmonian dan perdamaian dalam masyarakat Penan.

Agama merupakan asas penting dalam sesebuah masyarakat. Oleh yang demikian, seiring dengan masa agama telah hadir dan diserap di dalam kehidupan sesebuah kelompok masyarakat. Dalam pelaksanaan upacara *Pakan* ini, peranan masyarakat Penan Kristian juga sangat penting. Meskipun mereka mempunyai

pegangan yang berbeza, namun konsep penyatuan dan keharmonian yang diamalkan oleh masyarakat Penan Jelalong dalam menjayakan upacara *Pakan* ini diperlukan bagi menjamin keberkesannya. Dalam proses pelaksanaan dua elemen yang berbeza ini, terdapat proses *sinkretisme* iaitu menggabungkan unsur-unsur agama dengan pemahaman tradisi. Oleh itu, tiada berlaku sebarang masalah untuk mencapai kepada proses penyatuan kerana ia merupakan perkara yang paling utama bagi mengelakkan berlakunya sebarang konflik yang tidak diingini. Kesemua ini adalah didorong oleh niat masyarakat itu sendiri yang ingin mewujudkan kesyukuran, kesatuan dan kesejahteraan hidup yang didorong oleh maksud "*jah konin, jah piak*".

Berdasarkan gambaran Model Kosmologi Penan Jelalong dalam Rajah 1, jelas dapat digambarkan bahawa masyarakat Penan Jelalong mempunyai kepercayaan seperti mana yang terdapat pada etnik-etnik lain di serata dunia. Berdasarkan gambaran ini, terdapat empat tingkat atau peringkat tertentu yang membabitkan norma serta *world view* yang menjadi pegangan dan dukungan seumur hidup yang melingkari kehidupan masyarakat Penan yang berada di kawasan Ulu Jelalong.



Rajah 1: Model Kosmologi Penan Jelalong

Menurut masyarakat Penan di Ulu Jelalong, tingkat yang pertama, ialah tentang budaya dan cara hidup masyarakat Penan yang disebut sebagai "*Adet Ponan*". Ini merangkumi bagaimana cara hidup masyarakat Penan yang pada asalnya sangat mementingkan keharmonian dan penyatuan terutamanya masyarakat Penan dan hutan. Di sini perdamaian dan keharmonian itu penting, masyarakatnya harus menjaga pantang larang yang telah ditetapkan oleh nenek moyang mereka. Apabila

berlaku pelanggaran dalam budaya mereka oleh segelintir daripada mereka, maka permasalahan akan berlaku kepada mereka. Dengan itu wujudlah krisis dan permasalahan pada tingkat kedua, iaitu *Luruk*. Krisis dan permasalahan yang wujud ialah seperti belakunya *tulah* dan *bosong*. Apabila berlaku pelanggaran adat yang telah ditetapkan, permasalahan seperti penyakit, kematian dan kerosakan pada semua tanaman juga akan berlaku kepada masyarakat Penan.

Tingkat krisis dan permasalahan yang disebut *Luruk* mempunyai pemahaman yang tersendiri mengenai kosmologi dunia orang Penan itu sendiri. Kosmologi bermaksud satu bidang ilmu tentang alam semesta (*cosmos*). Disiplin ilmu ini menumpukan perhatian kepada persoalan-persoalan tentang asal-usul kewujudan alam semesta, elemen-elemen yang terkandung di dalamnya, hubungan antara elemen-elemen tersebut, dan pelbagai perkara lain yang secara langsung atau tidak langsung mempunyai perkaitan dengan alam semesta. Ia merupakan kepercayaan tentang Tuhan, dewa-dewa, dan pelbagai kuasa luar biasa yang lain, mitos, kehidupan, kematian, tidur, mimpi serta perhubungan antara sebab musabab dan kesan-kesan. Kepercayaan yang kuat tentang kuasa-kuasa luar biasa dan pengaruh mereka terhadap manusia sering mewujudkan perlakuan ritual dalam usaha manusia berkomunikasi dengan kuasa luar biasa itu. Bagi masyarakat Penan Jelalong, mereka masih berpegang teguh kepada kepercayaan animisme yang mana alam ini bukan sahaja dihuni oleh manusia namun turut didiami oleh makhluk lain iaitu makhluk ghaib atau dikenali sebagai *supernatural*. Mereka inilah yang sentiasa mempengaruhi kehidupan manusia dari segi kesihatan, kesejahteraan hidup dan bala bencana lain yang menimpa masyarakat setempat. Masyarakat Penan Jelalong juga turut percaya bahawa sekiranya kemahuan makhluk-makhluk ini tidak dipenuhi terlebih dahulu, maka musibah akan menimpa kehidupan mereka yang dikenali sebagai krisis.

Pada tingkat ketiga, sebagai tindakan untuk meleraikan semua krisis dan permasalahan ini, maka tindakan *Pakan* dilakukan oleh masyarakat Penan. Pada tindakan ini kesemua masyarakat Penan akan bersatu dan berkumpul bersama untuk melakukan upacara *Pakan*. Semasa upacara ini maka masyarakatnya akan bersama-sama iaitu mereka yang terdiri daripada Penan Animisme dan Penan Kristian akan bersama-sama bersatu mengadakan upacara *Pakan* dan mereka akan diketuai oleh *Ketua Agama* atau *Pengejau* untuk bersama-sama memohon perlindungan dan keharmonian dengan berdoa beramai-ramai yang disebut *berniat*. Dalam acara *Pakan* semua masyarakat Penan akan bersatu menyediakan juadah-juadah wajib yang harus disediakan bagi upacara *Pakan*. Kesemua mereka akan berkumpul di satu tempat yang disebut *jerah* iaitu beranda rumah dengan membawa juadah *Pakan* dan seterusnya bersama-sama berdoa. Selepas selesai berdoa dan *berniat*, Penan animisme akan menghantar juadah khusus ke satu tapak yang disebut *tapok*. Manakala Penan Kristian hanya berdoa bersama-sama di *jerah* dan mereka tidak menyediakan *tapok* kerana mereka mengadakan *Pakan* mengikut kepercayaan agama yang mereka anuti.

Tingkat terakhir iaitu tingkat keempat merupakan kesinambungan dari tingkat ketiga. Tindakan *Pakan* tadi ialah dengan tujuan untuk memohon penyatuan dan keharmonian kembali kepada masyarakat Penan iaitu memohon perlindungan kepada Tuhan iaitu *retalak*. Tindakan *Pakan* akan mewujudkan keharmonian dan penyatuan semula dengan pegangan berniat yang membawa satu tujuan asal masyarakat Penan yang disebut "*Jah Konin, jah Piak*". Bagi masyarakat Penan mereka percaya akan kuasa *retalak*. Bagi mereka *retalak* ialah pencipta dan pelindung kehidupan mereka. Agama merupakan asas penting dalam sesebuah



masyarakat. Oleh yang demikian, seiring dengan masa agama telah hadir dan diserap di dalam kehidupan sesebuah kelompok masyarakat. Dalam pelaksanaan upacara *Pakan* ini, peranan masyarakat Penan Kristian juga sangat penting. Meskipun mereka mempunyai pegangan yang berbeza, namun konsep penyatuan dan keharmonian yang diamalkan oleh masyarakat Penan Jelalong dalam menjayakan upacara *Pakan* ini diperlukan bagi menjamin keberkesanannya. Dalam proses pelaksanaan dua elemen yang berbeza ini, terdapat proses *sinkretisme* iaitu menggabungkan unsur-unsur agama dengan pemahaman tradisi. Oleh itu, tiada berlaku sebarang masalah untuk mencapai kepada proses penyatuan kerana ia merupakan perkara yang paling utama bagi mengelakkan berlakunya sebarang konflik yang tidak diingini.

### **Simbol Animisme (Tradisi) dalam Masyarakat Penan**

Orang yang mempersembahkan barang persembahan dan perbuatan dalam satu-satu upacara kepada kuasa ghaib atau kuasa *supernatural* adalah orang yang yang mempercayai bahawa kuasa seperti itu ada dan wujud di samping mahluk lain. Pengaruh seperti ini merupakan perkara yang tidak baik mengikut pandangan mereka kerana ianya adalah semangat dan juga perangsang untuk melakukan perbuatan yang dianggap baik. Setiap upacara yang dibuat mesti mempunyai peraturannya supaya yang dipersembahkan akan dapat diterima oleh kuasa *supernatural*. Bagi masyarakat Penan di Sarawak, mereka juga tidak ketinggalan daripada memiliki kepercayaan animisme atau suatu amalan tradisi terutamanya dalam kehidupan mereka yang sinonim dengan hutan. Unsur-unsur ini terdapat dalam kehidupan mereka disebabkan keperluan harian yang masih mempercayai akan kuasa-kuasa yang dimiliki oleh unsur ghaib seperti roh, semangat, penunggu dan sebagainya yang terdapat di sekeliling mereka. Menurut orang Penan, kuasa-kuasa ini harus *dinaturakan* dengan mengadakan upacara *Pakan*.

#### *Lupih*

Bagi masyarakat Penan, *lupih* adalah satu wadah yang harus disediakan dalam apa-apa acara penting. *Lupih* merupakan satu makanan wajib yang disediakan semasa *Pakan*. *Lupih* ini dikenali sebagai Kelupis. *Lupih* ini diperbuat daripada beras yang ditumbuk sederhana lumat kemudian akan dicampurkan dengan parutan kelapa serta dicampur dengan sedikit garam sebagai penambah rasa. Malah *Lupih* ini boleh juga dibuat daripada tepung ubi kayu untuk menggantikan beras. Bagi Penan di Ulu Jelalong, mereka secara tradisi akan menyediakan *lupih* sebagai wadah utama untuk dimakan dan dijamu kepada tetamu yang hadir sewaktu apa-apa sahaja acara berlangsung yang mereka lakukan. *Lupih* ini merupakan satu sumber berkat mereka daripada hasil yang mereka kerjakan dan semua hasilnya akan dipersembahkan sebagai satu barang sajian kepada makhluk-makhluk halus dan kepada tetamu.

Semasa membuat *lupih*, ada sedikit pantang yang harus dipatuhi. Peralatan untuk memasak *lupih* ini haruslah bersih, kerana kebersihan diutamakan. Malah yang menyiapkan juadah *lupih* ini akan dilakukan oleh golongan wanita dan bukan lelaki. Bagi masyarakat Penan, golongan wanita mereka diutamakan untuk menyiapkan juadah di dapur, manakala lelaki mereka dikhaskan untuk membuat kerja yang berat. Sebagai contoh, *lupih* yang dihidangkan kepada kuasa *baleik* atau kuasa *supernatural* haruslah dimasak daripada bekas yang tidak pernah digunakan untuk memasak babi. Jika tidak diikuti, maka persembahan tersebut tidak diperkenankan. Sajian *lupih* ini akan diletakkan di atas talam gangsa berkaki yang melambangkan prestij atau kemegahan keluarga tersebut. Orang biasa yang tidak memiliki kuasa yang

*supernatural*/tidak akan memakan lupih yang dihidangkan kepada *baleik*. Hanya yang ada kuasa *baleik* sahaja akan dapat memakan *lupih* yang telah dipersembahkan kepada kuasa lain. *Lupih* untuk tetamu akan diasingkan. *Lupih* merupakan satu identiti masyarakat Penan Jelalong kerana ini telah menunjukkan bahawa Penan Jelalong telah lama hidup bercucuk tanam walau tidak secara besar-besaran. Penan Jelalong memerlukan makanan seperti beras, ubi dan sagu sebagai makanan utama mereka. Disebabkan itu setiap kali upacara *Pakan* maka masyarakatnya akan membuat *lupih* sama ada *lupih* tradisi atau *lupih* moden yang tidak ditumbuk kerana apa yang penting adalah menyediakan *lupih*.

#### *Penyarem*

*Penyarem* merupakan kuih penganan. Sebagai satu kemestian, sewaktu *Pakan* masyarakat Penan harus menyediakan *penyarem*. *Penyarem* dibuat daripada tepung beras dan gula apong. Mereka tidak membeli tepung tetapi membuat sendiri daripada beras yang ditumbuk menjadi tepung. Semasa membuat *penyarem* dilarang banyak bercakap untuk mengelak daripada disapa oleh roh yang ada. Apabila disapa oleh roh hantu maka *penyarem* tidak menjadi ianya dan ianya disebut sebagai *kemusen*. Lantaran itu golongan wanita yang berpengalaman dan berumur sahaja akan membuat *penyarem*. Semasa menyediakan *penyarem* wanita yang datang haid tidak digalakkan untuk menyediakan *penyarem* ini. Apabila dalam keadaan yang kurang bersih, maka *penyarem* ini tidak akan dapat menjadi dengan baik dan kuasa *baleik* juga tidak berkenan.

#### *Tapok*

*Tapok* merupakan bunga kayu yang dilurut menjadi bunga. Kegunaan *tapok* sangat penting digunakan semasa *Pakan*. Bunga *tapok* dibuat daripada kayu tertentu, dan yang membuat kayu *tapok* ialah mereka yang berpengalaman. Jika tersalah lurut maka *tapok* tidak menjadi. Kayu *tapok* merupakan hasil hutan yang menjadi bunga yang akan digunakan oleh orang Penan, dan sehingga sekarang kayu *tapok* masih digunakan oleh ramai bangsa lain sewaktu keramaian. Semasa menjalankan *pinum*, setiap kayu *tapok* melambangkan simbol berapa hari *pinum* akan dijalankan. Sebagai contoh *tapok Pakan* melambangkan hari menjalankan upacara *pinum*. *Tapok* yang dijadikan bunga lebih pendek dan hanya setinggi satu atau dua kaki, tetapi *tapok Pakan* lebih tinggi setinggi lima ke enam kaki. Setiap sebatang *tapok Pakan* melambangkan sehari upacara *pinum* dijalankan. Bilangan batang *tapok* bermaksud mewakili berapa hari upacara ritual mereka dijalankan.

#### *Sang*

*Sang* diperbuat daripada daun hutan. *Sang* digunakan oleh orang Penan sebagai hiasan wajib sewaktu upacara *pinum*. Daun *sang* ini akan dikoyak dan akan digantung pada setiap sudut rumah. Daun *sang* merupakan penyatuan orang Penan dengan tumbuhan di hutan. Daun *sang* ini amat berguna bagi masyarakat Penan. Ianya boleh digunakan untuk aspek keperluan mereka seperti untuk membuat atap rumah, malah daun *sang* ini dapat dibuat topi. Lantaran itu sewaktu upacara *Pakan*, daun *sang* ini mesti ada. Malah daun *sang* ini akan dijadikan sebagai bunga asli dari hutan serta melambangkan bahawa orang Penan lebih sukakan simbol perhiasan dari hutan. Orang Penan tanpa simbol dari hutan adalah bukan Penan.

#### *Ilang*

*Ilang* lebih dikenali sebagai parang yang diperbuat daripada besi. Sewaktu upacara *Pakan*, parang *ilang* adalah simbol pengeras kepada semangat masyarakatnya. Parang *ilang* ini akan digunakan untuk menari seperti tarian ngajat. Penan Tradisi mesti ada *ilang* digunakan sewaktu *Pakan* kerana parang *ilang* ini digunakan untuk menguatkan semangat atau roh seseorang, dan ketua agama akan menyentuh parang *ilang* tersebut di bahagian belakang individu yang menyertai upacara *pinum*. Parang *ilang* dibuat daripada besi dan orang yang berpengalaman sahaja dapat membuatnya. Besi melambangkan kekerasan, di mana semangat masyarakatnya harus keras seperti besi untuk menempuh permasalahan yang berlaku di sekitar mereka untuk hari-hari yang seterusnya.

#### *Sipak dan Gulung*

*Sipak* ialah makanan yang diperlukan sewaktu *Pakan*. Bahan untuk *sipak* adalah pinang, sirih dan kapur sigup (tembakau). Manakala *gulung* pula ialah rokok yang disediakan daripada daun apong. *Baleik* memerlukan *sipak* dan *gulung*. Tiada pantang larang untuk menyediakan kedua-dua benda ini kecuali pinang dan kapur sigup akan diletakkan dalam daun sirih dan dibalut dengan bentuk segi tiga. Manakala *gulung* pula digulung dan berintikan tembakau.

#### *Vas Kuning atau beras Kuneng dan Ilu atau telur ayam.*

Beras kuning atau dikenali sebagai *vas kuneng* merupakan satu sajian yang wajib disediakan sewaktu ritual *Pakan*. Bagi masyarakat Penan, tanpa beras kuning upacara ini tidak akan sempurna. Manakala telur yang telah dimasak juga harus diletakkan atas beras kuning. Manakala telur mentah akan dimakan oleh pembaca mentera sewaktu ritual *Pakan*. Tiada pantang larang dalam penyediaan kedua-dua bahan ini menurut orang tua-tua. Kedua-dua bahan ini cuma perlu seiring dalam juadah penyediaan *Pakan* atas permintaan *baleik*. Tetapi bagi ritual *Pakan* masyarakat Penan yang sudah beragama, mereka tidak menyediakan beras kuning dan telur atas dasar tuntutan agama yang mereka anuti.

### **Simbol Ritual Dalam Ritual Pakan**

Dari aspek istilah keagamaan menurut kefahaman masyarakat umum ialah keyakinan kepada Tuhan dan cara menyembahNya untuk memperoleh keredaan daripada Tuhan semesta alam. Menurut pandangan lain, bagi masyarakat primitif 'agama' ialah tentang upacara-upacara perayaan yang berkaitan dengan ketuhanan atau peribadatan yang disertakan dengan penyembelihan korban sebagai persembahan. Pandangan daripada penulis-penulis barat pula mendefinisikan 'agama' sebagai suatu kepercayaan keimanan kepada kewujudan Tuhan yang maha tinggi. Dapatlah dinyatakan bahawa agama yang dimiliki oleh seseorang individu itu bertujuan untuk menghambakan diri kepada tuhan dengan melakukan aktiviti-aktiviti ibadat yang diarahkan olehNya.

Tujuan utama mengadakan ritual *Pakan* ini adalah untuk memohon perlindungan, perdamaian, penyatuan dan kesejahteraan hidup. Teras utama persoalan kosmologi ini tertumpu pada tiga persoalan utama iaitu, Tuhan, Alam dan Manusia. Ketiga-tiga teras ini tidak dapat dipisahkan antara satu sama lain kerana setiap persoalan alam dan manusia tidak terlepas daripada perkaitan dengan Tuhan. Selain itu juga, mana-mana makhluk di alam nyata juga tidak terlepas dengan percaya akan dunia nyata dan dunia ghaib sama juga kepercayaan ini dengan masyarakat Penan. Kepercayaan seperti ini dapat menunjukkan bahawa setiap

perlakuan manusia itu bukan sahaja dapat dinyatakan secara lahiriah tetapi setiap tingkah laku yang ditunjukkan juga mempunyai pengertian yang tersirat. Malah setiap perlakuan yang tersirat dibuat semasa melaksanakan satu-satu ritual oleh sesebuah masyarakat. Bentuk-bentuk ritual itu yang memperlihatkan adanya unsur-unsur simboliknya.

Dalam penyelidikan ini, dapat dilihat terdapatnya pengaruh agama yang telah dimiliki oleh masyarakat Penan itu sendiri iaitu Penan animisme, Penan Kristian atau Penan Muslim atau lebih dikenali sebagai Penan beragama. Setiap bentuk kepercayaan tradisi telah diadun menjadi bentuk baharu dengan menggabungkan unsur-unsur agama yang mereka anuti. Kepercayaan ini kemudiannya berubah berdasarkan proses pembaharuan yang disebabkan pengaruh peradaban baru selepas melalui proses sinkristisme oleh *vaie puwet* dan pastor. Kepercayaan yang telah diterima itu kemudiannya mendapat persetujuan masyarakat setempat yang telah berubah daripada bentuk terdahulu. Kesemua unsur yang terdapat dalam kalangan masyarakat Penan telah berubah berubah dengan persetujuan semua masyarakatnya seterusnya berkaitan dengan amalan yang diamalkan. Namun disebabkan penekanan kepada prinsip perlindungan, penyatuan dan kesejahteraan, setiap perlakuan ritual yang dilakukan akan dapat meleraikan satu situasi tegang yang sebelum ini sering dikatakan bertentangan dengan amalan agama.

### Unsur Ketuhanan

Dalam pelaksanaan ritual *Pakan*, konsep Tuhan dirujuk berdasarkan kepada *retalak*. Masyarakat Penan Ulu Jelalong percaya dengan adanya pelaksanaan ritual ini dan segala yang dipohon atau yang diminta semuanya melalui perantara *vaie puwet* dan pastor untuk menyampaikan segala permohonan kepada Tuhan. Bagi masyarakat Penan, *retalak* merupakan yang sangat berkuasa dan *baleik* merupakan kuasa luar biasa dari hutan yang berkuasa di hutan. Secara fitrah atau semula jadi, kehidupan manusia penuh dengan proses interaksi iaitu manusia berinteraksi sesama manusia, manusia berinteraksi dengan alam dan seluruh fenomena alam, khususnya alam nyata, manusia berinteraksi dengan kuasa ghaib (*supernatural*). Dari alam ghaib ini, maka manusia mengenali adanya Tuhan, atau apa-apa sahaja yang diyakini sebagai Tuhan. Sebagai makhluk Tuhan, manusia berkomunikasi dan berinteraksi kepada Tuhan dengan cara yang spiritualistik atau lebih bersifat batiniah. Lantaran itu manusia telah mencipta ungkapan yang sakral dan mewujudkan suasana penuh kesakralan untuk berkomunikasi dengan Tuhan. Kewujudan kesakralan ini tidak dapat digambarkan melalui bagaimana cara Tuhan itu, namun permohonan kepada Tuhan ditunjukkan melalui pelbagai cara dan salah satunya seperti yang diamalkan oleh masyarakat Penan dengan mengadakan ritual *Pakan*.

### PERBINCANGAN DAN RUMUSAN

Secara amnya, simbol yang terdapat dalam ritual *Pakan* ini bukan sahaja dapat digambarkan melalui perbuatan secara lahiriah tetapi ianya banyak mencerminkan kepada tujuan sesuatu perlakuan yang dibuat. Dalam kalangan masyarakat Penan untuk menyampaikan maksud yang mereka hajati, ianya lebih kepada aspek upacara ritual yang berupa upacara tradisi dan *Pakan* dijalankan apabila masyarakatnya sudah beragama, di mana pada masa sekarang masyarakat Penan di kawasan Ulu



Jelalong telah ramai menganuti agama Kristian iaitu mazhab Katholik dan Protestant yang dikenali sebagai SIB. Penan tradisi lebih percaya kepada *vaie puwet* sebagai penghubung kepada kuasa *baleik* dan *retalak*. Penan tradisi sangat mementingkan *vaie puwet*, kerana *vaie puwet* ini akan dapat berhubung dengan kuasa *supernatural* yang berkaitan dengan roh dan semangat. Perkara seperti ini adalah sukar dan tidak dapat dilakukan oleh orang biasa iaitu yang tidak memiliki kuasa *baleik*.

Manakala Penan Kristian lebih percaya kepada Tuhan Jesus dan semua upacara *Pakan* dijalankan secara ibadah Kristian dengan bersembahyang dan diketuai oleh ketua agama jika pastor atau paderi tiada. Ritual *Pakan* tetap dijalankan seperti biasa cuma orang Penan yang sudah menganuti agama Kristian ini cara mereka lebih kepada bersembahyang untuk menyampaikan hajat dan permohonan mereka kepada Tuhan. Simbol makanan seperti *lupih*, *penyarem*, *tapok* dan *sang* masih dikekalkan sebagai identiti Penan. Pastor atau paderi merupakan perantara yang membawa ritual sembahyang ini untuk menyampaikan maksud majlis atau upacara *pinum* ini dijalankan. Unsur simbolik kepada *Pakan* ini kekal dijalankan oleh ketua agama semasa bersembahyang kepada semua simbol *Pakan* iaitu di mana mendoakan semua makanan yang dihidangkan sewaktu upacara *Pinum* ini dijalankan.

Walaupun dalam kalangan masyarakat perlaksanaan ritual ini terdapat pelbagai adunan iaitu unsur-unsur agama tradisi dan keagamaan tetapi ianya sebenarnya mewujudkan satu penyatuan dan keharmonian masyarakatnya sehingga sekarang. Setiap ritual yang diadakan bertujuan untuk meleraikan masalah yang berlaku dalam masyarakat mereka terutamanya masyarakat Penan yang mementingkan keharmonian hidup di antara masyarakat dan hutan sekeliling mereka. Kepercayaan-kepercayaan yang wujud dalam ritual ini dijadikan sebagai amalan supaya mewujudkan satu suasana yang baharu iaitu konsep penyatuan dan keharmonian. Pada akhirnya, semua yang dilakukan oleh mereka ialah adalah bertujuan untuk mewujudkan penyatuan masyarakatnya dengan kuasa alam. Apabila semangat penyatuan berlaku maka masyarakatnya akan dapat hidup dengan harmoni. Selain itu, ritual atau upacara yang diadakan ialah bertujuan untuk meleraikan krisis dan permasalahan yang berlaku disebabkan pelanggaran masyarakatnya akan kuasa-kuasa alam yang dianggap keras bagi masyarakat Penan. Apabila berlaku pelanggaran maka masyarakat akan sakit malah melarat kepada keturunan atau generasi seterusnya yang dikenali sebagai *tulah* dan *bosong*. Lantaran itu masyarakat Penan berpegang kepada konsep *malie'*, apabila sesuatu perkara disebut *malie'* maka masyarakatnya harus hormati kerana takut ditimpa *tulah*. Justeru, masyarakat Penan menjalankan upacara *Pakan* supaya masyarakatnya bersatu dan dapat hidup dengan harmoni.

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## **PENGUNAAN KAEDAH TAKHARUJ DALAM PEMBAHAGIAN HARTA PUSAKA FELDA**

### ***THE ACCEPTANCE OF TAKHARUJ METHOD IN FELDA ESTATE DISTRIBUTION***

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### **ABSTRACT**

The distribution of FELDA estate is restricted by the provision under the Land Act (Group Settlement Areas) 1960, thus making it dissimilar with the common estate distribution. Section 14 and Section 15 as stated in the act has restricted the heirs to manage the estate after the owner died, besides other implications in social and economic faced by the heirs, especially the second generation due to the unresolved distribution. Thus, this study was conducted to examine the use of Takharuj method according to FELDA settler perspectives as an alternative to solve the shortcomings from the restrictions imposed by the law. The perspective of the FELDA settlers were studied based on four aspects namely as usage, distribution, family and financial. Using quantitative research technique, a total of 400 survey forms consisting 21 likert scale questions were distributed among the settlers from FELDA Taib Andak. The data were analysed using frequency analysis technique from SPSS software and descriptive analysis. The study found that the FELDA Taib Andak settlers strongly agreed on the usefulness of Takharuj method based on the four aspects involved. The FELDA management should give careful consideration of Takharuj method as an alternative to solve the issue of estate distribution among the heirs and thus, assist them to manage, use and benefit the estate productively in the future.

*Key terms: FELDA, Estate distribution, Takharuj*

### **PENGENALAN**

#### **Latar Belakang Kajian**

Kemelut pembahagian tanah pusaka FELDA terjadi berikutan status tanahnya yang tertakluk kepada Akta Penempatan Berkelompok 1960 [Akta 530]. Menurut Seksyen 14, akta ini tidak membenarkan tanah tersebut dimiliki lebih daripada dua orang penama sebagai pegangan bersama. Manakala Seksyen 15 pula menyatakan tanah tersebut tidak boleh dipecah bahagi atau dipajak secara sebahagian atau keseluruhannya. Secara tidak langsung, ia menyukarkan pewaris peneroka untuk membuat pembahagian tanah mengikut kaedah faraid setelah peneroka meninggal dunia. Pada asalnya, kerajaan negeri menetapkan sekatan di bawah Seksyen 15 bertujuan untuk menghindari tanah tersebut disalah guna oleh peneroka (Mohd

Riduan, 1994; Zulkifli, 2008). Selain itu, hanya dua penama dihadkan dalam satu suratan hakmilik adalah untuk mengelakkan tanah tersebut menjadi tidak ekonomik untuk dimajukan apabila ia dipecah bahagi kepada bahagian yang lebih kecil. (Arshad *et al.*, 1988; Kamarul Zaman, 1988; Nik Mohd. Zain dan Mohd Helmi, 1999; Ahmad Hidayat, 2005). Kesan daripada sekatan-sekatan ini, maka ia telah mewujudkan dilema khususnya kepada pewaris FELDA dari generasi kedua untuk membahagi harta pusaka setelah peneroka meninggal dunia sekaligus mengekang urusan pembangunan tanah tersebut.

Antara isu pembahagian harta yang diketengahkan oleh beberapa pengkaji terdahulu, masalah utama yang berlaku adalah apabila peneroka mempunyai bilangan anak yang ramai (Nurwati dan Fatimah, 2005) sekaligus meningkatkan potensi untuk berlakunya pertelingkahan di antara pewaris. Pembahagian harta pusaka yang sememangnya bermasalah menjadi bertambah rumit apabila berlakunya salah faham di kalangan waris (Nurulafiza dan Sanep, 2014). Dari segi sosial pula, isu ketiadaan kesepakatan dan persefahaman di kalangan waris sedikit sebanyak mampu menjejaskan institusi kekeluargaan. Pergaduhan dan ketidakpuasan hati berhubung bahagian yang diterima mampu mencetuskan konflik yang memberi kesan kepada penyelesaian pembahagian tanah pusaka FELDA (Zulkifli, 2008). Terdapat segelintir waris yang bersifat tamak ingin membolot kesemua harta kerana ingin mendapatkan bahagian yang lebih besar dari apa yang sepatutnya diterima sehingga menyebabkan penindasan terhadap waris-waris lain. Dari segi ekonomi pula, ketiadaan kesepakatan dan persefahaman dalam menentukan waris yang layak untuk menjadi penama waris bagi harta pusaka tersebut akan menyebabkan permohonan pembahagian harta pusaka mengalami kelewatan dan akhirnya menjadikan tanah tersebut terbiar. Natijahnya, pewaris akan mengalami kerugian kerana mereka tidak dapat menikmati faedah keuntungan daripada hasil tuaian pertanian kerana tanah tersebut gagal diusahakan (Izna, 2010).

Oleh kerana sekatan yang ditetapkan oleh Akta 530 ini tidak memungkinkan semua ahli waris boleh mendaftarkan nama mereka dalam geran tersebut mengikut kaedah faraid (Nurulafiza dan Sanep, 2014), maka kajian ini ingin meneliti kaedah Takharuj yang bertindak sebagai alternatif kepada pewaris untuk membahagi harta pusaka mengikut sistem dan kaedah yang terbaik. Objektif kajian ini menjurus kepada penerimaan kaedah Takharuj oleh warga FELDA sebagai alternatif untuk menangani kelemahan yang timbul akibat sekatan yang dikenakan oleh Akta 530. Hasil perbincangan daripada kajian ini diharap dapat membantu pihak pengurusan FELDA serta pewaris peneroka untuk membuat keputusan bagi menyelesaikan isu pembahagian harta pusaka di kalangan pewaris FELDA sekaligus mengurangi pertikaian yang timbul.

## METODOLOGI

Kajian ini mengguna rekabentuk kajian kuantitatif. Koleksi data kajian ini dibahagikan kepada dua iaitu data primer dan data sekunder. Koleksi data primer diperoleh daripada hasil pengagihan 400 borang soal selidik yang diedarkan di kalangan warga peneroka dari Felda Taib Andak yang dipilih secara rawak. Kajian merujuk kepada pengiraan saiz sampel Krejcie dan Morgan (1970) dalam menentukan jumlah responden yang sesuai. Bagi populasi Felda Taib Andak yang berjumlah 5000 orang, penglibatan responden seramai 357 orang adalah sudah memadai. Borang ini mengandungi 21 soalan berbentuk skala Likert. Setiap elemen

yang terlibat dalam menilai aspek penggunaan, pengagihan, keluarga dan kewangan telah dikodkan mengguna kod B1 hingga B21 untuk memudahkan analisis. Kebolehpercayaan dan kesahan instrumen telah diuji mengguna kaedah Cronbach's Alpha. Daripada 400 borang soal selidik yang diagihkan, sebanyak 360 borang soal selidik telah dikembalikan semula. Data yang diperolehi dianalisis mengguna teknik analisis kekerapan daripada perisian SPSS dan analisis diskriptif untuk mengetahui sejauh mana peneroka daripada Felda Taib Andak bersetuju dan menerima kaedah Takharuj sebagai kaedah pembahagian harta pusaka berdasarkan empat faktor yang diketengahkan. Penerimaan responden telah dinilai mengguna nilai indeks untuk menentukan skala kategori penerimaan responden daripada sangat tidak setuju, tidak setuju, setuju dan sangat setuju. Bagi menentukan julat indeks ini, maka formula berikut digunakan.

$$\text{Julat indeks} = \frac{\text{Min Skor tertinggi} - \text{Min Skor Terendah}}{\text{Bilangan Kategori Skor}}$$

Manakala, data sekunder pula diperolehi daripada ekstrak bahan bacaan berbentuk tesis, buku, surat khabar, majalah, jurnal, kertas, undang-undang statutori, laman web dan bahan rujukan lain yang berkaitan bagi menyokong perbincangan teoritikal kajian.

## PERBINCANGAN

Konsep Takharuj adalah penarikan diri daripada menerima bahagian harta pusaka sama ada sebahagian atau keseluruhannya dengan memberikan bahagian tersebut kepada seorang atau beberapa atau kesemua ahli waris yang lain secara sukarela mahupun diberi balasan atau imbuhan ganti rugi daripada harta waris-waris atau atau diberi sebahagian daripada harta pusaka tersebut kepadanya (Abdul Rashid, 1997; Seh Nilamuddin, 2012). Secara ringkasnya, konsep Takharuj diperincikan seperti dalam Rajah 1.

| Elemen Utama   | Dalil Kewujudan  | Kepentingan  |
|--|--|--|
| <ul style="list-style-type: none"> <li>•Penolakan bahagian yang seharusnya diterima oleh waris kepada seorang atau beberapa orang ahli waris dengan perjanjian yang mereka lakukan (Adji Ahmad Yassir, 2010);</li> <li>•Keredhaan oleh waris-waris yang terlibat (Mohd Arif et al., 2014);</li> <li>•Akad mu'awaddah (akad berdasarkan timbal balik) (Wan Najmiah, 2014).</li> </ul> | <ul style="list-style-type: none"> <li>•Berdasarkan atsar oleh peristiwa yang berlaku pada zaman pemerintahan Khalifah Uthman bin Affan. Dari Abi Yusuf dari seseorang yang bercerita kepadanya dari Amru bin Dinar dari Ibnu' Abbas, " Salah seorang isteri Abdurrahman bin Auf (Tumadir) telah diundang untuk berbincang dengan ahli waris berkenaan harta pusaka dengan dibayar kepadanya lapan puluh tiga ribu dinar bagi mengeluarkannya daripada menerima bahagian harta pusaka."</li> </ul> | <ul style="list-style-type: none"> <li>•Terdapat unsur kesaksamaan dan berupaya mencapai tujuan sebenar pembahagian harta pusaka</li> <li>•Waris-waris dapat menyelesaikan pembahagian harta pusaka secara harmoni dengan kaedah yang terbaik (Mohd Arif et al., 2014).</li> </ul> |

Rajah 1: Konsep Takharuj.



Kaedah ini tidak bercanggah dengan hukum syarak, malah digalakkan demi menjaga keharmonian keluarga, mewujudkan semangat kesepakatan, tolak ansur dan mengutamakan ahli waris yang kurang bernasib baik, selaras dengan peruntukan Akta Harta Pusaka Kecil (Pembahagian) 1955 yang dinyatakan di bawah Seksyen 15 (Seh Nilamuddin, 2012; Nor Muhamad dan Mat Hussain, 2014). Dengan pelaksanaan kaedah Takharuj, ia akan membantu pewaris peneroka untuk membuat keputusan bagi menyelesaikan isu pembahagian harta pusaka di kalangan pewaris FELDA sekaligus mengurangkan pertikaian yang timbul.

Bagi mengkaji kesesuaian pelaksanaan kaedah Takharuj bagi membantu menangani kelemahan yang timbul akibat sekatan yang dikenakan oleh Akta 530, maka analisis penerimaan kaedah Takharuj dalam pembahagian tanah pusaka dikalangan warga peneroka dari Felda Taib Andak telah dilakukan dalam aspek kegunaan, pembahagian, kekeluargaan dan kewangan seperti yang dibincangkan secara ringkas dalam subtopik berikut.

### **Penerimaan kaedah Takharuj dalam aspek kegunaan**

Aspek kegunaan merujuk kepada tanggapan kebergunaan kaedah Takharuj dalam menyelesaikan isu pembahagian harta pusaka dengan cepat dan lancar, mencapai keadilan serta menjaga masalah dan kepentingan semua waris yang sah. Bagi mengkaji penerimaan warga peneroka FELDA Taib Andak terhadap aspek ini, maka terdapat lapan elemen yang terlibat seperti yang diperincikan dalam Jadual 1.

| <b>Kod elemen</b> | <b>Elemen</b>   | <b>Indeks*</b> | <b>Penerimaan</b>   |
|-------------------|---|----------------|---------------------|
| B1                | Takharuj membolehkan harta pusaka dibahagikan dengan segera                       | 3.430          | Sangat setuju       |
| B2                | Takharuj membolehkan responden mempelbagaikan pilihan pembahagian harta pusaka    | 3.190          | Sangat setuju       |
| B3                | Takharuj memberikan hak yang sama dalam harta pusaka antara lelaki dan wanita     | 2.660          | Tidak setuju        |
| B4                | Takharuj dapat mengelakkan pemilikan beramai-ramai ke atas tanah                  | 2.050          | Sangat tidak setuju |
| B5                | Takharuj dapat menangani isu sekatan hakmilik dalam Akta 530                      | 3.390          | Sangat setuju       |
| B6                | Pendedahan tentang Takharuj di FELDA perlu dilakukan secara terperinci dan meluas | 3.080          | Sangat setuju       |
| B7                | Takharuj dapat menjamin pembangunan tanah FELDA secara berterusan                 | 3.210          | Sangat setuju       |
| B8                | Takharuj penting untuk dipelajari dan difahami oleh setiap individu               | 3.190          | Sangat setuju       |

Jadual 1: Penerimaan kaedah Takharuj dalam aspek kegunaan.

Julat indeks yang diperolehi bagi analisis elemen ini adalah 0.345. Maka, skala kategori penerimaan responden telah dikenal pasti iaitu antara 2.050 hingga 3.430 merangkumi kategori skala daripada sangat tidak setuju kepada sangat setuju seperti yang ditunjukkan dalam Jadual 2.

| Kategori skala      | Julat indeks |
|---------------------|--------------|
| Sangat tidak setuju | 2.050-2.395  |
| Tidak setuju        | 2.400-2.740  |
| Setuju              | 2.741-3.085  |
| Sangat setuju       | 3.086-3.430  |

Jadual 2: Julat indeks skala kategori penerimaan responden dalam aspek kegunaan.

Merujuk Jadual 1, indeks penerimaan responden terhadap elemen B1, B2, B5, B6, B7 dan B8 adalah tinggi kecuali elemen B3 dan B4 yang mencatatkan indeks penerimaan yang rendah. Analisis ini menunjukkan secara keseluruhannya, responden bersetuju bahawa kaedah Takharuj mendatangkan banyak faedah dari segi mempercepatkan proses pembahagian tanah pusaka, menangani isu sekatan hakmilik dalam Akta 530 serta menjamin pembangunan tanah FELDA yang berterusan. Sekiranya pendedahan terus diberikan kepada warga peneroka FELDA berkaitan kaedah Takharuj sebagai alternatif dalam pembahagian harta pusaka oleh pihak pentadbiran FELDA, kaedah ini akan memberi kesan yang positif terhadap penerimaan warga peneroka FELDA bagi membantu mengurangkan pertikaian yang timbul di kalangan pewaris peneroka.

### **Penerimaan responden terhadap kaedah Takharuj dalam aspek pembahagian**

Aspek pembahagian merujuk kepada tanggapan pembahagian harta pusaka secara adil, mudah serta tidak menindas pewaris-pewaris lain. Bagi mengkaji penerimaan warga peneroka FELDA Taib Andak dalam aspek pembahagian, maka terdapat empat elemen yang terlibat seperti yang diperincikan dalam Jadual 3.

| Kod elemen | Elemen   | Indeks* | Penerimaan          |
|------------|--|---------|---------------------|
| B9         | Saya berpuas hati dengan corak pembahagian mengikut kaedah ini                     | 2.830   | Sangat setuju       |
| B10        | Pembahagian harta pusaka melalui kaedah Takharuj lebih mudah untuk diagihkan       | 3.080   | Sangat setuju       |
| B11        | Saya tidak berpuas hati dengan pembahagian secara faraid                           | 2.230   | Sangat tidak setuju |
| B12        | Saya merasa Takharuj dapat membela hak wanita dalam menerima bahagian harta pusaka | 2.800   | Setuju              |

Jadual 3: Penerimaan kaedah Takharuj dalam aspek pembahagian.

Julat indeks yang diperolehi bagi analisis elemen ini adalah 0.213. Maka, skala kategori penerimaan responden telah dikenalpasti iaitu antara 2.230 hingga 3.080 merangkumi kategori skala daripada sangat tidak setuju kepada sangat setuju seperti yang ditunjukkan dalam Jadual 4.

| Kategori skala      | Julat indeks |
|---------------------|--------------|
| Sangat tidak setuju | 2.230-2.443  |
| Tidak setuju        | 2.444-2.655  |
| Setuju              | 2.656-2.868  |

|               |             |
|---------------|-------------|
| Sangat setuju | 2.869-3.080 |
|---------------|-------------|

Jadual 4: Julat indeks skala kategori penerimaan responden dalam aspek pembahagian.

Berdasarkan Jadual 3, kajian mendapati tiga elemen iaitu B9, B10 dan B12 telah mendapat tahap penerimaan responden yang tinggi, di mana pembahagian tanah pusaka mengikut kaedah Takharuj tidak menetapkan sebarang kadar atau had tertentu, lebih mudah dan tidak merumitkan berbanding kaedah pembahagian pusaka lain seperti faraid dan wasiat di mana di dalamnya telah ditetapkan kadar dan bahagian tertentu bagi waris-warisan yang layak. Walaupun kaedah faraid adalah kaedah pembahagian harta pusaka yang terbaik seperti yang dinyatakan dalam Al-Quran, namun dalam kes pembahagian harta pusaka Felda para pewaris tidak dapat melaksanakannya kerana sekatan-sekatan yang dikenakan oleh undang-undang di samping ingin memelihara hubungan persaudaraan dan keharmonian dalam sesebuah keluarga seperti yang dinyatakan dalam elemen B11.

### **Penerimaan responden terhadap kaedah Takharuj dalam aspek kekeluargaan**

Dalam undang-undang pusaka Islam, kaedah Takharuj memberi peluang kepada waris yang layak untuk memilih jalan penyelesaian terbaik dalam membahagikan harta pusaka agar ikatan persaudaraan iaitu ukhuwah di kalangan ahli keluarga terus kekal terpelihara. Secara tidak langsung, perkara ini menyumbang kepada syura dan keredhaan yang terdapat dalam Takharuj serta menjadi nilai positif dalam Islam. Oleh itu, penerimaan responden terhadap kaedah ini perlu dikaji dalam aspek kekeluargaan yang melibatkan lima elemen seperti yang diperincikan dalam Jadual 5 di bawah.

| <b>Kod elemen</b> | <b>Elemen</b>  | <b>Indeks*</b> | <b>Penerimaan</b>   |
|-------------------|--|----------------|---------------------|
| B13               | Saya memilih kaedah Takharuj kerana bersesuaian dengan keadaan keluarga  | 3.00           | Sangat setuju       |
| B14               | Saya membuat Takharuj atas dasar kasih sayang                            | 3.21           | Sangat setuju       |
| B15               | Saya membuat Takharuj untuk bantu waris-warisan yang lebih memerlukan    | 3.00           | Sangat setuju       |
| B16               | Saya membuat Takharuj kepada waris lain atas dasar kebajikan             | 2.94           | Setuju              |
| B17               | Saya terpaksa membuat Takharuj kerana bimbang dipulaukan oleh waris lain | 2.21           | Sangat tidak setuju |

Jadual 5: Penerimaan kaedah Takharuj dalam aspek kekeluargaan.

Bagi analisis elemen ini, julat indeks yang diperolehi adalah 0.250. Maka, skala kategori penerimaan responden telah dikenalpasti antara 2.210 hingga 3.210 merangkumi kategori skala daripada sangat tidak setuju kepada sangat setuju seperti yang ditunjukkan dalam Jadual 6.

| <b>Kategori skala</b> | <b>Julat indeks</b> |
|-----------------------|---------------------|
| Sangat tidak setuju   | 2.210-2.460         |
| Tidak setuju          | 2.461-2.710         |
| Setuju                | 2.711-2.960         |

|               |             |
|---------------|-------------|
| Sangat setuju | 2.961-3.210 |
|---------------|-------------|

Jadual 6: Julat indeks skala kategori penerimaan responden dalam aspek kekeluargaan.

Berdasarkan Jadual 5, didapati majoriti responden bersetuju terhadap elemen B13, B14, B15 dan B16 yang terlibat, kecuali elemen B17 kerana bimbang mereka dipulaukan oleh waris lain sedangkan mereka memilih kaedah ini adalah atas dasar kebajikan. Secara umumnya, analisis ini menunjukkan responden bersetuju dan menerima kaedah Takharuj dalam pembahagian harta pusaka disebabkan kasih sayang dan kebajikan, membantu waris-waris yang lebih memerlukan serta bersesuaian dengan keadaan keluarga. Pelaksanaan kaedah Takharuj adalah tidak semudah yang digambarkan kerana secara logiknya setiap waris akan mendapat bahagian masing-masing dalam harta pusaka. Namun terdapat responden yang cenderung untuk melakukan kaedah Takharuj kerana ingin memelihara hubungan persaudaraan dan keharmonian dalam sesebuah keluarga.

### **Penerimaan responden terhadap kaedah Takharuj dalam kewangan**

Takharuj dapat dilakukan secara sukarela oleh individu ataupun memberi imbuhan atau ganti rugi yang setimpal bahagian yang diterimanya kepada waris-warisan lain. Dalam perkara ini menunjukkan aspek kewangan amat dititikberatkan kerana berpotensi untuk mempengaruhi penerimaan responden terhadap guna pakai kaedah ini. Terdapat empat elemen kewangan yang diperuntukkan untuk menilai penerimaan responden terhadap kaedah Takharuj seperti yang diperincikan dalam Jadual 7 di bawah.

| Kod elemen | Elemen   | Indeks* | Penerimaan          |
|------------|--|---------|---------------------|
| B18        | Saya bersedia melakukan Takharuj jika mempunyai kewangan yang kukuh  | 3.410   | Sangat setuju       |
| B19        | Saya lebih memilih untuk menerima wang ringgit berbanding harta lain | 2.070   | Sangat tidak setuju |
| B20        | Saya bersedia melakukan Takharuj jika ekonomi keluarga sudah stabil  | 3.410   | Sangat setuju       |
| B21        | Saya setuju melakukan Takharuj hanya jika diberi bayaran tertentu    | 3.190   | Sangat setuju       |

Jadual 7: Penerimaan kaedah Takharuj dalam aspek kewangan.

Bagi analisis elemen ini, julat indeks yang diperolehi adalah 0.335. Maka, skala kategori penerimaan responden telah dikenalpasti antara 2.070 hingga 3.410 merangkumi kategori skala daripada sangat tidak setuju kepada sangat setuju seperti yang ditunjukkan dalam Jadual 8.

| Kategori skala      | Julat indeks |
|---------------------|--------------|
| Sangat tidak setuju | 2.070-2.405  |
| Tidak setuju        | 2.406-2.740  |
| Setuju              | 2.741-3.075  |



|               |             |
|---------------|-------------|
| Sangat setuju | 3.076-3.410 |
|---------------|-------------|

Jadual 8: Julat indeks skala kategori penerimaan responden dalam aspek pembahagian.

Berdasarkan Jadual 7, responden sangat bersetuju dengan tiga elemen kewangan yang terlibat iaitu B18, B20 dan B21 namun sangat tidak bersetuju dengan elemen B19. Perkara ini menunjukkan aspek kewangan mempengaruhi penerimaan responden terhadap kaedah ini. Terdapat responden yang bersetuju untuk melakukan Takharuj hanya apabila mempunyai kewangan yang kukuh dan kestabilan ekonomi. Apabila seseorang melakukan takharuj, pewaris akan melepaskan hak dan bahagiannya dalam harta pusaka yang memberi maksud bahawa harta tersebut sudah tidak lagi menjadi kepunyaannya. Ini menunjukkan tahap kewangan responden sudah kukuh menjadikannya cenderung untuk membuat Takharuj. Selain itu, untuk mengetahui sama ada responden melakukan Takharuj disebabkan harta pusaka atau memilih untuk menerima wang ringgit dalam elemen B19, responden tidak bersetuju dengan pernyataan ini kerana bagi mereka wang ringgit tidak mampu untuk membeli kasih sayang dan kedamaian dalam keluarga. Perkara ini turut diakui oleh Malhotra (2014) yang menyatakan bahawa kehidupan manusia akan menjadi lebih bermakna sekiranya sentiasa mengingati kedamaian dan kasih sayang adalah lebih penting daripada wang ringgit.

## KESIMPULAN

Kaedah *Takharuj* merupakan suatu alternatif yang diperkenalkan bagi menyegerakan pembahagian harta pusaka dalam kalangan waris-waris peneroka. Khusus dalam kajian ini pengkaji mengfokuskan kepada penerimaan warga FELDA terhadap kaedah *Takharuj* untuk digunapakai oleh mereka dalam membahagikan harta pusaka. Justeru itu, penggunaan kaedah *Takharuj* ini perlu diteliti secara terperinci oleh bahagian pengurusan perwarisan tanah FELDA untuk menangani masalah kes-kes pengurusan harta pusaka yang tertangguh yang belum menemui jalan penyelesaiannya. Konsep *Takharuj* dalam pembahagian harta pusaka merupakan konsep yang baik kerana apabila dikembangkan, masalah pengurusan harta akan dapat diselesaikan secara baik tanpa apa-apa tuntutan selepas itu dalam kalangan waris.

Kesimpulannya, kajian mendapati para peneroka dari Felda Taib Andak menerima kaedah Takharuj dalam pembahagian tanah pusaka dengan menunjukkan penerimaan yang positif dalam aspek kegunaannya yang positif, pembahagian yang adil dan tidak menindas, memelihara ikatan dan ukhuwah kekeluargaan serta sanggup melepaskan hak dan kepentingannya terhadap harta pusaka sekiranya pewaris mempunyai status kewangan yang kukuh, ekonomi yang stabil atau diberi ganti rugi yang setimpal atas harta yang dilepaskan. Dengan pendedahan dan pertimbangan sewajarnya yang diberikan, diharapkan kaedah ini dapat membantu memudahkan pembahagian harta pusaka FELDA sekaligus menjamin pembangunan tanah yang berterusan pada masa hadapan.

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## RITUAL SABAK DALAM BUDAYA MASYARAKAT IBAN DI DAERAH SEBAUH, SARAWAK

### *THE RITUAL OF SABAK IN THE CULTURE OF IBAN COMMUNITY*

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### ABSTRAK

***Sabak Bebuah*** yang merupakan satu daripada 20 jenis ***leka main*** dalam puisi masyarakat Iban. Puisi berbentuk ratapan nyanyian (nyanyian berkabung) ini akan dipersembahkan oleh ***Tukang Sabak*** semasa pelaksanaan upacara kematian masyarakat Iban terutama yang masih mengamalkan kepercayaan animisme. ***Sabak Bebuah*** ini mempunyai tiga fungsi utama iaitu untuk memisahkan roh si mati daripada ahli keluarga serta saudara mara yang masih hidup, memastikan kematian bukan penghujung hidup dan untuk mengiringi roh si mati ke dunia kematian yang dinamakan ***Sebayan***. Fokus utama masalah ini adalah untuk mengkaji tentang beberapa ritual yang berhubung dengan ***Sabak Bebuah***, dengan membuat analisis simbol-simbol yang terkandung di dalamnya. Selain itu, ia juga adalah untuk mengenal pasti elemen-elemen dalam ritual ***Sabak Bebuah*** yang dijadikan sebagai identiti masyarakat Iban. Metod kajian adalah dengan mengguna kaedah kualitatif (etnografi) yang terdiri daripada ***Field Research/Fieldwork, Participant Observation***, Temu Bual dan Kaedah Perpustakaan di beberapa Kawasan di Daerah Sebauh yang terdiri daripada kawasan Sungai Sebauh, Sungai Pandan-Binyo, Sungai Labang dan kawasan Tubau Jelalong. Data yang diperoleh kemudian dianalisis mengguna kaedah interpretif, deskripsi, induksi dan *Grounded Theory* serta berdasarkan pemahaman komuniti yang dikaji. Hasil kajian mendapati ritual ***Sabak Bebuah*** yang dilaksanakan ini adalah bertujuan untuk memberikan satu jalan kesejahteraan kepada si mati. Selain itu, simbol yang terkandung di dalam ritual ini menjelaskan bahawa setiap yang hidup pasti akan menemui hari mati dan untuk pengejalan pusingan kehidupan ini perlu adanya permaufakatan dalam kalangan masyarakatnya. Nilai kemasyarakatan yang terkandung bukan untuk individu tetapi ia merangkumi keseluruhan dalam kalangan masyarakatnya yang membentuk identiti masyarakat Iban.

***Kata kunci:*** ritual, Sabak Bebuah, identiti, Masyarakat Iban

### ABSTRACT

***Sabak Bebuah*** is one of the twenty types of poetry among the Iban community. This poetry is a form of passionate expression of grief that is sung by the Chanter (***Tukang Sabak***) in the event of mourning ceremony especially among the Iban

*Community who are practising the belief in animism. **Sabak Bebuah** has three main functions namely, to separate the spirit of the dead from the family and relatives who are still living, to ensure that the death is not the end of life and to guide the spirit of the dead to the world of death called Sebauh. The main focus of this article is to make a study on the rituals related to **Sabak Bebuah** by doing analysis to all the related symbols. Apart from that it is also to identify the elements in **Sabak Bebuah** which has become an identity to the Iban Community. The methods used in this research is qualitative method (ethnography) consisting of Field Research/Fieldwork, Participant Observation, Interview and Documents Research in the area of Sebauh District Consisting of Sebauh River, Pandan-Binyo River, Labang River and Tubau-Jelalong River. The data collected then being analysed based on interpretive, descriptive, induction and Grounded Theory and so as the belief and understanding of the community studied. The outcomes of this study show that the ritual of **Sabak Bebuah** is to give a peaceful life to the dead. Besides that, the symbols in **Sabak Bebuah** also shows that every living will meet the death and to maintain the cycle of life require consensus in the community. The value of consent is not meant for individuals, but it covers the whole of Iban community as it builds identification to Iban community.*

*Key terms: ritual, **Sabak Bebuah**, identity, Iban community*

## PENGENALAN

**Sabak bebuah** pada dasarnya berpunca dari dua perkara, iaitu kepercayaan masyarakat Iban kepada pusingan hidup dan mati secara natural (hidup akan mati ikut pusingan) dan kepercayaan kepada setiap natural, sosial dan domain supernatural seperti tanah, ribut, api, air, matahari dan bintang.

Menurut Vinson (2012), tempoh penciptaan senikata serta persembahan **Sabak Bebuah** telah bermula sejak awal tahun 1900 sehingga 1994 dari lima kawasan utama penempatan masyarakat Iban di Sarawak iaitu Julau, Kapit, Undup, Saribas dan Saratok. Senikata **Sabak Bebuah** yang terawal telah disalin dan diedit oleh Rev. William Howell dan dicetak di dalam Jurnal Muzium Sarawak pada tahun 1911.

Menurut Vinson (2012), **Sabak Bebuah** masyarakat Iban dibahagikan kepada dua (2) kategori utama iaitu **Sabak Kenang** dan **Sabak Lumbung**. Di dalam kategori **Sabak Kenang** terdiri daripada **Sabak Bangkai**, **Sabak Sedan**, **Sabak Ngerais** dan **Sabak Rempoh** bagi kawasan Batang Rajang sementara **Sabak Sebauh** bagi kawasan Saribas. **Sabak Pana** yang dipersembahkan semasa tiba dari Tanah Perkuburan juga dimasukkan ke dalam kategori **Sabak Kenang**. **Sabak Ulit** dan **Sabak Tina** dipersembahkan semasa upacara **Ngetas Ulit** (tamat masa berkabung). Kategori kedua adalah **Sabak Lumbung** yang dipersembahkan tanpa berdepan dengan mayat si mati.

## METODOLOGI KAJIAN

Di dalam menjalankan kajian ini, pengkaji telah mengguna Kaedah Etnografi dengan pendekatan kualitatif. Empat pendekatan yang telah digunakan adalah **Field Research/Fieldwork**, **Participant Observation**, Temu Bual dan Kaedah



Perpustakaan. Keempat-empat pendekatan tersebut telah digunakan di seluruh Daerah Sebauh bagi mendapat maklumat kajian dari informan-informan seperti **Tukang Sabak**, Ketua Masyarakat serta pengamal **Sabak Bebuah**. Maklumat yang diperolehi kemudian dianalisis mengguna kaedah interpretif, deskripsi, induksi dan **Grounded Theory** serta berdasarkan kepada pemahaman komuniti yang dikaji. Kajian ini telah bermula sejak bulan Januari 2018 yang meliputi seluruh kawasan Daerah Sebauh.

Konsep dan Kerangka Teori yang digunakan adalah Model Simbol Ketuhanan (MSK) yang dibentuk menggunakan asas Teori Turner (1967), diubah suai oleh Mohammad Maulana (2012) di dalam Model Ritual Simbol Kesucian (MRSK).

## DAPATAN KAJIAN

Melalui proses **Sabak Bebuah**, roh si mati akan dibimbing oleh **Tukang Sabak** melalui empat peringkat sehingga ke peringkat terakhir iaitu Alam **Sebayan**. Peringkat Pertama adalah **Mejam/Nangam**, Peringkat kedua adalah Persiapan **Sabak**, Peringkat Ketiga adalah Ritual **Sabak** dan Peringkat Keempat adalah Alam **Sebayan**. Di peringkat pertama, mayat dimandikan dan disalinkan dengan pakaian yang terbaik semasa si mati masih hidup. Si mati juga turut dilengkapi dengan jam tangan, cincin serta barang kemas yang tidaklah terlalu tinggi nilai harganya. Selepas itu, mayat tersebut akan diangkat ke bahagian '**ruai**' yang telah disediakan dengan tilam, tikar '**bemban**' dan bantal. Di situlah mayat tersebut dibaringkan. Proses penyediaan **baya** juga dilakukan di mana keperluan kehidupan seperti parang, pinggan, mangkuk, pakaian serta alat-alat pertanian dibekalkan kepada si mati. **Pua kumbu** digantung mengelilingi mayat si mati yang dinamakan **baya** pandang.

Di peringkat kedua pula adalah penyediaan '**sapat**' sebagai tempat duduk tukang **Sabak** sepanjang malam proses **Sabak** dipersembahkan. '**Sapat**' dibina dengan mendirikan empat tiang (segiempat) untuk melindungi tukang **Sabak** serta mayat si mati daripada diganggu oleh '**antu sebayan**' yang terdiri daripada roh-roh mereka yang telah mati terdahulu. Tukang **Sabak** dipilih daripada yang terbaik dan biasanya terdiri daripada warga tua supaya tidak mendatangkan segala kecekalakaan atau sesuatu yang tidak diinginkan kepadanya. Biasanya istiadat sabak bermula dalam jam 9 malam sehingga jam 5.30 pagi.

Pada peringkat ketiga pula merupakan ritual **sabak**. Tukang **Sabak** akan memperihalkan tentang kehidupan si mati, seperti menyatakan jawatannya, pekerjaan serta sumbangannya semasa masih hidup. Seterusnya, Tukang **Sabak** akan memujuk roh si mati untuk meninggalkan keluarga serta saudara-mara dan sahabat handai yang masih hidup. Sepanjang perjalanan ke **Sebayan**, roh si mati akan berjalan melalui **Batang Titi Rawan (Bridge of Fear)** yang mendatangkan pelbagai cabaran untuk melintas jambatan tersebut. Perjalanan ke **sebayan** juga turut melalui satu lagi cabaran iaitu **Pintu Tanah**. Setiba di situ, roh si mati akan bertemu serta memohon izin daripada **Raja Belut** (Raja Cacing) untuk memasuki kawasan Tanah Kematian.

Peringkat keempat merupakan ketibaan di Tanah/Dunia Kematian yang dinamakan **Sebayan**. Roh si mati akan dipertemukan dengan ahli keluarga serta saudara mara yang telah lama meninggal dunia. Ketibaan di Dunia Kematian (**Sebayan**) disambut baik oleh seluruh warga komuniti tersebut dengan memberi

layanan yang baik agar roh simati tidak mempunyai keinginan untuk kembali semula ke dunia hidup. Roh si mati berasa amat selesa serta memulakan kehidupan baharu di **Sebayan**.

**Manang** berperanan untuk memisahkan roh si mati daripada roh ahli keluarga serta sanak saudara yang masih hidup. Proses pemisahan roh dilakukan oleh **manang** melalui upacara **pelian**. **Pelian** tersebut dinamakan **Beserara Bungai** yang dilaksanakan genap tiga (3) hari selepas mayat si mati dikebumikan untuk tujuan mengiringi roh si mati ke dunia **Sebayan**. Tanpa **manang** yang melaksanakan proses **pelian**, roh si mati tidak menyedari yang dirinya telah meninggalkan dunia nyata maka akan mendatangkan gangguan terhadap masyarakat yang masih hidup. Di dalam proses ritual **Sabak Bebuah**, terdapat beberapa simbol yang mempunyai pengertian dan fungsinya tersendiri. Pembinaan **sapat**, penggunaan **Pua Kumbu**, penyediaan '**piring**' dan **baya**' adalah di antara simbol-simbol utama disediakan. Pembinaan '**sapat**' mengguna **Pua Kumbu** mengelilingi mayat si mati disediakan bertujuan agar mayat si mati tidak dilangkah oleh binatang ternakan seperti kucing dan anjing. Sekiranya mayat si mati dilangkah oleh binatang-binatang tersebut, maka roh si mati akan bangkit dan mengganggu komuniti yang masih hidup. **Pua Kumbu** digunakan sebagai dinding kepada **Sapat** kerana ianya adalah kain tenunan asli masyarakat Iban sejak berzaman lagi. **Pua Kumbu** juga dijadikan **baya' pandang** yang digantung di sekeliling mayat si mati agar roh si mati dikenali oleh roh-roh nenek moyang yang telah lama meninggalkan dunia ini. **Piring (turun tujuh)** turut disediakan, diletak di hujung kaki si mati sebagai pemberian kepada roh-roh nenek moyang supaya kehadiran mereka (roh) tidak mengganggu komuniti yang masih hidup. **Baya'** yang terdiri daripada keperluan seharian si mati seperti peralatan memasak, parang, pisau, pakaian serta peralatan kerja turut disediakan. **Baya'** akan dibawa ke tanah perkuburan, diletak di sekitar kawasan perkuburan si mati. Sekiranya **baya'** tidak disediakan maka roh si mati akan hadir semula kepada ahli keluarganya untuk meminta segala keperluan sebagai kegunaan sehariannya di dunia kematian yang dinamakan **Sebayan**.

Simbol-simbol lain yang turut disediakan adalah meletakkan biji beras di dada si mati bertujuan untuk memudahkan roh-roh nenek moyang untuk mengenali si mati melalui biji beras tersebut. Kehadiran roh si mati akan disambut atau dijemput dengan sempurna oleh roh nenek moyang yang telah lama meninggalkan dunia ini. Biji beras yang telah dibasahkan dengan air turut diagihkan kepada setiap pintu bilik sepanjang rumah panjang tersebut untuk membolehkan peminjaman sebarang peralatan untuk tujuan menguruskan istiadat kematian tersebut. Sekiranya biji beras yang telah dibasahkan tidak diagihkan maka peminjaman semua peralatan dari bilik-bilik lain tidak dibenarkan. Seekor ayam, sebiji tempayan, sebilah parang dan sehelai kain sarung turut disediakan khas untuk **Tukang Sabak**. Kesemua perkara tersebut adalah sebagai pengeras semangat bagi **Tukang Sabak**. Seekor ayam akan digunakan oleh **Tukang Sabak** untuk terbang kembali ke dunia nyata selepas mengiringi roh si mati sampai ke **Sebayan**.

Kesemua simbol tersebut perlu dipatuhi supaya proses mengiringi roh si mati dapat dilaksanakan dengan sempurna oleh **Tukang Sabak**.



*Sapat* yang mengguna *Pua Kumbu*



*Tukang Sabak* sedang mempersembahkan *Sabak Bebuah*

## PERBINCANGAN

***Sabak Bebuah*** di kalangan masyarakat Iban yang masih menganuti kepercayaan animisme masih kekal. Ianya merupakan satu proses yang boleh mengiringi roh si mati ke dunia kematian dinamakan ***Sebayan***. Segala simbol dalam ritual ***Sabak Bebuah*** perlu dipatuhi atau dipenuhi agar proses mengiringi roh si mati tidak terganggu dan membawa implikasi yang tidak diingini terhadap seisi keluarga dan seluruh komuniti yang masih hidup. Disebabkan oleh kepentingan tersebut maka adalah dicadangkan agar proses penurunan ilmu ***Sabak*** kepada generasi muda dibuat secara sistematik dan berkesan.

Dalam usaha untuk memperkukuhkan serta memperluaskan ilmu ***Sabak Bebuah***, pihak Yayasan Tun Jugah telah mengadakan Bengkel ***Sabak*** di Kapit pada 24 Julai 1999. Bengkel tersebut telah dihadiri oleh beberapa orang ***Tukang Sabak*** yang handal seperti Ukok anak Ribut, Ngana anak Akun, Siah anak Tutong, Jati anak Ju dan Rua anak Ajai. ***Tukang-tukang Sabak*** tersebut telah berkongsi ilmu dalam ***Sabak Bebuah*** yang meliputi kemahiran memahami rangkap-rangkap senikata ***Sabak*** beserta maksud senikata ***Sabak*** yang telah digunakan.

Sehingga ke hari ini, masih belum ternampak sebarang usaha oleh masyarakat Iban atau mana-mana badan tertentu yang telah mengorak langkah untuk menurunkan ilmu ***Sabak Bebuah*** kepada generasi muda di daerah yang dikaji, iaitu Daerah Sebauh.

Di antara faktor penghalang kepada penurunan ilmu ***Sabak*** adalah kerana kekurangan bilangan ***Tukang Sabak*** dan kurangnya minat generasi muda terhadap ***Sabak Bebuah***. Faktor kedua adalah perubahan kepercayaan dari animisme kepada Kristian di mana budaya ***Sabak Bebuah*** telah tidak diamalkan semasa istiadat kematian di kalangan penganut agama Kristian.

Walaupun terdapat pelbagai rintangan atau cabaran di dalam usaha untuk mengekalkan ***Sabak Bebuah***, adalah amat diharapkan agar ***Sabak Bebuah*** akan tetap kekal sebagai identiti masyarakat Iban.

## KESIMPULAN

Sejak dari tahun ke tahun, ritual ***Sabak Bebuah*** didapati semakin kurang dipersembahkan semasa istiadat kematian di kalangan masyarakat Iban di Daerah Sebauh. Perubahan kepercayaan animisme kepada Kristian telah banyak mempengaruhi kepada kurangnya ***Sabak Bebuah*** diamalkan. Bilangan ***Tukang Sabak*** serta pengetahuan tentang ***Sabak Bebuah*** di kalangan generasi sekarang semakin berkurangan. Adalah amat diharapkan agar budaya ritual ***Sabak Bebuah*** akan tetap kekal di kalangan masyarakat Iban yang masih berpegang teguh kepada kepercayaan animisme dan tetap menjadi satu identiti yang akan kekal untuk selamanya.

## PENGHARGAAN

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## **FAKTOR-FAKTOR PENURUNAN TRANSAKSI PINDAHMILIK HARTA TANAH DI KALANGAN BUMIPUTERA**

### ***THE MAIN FACTORS OF LOW PROPERTY TRANSACTION AMONG BUMIPUTERA***

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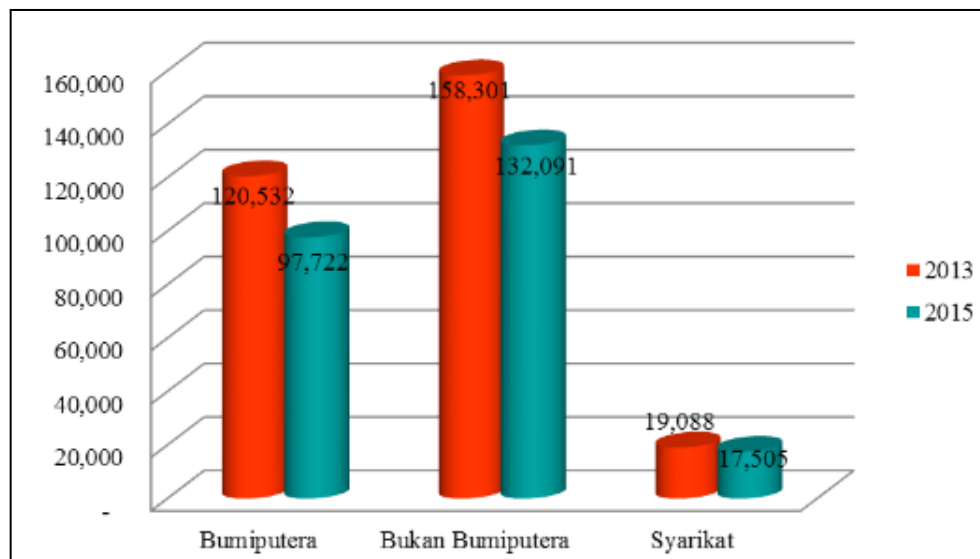
#### **ABSTRACT**

The low property transfer rate among Bumiputera is increasingly alarming. Various initiatives have been taken to increase the rate, but the percentage of property transfer among Bumiputera remains unchanged compared to non-Bumiputera. Thus, this study was conducted to identify the current progress of property transaction in Malaysia, as well as to examine the factors of low residential property transaction among Bumiputera. This study used a quantitative study approach. A total of 100 questionnaires were randomly distributed to the respondents consisting of individuals from the adult category aged between 25 to 45 years from Federal Territory of Kuala Lumpur and Selangor. The data were analyzed using frequency analysis in SPSS. The results showed that many Bumiputera do not own a house despite of strong financial position. It stems from the difficulty of obtaining loan, high commitment, inadequate income sources and the difficulty in obtaining government financing and housing scheme. In order to overcome this problem, the government should take more proactive strategies in creating more affordable housing ownership for Bumiputera by controlling property price as well as providing financial institutions to facilitate loans. It is important so that Bumiputera rights and interests will continue to be protected thus, allowing them to own property proportional to non-Bumiputera. Bumiputera are also encouraged to venture into various employment and business opportunities to ensure a comfortable living in various aspects including the ability to own property.

*Key terms: Bumiputera, low property transaction, property transfer rate, main factors*

#### **PENGENALAN**

Pindah milik harta tanah di kalangan Bumiputera yang kian menurun telah menjadi isu yang semakin membimbangkan. Berdasarkan statistik yang dikeluarkan oleh Jabatan Penilaian dan Perkhidmatan Harta (JPPH) pada tahun 2015 mendapati transaksi harta tanah Bumiputera adalah pada kadar yang rendah iaitu 39.5% (97,722 unit) berbanding bukan Bumiputera yang mencatatkan jumlah transaksi sebanyak 53.4% (132,091 unit) seperti yang diilustrasikan dalam Rajah 1.



Rajah 1: Perbezaan transaksi hartanah kediaman antara bumiputera dan bukan bumiputera bagi tahun 2013 dan 2015 (Jabatan Penilaian dan Perkhidmatan Harta, 2015)

Menurut Ibrahim dan Zainol (2015), Pusat Maklumat Harta Tanah Negara (NAPIC) telah mengenal pasti berlakunya peningkatan transaksi pembelian hartanah bumiputera dalam tempoh lima tahun terdahulu tetapi peningkatan tersebut masih tidak dapat menyaingi transaksi pembelian hartanah bukan bumiputera. Menurut mereka, peningkatan transaksi hartanah di kalangan bumiputera sekitar satu peratus setiap tahun sejak lima tahun lalu adalah peningkatan yang sederhana berbanding peningkatan populasi penduduk di Malaysia yang mengalami peningkatan sebanyak 2.3 peratus setahun. Transaksi pembelian 97,722 unit bumiputera berbanding 132,091 unit bukan bumiputera menunjukkan berlakunya ketidakseimbangan dari segi populasi kerana 60 peratus penduduk di Malaysia adalah dihuni oleh bumiputera.

Kerajaan telah melaksana pelbagai inisiatif bagi memastikan rakyat bumiputera khususnya yang berpendapatan sederhana dan rendah mempunyai peluang untuk memiliki kediaman sendiri melalui skim-skim yang ditawarkan dan dasar-dasar perumahan yang dibentuk. Menurut kajian Besar *et al.* (2012); Malek dan Husin (2012); Bernama (2018), sepanjang tahun 2009 hingga 2018, kerajaan telah mewujudkan skim pembiayaan perumahan melalui My Deposit (SMD), Skim Rumah Pertamaku (SRP), Skim Perumahan Belia (SPB), My Home dan sebagainya dengan melibatkan institusi-institusi kewangan bagi membantu rakyat memiliki harta tanah. Selain itu, terdapat juga pelbagai skim perumahan yang turut ditawarkan seperti rumah PRIMA, RUMAWIP, Selangorku, Rumah Rakyat, Ren-to-Own (RTO), Rumah Transit dan lain-lain lagi bagi menarik rakyat Bumiputera berpendapatan sederhana dan rendah untuk memiliki rumah. Inisiatif-inisiatif ini menunjukkan komitmen kerajaan dalam membantu rakyat meningkatkan peluang pemilikan harta tanah di Malaysia (Bernama, 2018). Melalui Dasar Perumahan Negara (DPN) juga yang dilancarkan oleh Kementerian Perumahan dan Kerajaan Tempatan (KPKT) di bawah Teras 4 menunjukkan pelbagai badan kerajaan dan agensi swasta turut sama berganding bahu dalam memastikan penyediaan rumah kediaman mencukupi, berkualiti dan mampu dimiliki sekaligus memenuhi keperluan penduduk yang semakin bertambah (Kementerian Perumahan dan Kerajaan Tempatan, 2011; Malek dan Husin, 2012). Walaupun pelbagai inisiatif telah diambil bagi mengatasi isu ini, namun transaksi pindahmilik bumiputera masih rendah dan kian membimbangkan.

Dilema pemilikan harta tanah di kalangan bumiputera perlu dipandang serius memandangkan golongan rakyat bukan bumiputera dan bangsa asing semakin berlumba-lumba dalam memiliki harta tanah di Malaysia sama ada untuk didiami mahupun sebagai pelaburan jangka panjang seperti dasar Malaysia Rumah Keduaku (MM2H). Sebaliknya, golongan bumiputera khususnya yang berpendapatan rendah dan sederhana serta tinggal di kawasan bandar masih tidak memiliki rumah sendiri. Persoalannya, apakah punca yang menyebabkan isu ini berlaku?

Kesan daripada persoalan ini, maka tujuan penulisan artikel ini dibuat adalah untuk mengupas dua objektif, iaitu: (i) mengenal pasti perkembangan semasa transaksi pindah milik harta tanah di Wilayah Persekutuan Kuala Lumpur dan Selangor; dan (ii) mengkaji punca-punca transaksi pindah milik harta tanah yang rendah di kalangan bumiputera bagi kedua-dua buah negeri tersebut. Kajian ini hanya memfokuskan pemilikan harta tanah kediaman.

## METODOLOGI

Kajian ini dijalankan mengguna kaedah penyelidikan kuantitatif. Dengan mengguna formula daripada Yamane (1973), sebanyak 100 borang soal selidik telah diedarkan di Wilayah Persekutuan Kuala Lumpur dan Selangor dengan memfokuskan responden berumur antara 25 hingga 45 tahun tanpa mengira latar belakang pekerjaan. Borang soal selidik yang diedarkan mengandungi empat bahagian merangkumi maklumat responden, pekerjaan dan pendapatan, status pemilikan rumah dan punca-punca yang mempengaruhi pemilikan harta tanah bumiputera yang mengandungi 25 soalan berbentuk skala likert. Data yang diperolehi daripada soal selidik telah diproses mengguna perisian SPSS dan dipersembahkan dalam bentuk kekerapan, nilai peratusan dan min. Kepentingan punca-punca tersebut telah ditentukan berdasarkan skala sangat mempengaruhi, mempengaruhi, sederhana mempengaruhi, tidak mempengaruhi dan sangat tidak mempengaruhi dengan mengguna formula pengiraan julat indeks seperti berikut:

$$\text{Julat indeks} = \frac{\text{Min Skor tertinggi} - \text{Min Skor Terendah}}{\text{Bilangan Kategori Skor}}$$

## PENEMUAN DAN PERBINCANGAN

Wilayah Persekutuan Kuala Lumpur dan Selangor merupakan dua buah negeri yang mempunyai kepadatan penduduk yang tinggi hasil daripada perpindahan penduduk dari luar bandar ke kawasan bandar. Kedua-dua negeri ini merupakan penyumbang ekonomi terbesar di Malaysia kerana saban tahun berlakunya peningkatan hasil Keluaran Dalam Negara Kasar (KDNK) sekaligus menjadikan kedua-dua negeri ini menguasai tangga pertama dan kelima KDNK negara. Pada tahun 2016, Kuala Lumpur berjaya merekodkan RM101,576 dan RM111,321 pada tahun 2017. Manakala, Selangor pula merekodkan RM44,652 pada tahun 2016 dan RM48,091 pada tahun 2017. Rekod ini menunjukkan peningkatan sebanyak 8.7% bagi Kuala Lumpur dan 7.2% bagi Selangor masing-masing. Berdasarkan data tersebut, jelas menunjukkan Kuala Lumpur dan Selangor memainkan peranan penting dalam membentuk corak populasi dan demografi di Malaysia. Kepelbagaian peluang pekerjaan yang diwujudkan telah menggalakkan penghijrahan penduduk ke



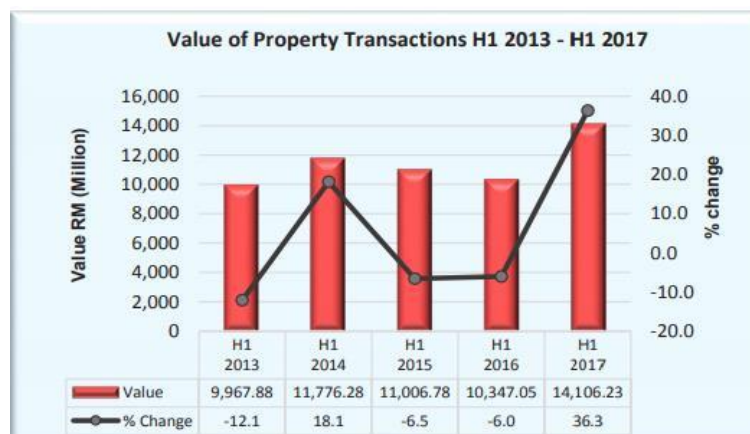
kedua-dua buah negeri tersebut sekaligus meningkatkan keperluan penduduk terhadap pemilikan kediaman yang menjadi perkara utama dalam merancang kehidupan untuk jangka masa panjang.

*Transaksi Harta Tanah Kediaman di Wilayah Persekutuan Kuala Lumpur dan Selangor*

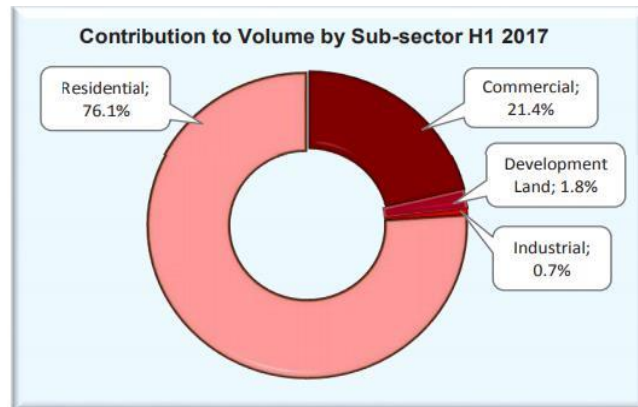
Pada separuh tahun pertama 2017, pasaran harta tanah di Kuala Lumpur seperti yang ditunjukkan dalam Rajah 2 dan Rajah 3 berikut menunjukkan berlakunya penguncupan aktiviti pasaran. Harta tanah kediaman adalah bergantung kepada karekteristik, lokasi dan jenis kediaman itu sendiri. Kediaman bertanah yang terletak di lokasi-lokasi utama kebiasannya menjadi tumpuan kerana lonjakan nilai hartanah yang berlaku saban tahun seperti perumahan di kawasan strategik yang terletak berhampiran pusat-pusat komersial, dalam kawasan pusat bandar dan terletak di sepanjang laluan Transit Aliran Ringan (LRT) mahupun Transit Aliran Massa (MRT). Walau bagaimanapun, sektor kediaman kekal sebagai bahagian terbesar dalam pasaran dengan memperoleh peratusan sebanyak 76% daripada keseluruhan transaksi seperti yang diilustrasikan dalam Rajah 4.



Rajah 2: Transaksi harta tanah mengikut bilangan pada separuh tahun pertama 2017 yang dikeluarkan oleh JPPH pada tahun 2017.



Rajah 3: Transaksi harta tanah mengikut nilai pada separuh tahun pertama 2017 yang dikeluarkan oleh JPPH pada tahun 2017.



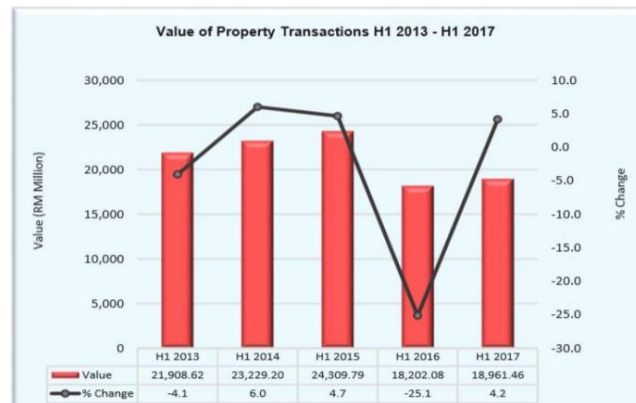
Rajah 4: Peratusan transaksi mengikut pecahan sub-sektor yang dikeluarkan oleh JPPH pada tahun 2017.

Bagi Negeri Selangor pula, Laporan Pasaran Harta Tanah 2017 menunjukkan aktiviti pasaran harta tanah yang perlahan pada separuh tahun pertama 2017. Sebanyak 29,683 transaksi dengan jumlah nilai RM18.96 bilion, turun sebanyak 7.3% dalam bilangan seperti yang ditunjukkan pada Rajah 5 dan Rajah 6 di bawah. Tahun 2015 pula menyaksikan bilangan transaksi kediaman pada julat harga yang lebih rendah merosot dengan peratusan -16.4%. Walau bagaimanapun, nilai transaksi mencatatkan peningkatan terhadap maginal sebanyak 4.2% berbanding separuh tahun pertama 2016.

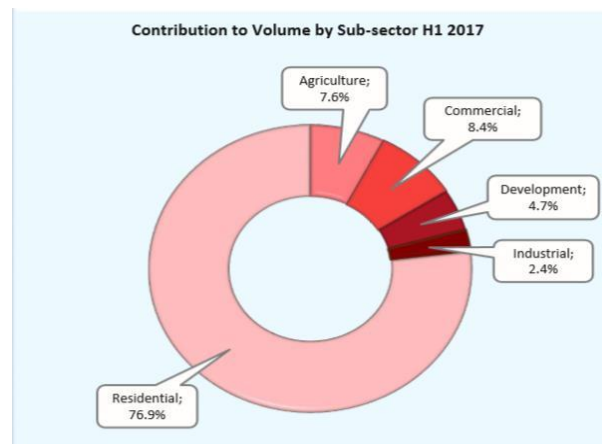
Rajah 6 menunjukkan subsektor kediaman mengekalkan bahagian pasaran terbesar yang menyumbang 76.9% daripada jumlah transaksi. Subsektor komersil berada di kedudukan kedua dengan 8.4% syer diikuti dengan subsektor pertanian (7.6%), tanah pembangunan (4.7%) dan industri (2.4%). Ini menunjukkan permintaan terhadap harta tanah jenis kediaman di Selangor amat memberangsangkan.



Rajah 5: Transaksi harta tanah mengikut bilangan pada separuh tahun pertama 2017 yang dikeluarkan oleh JPPH pada tahun 2017.



Rajah 6: Transaksi harta tanah mengikut nilai pada separuh tahun pertama 2017 yang dikeluarkan oleh JPPH pada tahun 2017.



Rajah 7: Peratusan transaksi mengikut pecahan subsektor yang dikeluarkan oleh JPPH pada tahun 2017.

Pada tahun 2017, Jabatan Penilaian dan Pengurusan Harta (JPPH) telah melaporkan harga hartanah kediaman dan bertingkat kekal kukuh dengan pergerakan marginal di kawasan terpilih. Kediaman yang terletak di kawasan yang strategik, dilengkapi dengan rangkaian jalan raya yang dirancang dengan baik serta berdekatan dengan institusi pengajian tinggi mampu mengalami peningkatan nilai pasaran.

Bagi tujuan untuk mendapatkan pemilikan hartanah di Selangor, Seksyen 433 (B) Kanun Tanah Negara 1965 telah menetapkan bahawa bagi pemohon sama ada warganegara atau syarikat asing, hak kebenaran dari Pihak Berkuasa Negeri perlu diperolehi terlebih dahulu khususnya bagi harta tanah jenis pertanian dan bangunan sahaja, termasuk hakmilik yang mempunyai sekatan kepentingan tetapi tidak tertakluk kepada harta tanah jenis industri.

#### *Punca-punca yang mempengaruhi pemilikan harta tanah Bumiputera yang rendah*

Berdasarkan perbincangan teoritikal yang telah dilakukan, sebanyak 25 punca telah dikenalpasti berpotensi mempengaruhi transaksi pindahmilik hartanah yang rendah di kalangan bumiputera. Hasil edaran borang soal selidik ke atas 100 orang responden dari Wilayah Persekutuan Kuala Lumpur dan Selangor, punca utama yang mempengaruhi pemilikan harta tanah Bumiputera yang rendah telah dikenalpasti berdasarkan jumlah skor dan purata skor tertinggi seperti yang diperincikan dalam Jadual 1.

| Punca-punca   | Jumlah skor | Purata skor |
|---|-------------|-------------|
| 1. Sukar memperolehi pinjaman akhir ( <i>end financing</i> )  | 447         | 4.47        |
| 2. Mempunyai komitmen yang tinggi selain yang dinyatakan dalam slip gaji                                | 440         | 4.4         |
| 3. Pendapatan yang tidak mencukupi  | 438         | 4.38        |
| 4. Sukar mendapatkan skim perumahan dan pembiayaan kerajaan   |             |             |
| 5. Ketidaksanggupan membayar ansuran yang tinggi  | 437         | 4.37        |
| 6. Skim perumahan kerajaan adalah kurang meluas   | 435         | 4.35        |
| 7. Wang simpanan yang sedikit   | 422         | 4.22        |
| 8. Menyewa lebih mudah  | 397         | 3.97        |
| 9. Tidak tahu proses membeli dan memiliki hartanah  | 381         | 3.81        |
| 10. Deposit yang tinggi   | 380         | 3.80        |
| 11. Corak perbelanjaan isi rumah  | 379         | 3.79        |
| 12. Penyediaan dokumen pembiayaan adalah merumitkan   |             |             |
| 13. Harga rumah yang tinggi   | 378         | 3.78        |
| 14. Tiada kesedaran tentang pemilikan hartanah  |             |             |
| 15. Kos guaman yang tinggi  | 377         | 3.77        |
| 16. Peratus kelulusan pinjaman adalah rendah dari harga jualan dan memerlukan kos tampungan yang tinggi | 366         | 3.66        |
| 17. Kadar faedah yang dikenakan adalah tinggi   | 353         | 3.53        |
| 18. Tiada ilmu untuk memiliki hartanah  | 352         | 3.52        |
| 19. Bebanan bayaran komitmen  | 350         | 3.50        |
| 20. Tanggungan yang ramai   | 348         | 3.48        |
| 21. Tidak dapat mencari harta tanah kediaman yang sesuai  | 323         | 3.23        |
| 22. Proses permohonan pembiayaan mengambil tempoh yang lama   | 322         | 3.22        |
| 23. Menyewa lebih menjimatkan   | 309         | 3.09        |
| 24. Tidak merasakan pemilikan kediaman sebagai keutamaan  | 214         | 2.14        |
| 25. Kos pembiayaan yang membebankan   | 227         | 2.27        |

Jadual 1: Punca-punca yang mempengaruhi transaksi pindah milik hartanah bumiputera yang rendah.

Berdasarkan Jadual 1, punca yang mempunyai jumlah skor dan purata skor tertinggi adalah sukar memperolehi pinjaman akhir (*end financing*), mempunyai komitmen yang tinggi selain yang dinyatakan dalam slip gaji bulanan diikuti dengan punca tidak mempunyai pendapatan yang mencukupi dan kesukaran dalam mendapatkan skim perumahan kerajaan.

#### *Analisis signifikasi punca-punca yang mempengaruhi pemilikan harta tanah Bumiputera yang rendah*

Bagi mengetahui punca-punca yang dikenal pasti mempunyai darjah atau julat kepentingan sangat tidak mempengaruhi, tidak mempengaruhi, sederhana mempengaruhi mempengaruhi atau sangat mempengaruhi seperti yang dinyatakan dalam metodologi kajian ini, maka pengiraan berikut telah dilakukan.

$$\begin{aligned}
 \text{Julat indeks} &= \frac{\text{Purata Skor Tertinggi} - \text{Purata Skor Terendah}}{\text{Bilangan Kategori Skala}} \\
 \text{Julat Indeks} &= \frac{4.47 - 2.14}{5} \\
 \text{Julat Indeks} &= 0.47
 \end{aligned}$$



Pengiraan indeks akan ditentukan mengikut setiap skala darjah kepentingan seperti berikut:

a) Indeks Sangat Tidak Mempengaruhi:

$$\begin{aligned}\text{Indeks} &= \text{Julat Indeks} + \text{Skor Purata Terendah} \\ &= 0.47 + 2.14 \\ &= 2.61\end{aligned}$$

Indeks skala Sangat Tidak Mempengaruhi adalah antara 2.14 hingga 2.61.

b) Indeks Tidak Mempengaruhi:

$$\begin{aligned}\text{Indeks} &= \text{Julat Indeks} + \text{Skor Purata Terendah (2.62)} \\ &= 0.47 + 2.62 \\ &= 3.09\end{aligned}$$

Indeks skala Tidak Mempengaruhi adalah antara 2.62 hingga 3.09.

c) Indeks Sederhana Mempengaruhi

$$\begin{aligned}\text{Indeks} &= \text{Julat Indeks} + \text{Skor Purata Terendah (3.10)} \\ &= 0.47 + 3.10 \\ &= 3.57\end{aligned}$$

Indeks skala Sederhana Mempengaruhi adalah antara 3.10 hingga 3.57.

d) Indeks Mempengaruhi

$$\begin{aligned}\text{Indeks} &= \text{Julat Indeks} + \text{Skor Purata Terendah (3.58)} \\ &= 0.47 + 3.58 \\ &= 4.05\end{aligned}$$

Indeks skala Mempengaruhi adalah antara 3.58 hingga 4.05.

e) Indeks Sangat Mempengaruhi

$$\begin{aligned}\text{Indeks} &= \text{Julat Indeks} + \text{Skor Purata Terendah (4.06)} \\ &= 0.47 + 4.06 \\ &= 4.53\end{aligned}$$

Indeks skala Sangat Mempengaruhi ialah antara 4.06 hingga 4.53.

Berdasarkan pengiraan ini, maka julat indeks kepentingan bagi punca-punca transaksi pindah milik harta tanah di kalangan bumiputera rendah diringkaskan dalam Jadual 2.

| Skala                     | Julat indeks |
|---------------------------|--------------|
| Sangat mempengaruhi       | 4.06 – 4.53  |
| Mempengaruhi              | 3.58 – 4.05  |
| Sederhana mempengaruhi    | 3.10 – 3.57  |
| Tidak mempengaruhi        | 2.62 – 3.09  |
| Sangat tidak mempengaruhi | 2.14 – 2.61  |

Jadual 2: Julat indeks kepentingan.

Daripada jadual indeks ini, setiap punca-punca yang telah dikenal pasti telah disusun mengikut kepentingan seperti yang ditunjukkan dalam Jadual 3.

| Skala               | Julat indeks | Punca-punca  | Min  |
|---------------------|--------------|--|------|
| Sangat mempengaruhi | 4.06 – 4.53  | 1. Sukar memperoleh pinjaman akhir ( <i>end financing</i> )              | 4.47 |
|                     |              | 2. Mempunyai komitmen yang tinggi selain yang dinyatakan dalam slip gaji | 4.40 |
|                     |              | 3. Pendapatan tidak mencukupi  | 4.38 |

|                           |             |  |      |
|---------------------------|-------------|--|------|
|                           |             | 4. Sukar mendapatkan skim pembiayaan dan perumahan kerajaan  |      |
|                           |             | 5. Ketidaksanggupan membayar ansuran yang tinggi   | 4.37 |
|                           |             | 6. Skim perumahan kerajaan adalah kurang meluas  | 4.35 |
|                           |             | 7. Wang simpanan yang sedikit  | 4.22 |
| Mempengaruhi              | 3.58 – 4.05 | 1. Menyewa lebih mudah   | 3.97 |
|                           |             | 2. Tidak tahu proses membeli dan memiliki harta tanah  | 3.81 |
|                           |             | 3. Deposit yang tinggi   | 3.80 |
|                           |             | 4. Corak perbelanjaan isi rumah  | 3.79 |
|                           |             | 5. Penyediaan dokumen pembiayaan adalah merumitkan   | 3.79 |
|                           |             | 6. Harga rumah yang tinggi   | 3.78 |
|                           |             | 7. Tiada kesedaran pemilikan harta tanah   | 3.78 |
|                           |             | 8. Kos guaman yang tinggi  | 3.77 |
|                           |             | 9. Peratus kelulusan pinjaman adalah rendah dari harga jualan dan memerlukan kos tampungan yang tinggi | 3.66 |
| Sederhana mempengaruhi    | 3.10 – 3.57 | 1. Kadar faedah yang dikenakan tinggi  | 3.53 |
|                           |             | 2. Tiada ilmu pemilikan harta tanah  | 3.52 |
|                           |             | 3. Bebanan bayaran komitmen  | 3.50 |
|                           |             | 4. Tanggungan yang ramai   | 3.48 |
|                           |             | 5. Tidak dapat mencari harta tanah kediaman yang sesuai  | 3.23 |
|                           |             | 6. Proses permohonan pembiayaan mengambil tempoh yang lama   | 3.22 |
| Tidak mempengaruhi        | 2.62 – 3.09 | 1. Menyewa lebih menjimatkan   | 3.09 |
| Sangat tidak mempengaruhi | 2.14 – 2.61 | 1. Kos pembiayaan membebaskan  | 2.27 |
|                           |             | 2. Tidak merasakan pemilikan kediaman suatu keutamaan  | 2.14 |

Jadual 3: Analisis darjah kepentingan mengikut keutamaan punca-punca yang mempengaruhi transaksi pindah milik harta tanah di kalangan bumiputera yang rendah.

Berdasarkan perincian di Jadual 3, jelas menunjukkan punca-punca transaksi pindah milik harta tanah di kalangan bumiputera di Wilayah Persekutuan Kuala Lumpur dan Selangor yang rendah adalah dipengaruhi oleh tujuh punca utama berikut, iaitu:

- i. Sukar memperolehi pinjaman akhir;
- ii. Mempunyai komitmen yang tinggi selain yang dinyatakan dalam slip gaji;
- iii. Pendapatan tidak mencukupi;
- iv. Sukar mendapatkan skim pembiayaan dan perumahan kerajaan;
- v. Ketidaksanggupan membayar ansuran yang tinggi;
- vi. Skim perumahan kerajaan adalah kurang meluas; dan
- vii. Wang simpanan yang sedikit.

Terdapat beberapa cadangan yang boleh dilakukan bagi membantu meningkatkan transaksi pindah milik harta tanah di kalangan bumiputera. Kerajaan dan agensi-agensi berkanun mahupun swasta boleh berganding bahu dalam memperluaskan platform sedia ada berkenaan penyebaran maklumat kepada rakyat terutamanya di dalam skim-skim pembiayaan dan perumahan yang diwujudkan oleh

kerajaan. Ini kerana hasil kajian lapangan yang dijalankan, kajian mendapati tidak ramai responden yang mendapat informasi yang tepat berkaitan harta tanah dari pihak yang betul khususnya agensi-agensi kerajaan yang menjalankan pemprosesan permohonan skim perumahan, agensi harta tanah dan ejen hartanah yang berkaitan.

Selain itu, harga hartanah yang tidak terkawal khususnya yang dalam proses pembinaan oleh pemaju perlu dibendung secara bijak oleh kerajaan dengan menguatkuasakan undang-undang bagi mengawal pemaju dalam membina rumah berdasarkan keuntungan semata-mata tanpa mengkaji permintaan pasaran yang jelas tidak disasarkan kepada bumiputera. Secara tidak langsung, spekulasi terhadap harga hartanah yang kian melambung juga dapat diatasi dengan baik.

Akhir sekali, golongan bumiputera turut disarankan agar berusaha untuk meningkatkan taraf sosio ekonomi masing-masing. Ini kerana semakin tinggi tahap sosio ekonomi seseorang individu, semakin besar peluang mereka untuk membeli dan memiliki harta tanah sekaligus meletakkan taraf hidup mereka pada aras yang lebih baik serta mempunyai nilai prestij yang boleh dibanggakan. Sosio ekonomi yang baik juga melambangkan individu tersebut mampu untuk menguruskan kewangan dengan baik dan mempunyai sumber pendapatan yang mencukupi terhadap diri sendiri serta tanggungan isi rumah. Maka, inisiatif seperti melakukan pekerjaan sampingan bagi menambah pendapatan adalah amat digalakkan bagi menampung keperluan dan komitmen bulanan.

## KESIMPULAN

Perumahan merupakan satu keperluan asas rakyat yang perlu disediakan oleh kerajaan (Besar *et al.*, 2012; AbdulAzeez *et al.*, 2015). Bagi memastikan rakyat khususnya dari golongan bumiputera tidak ketinggalan dalam memiliki rumah, kerajaan telah meletakkan komitmen yang tinggi untuk memastikan program dan skim perumahan negara berjaya mencapai matlamat yang disasarkan seiring dengan kepesatan dan pertumbuhan negara.

Hasil kajian ini telah mengenal pasti pemilikan perumahan adalah bergantung kepada sumber pendapatan dan sumber pembiayaan yang boleh diperolehi. Dalam perkara ini, institusi kewangan dan sektor swasta terutamanya pemaju perumahan mempunyai peranan yang sama penting dengan pihak kerajaan untuk memastikan tahap pemilikan rumah di kalangan Bumiputera dapat ditingkatkan.

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## AN EMPIRICAL STUDY ON THE CURRICULA OF THE EXISTING ENGLISH LANGUAGE COURSES OF THE MAF OFFICERS

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### ABSTRACT

The Malaysian Armed Forces (MAF), comprising the Army, the Navy and the Air Force, are entrusted with the responsibility of national security, and are also expected to project a positive image of Malaysia in the international arena as it (the MAF) engages in peace-keeping and relief operations with joint forces from various other countries. The MAF is constantly engaging in efforts to upgrade itself in all aspects, especially those related to equipping itself with the necessary knowledge and expertise required to meet the demand for better services to the country and the people. The paper looks at the existing curricula of the English courses versus the actual needs of the MAF officers using Krashen's Theory of Second Language Acquisition. The relevant data were gathered via document study and class participation. The findings of this study are to prove that the MAF officers significantly need to improve the pedagogic decision-making process by providing the curriculum designers with the information they need to make informed decisions.

*Keywords: Career Development, Globalisation, Language Needs, Malaysian Armed Forces, Second Language Acquisition*

### INTRODUCTION

Every institution and organization in the world has been impacted by globalization, which is accompanied by several phenomena, such as increased competition and incessant efforts to increase the effectiveness and efficiency of products and services. This in return has created a number of forces which are labeled as the K-factors (where K stands for knowledge-based), and includes other phenomena such as the K-Revolution, the K-Economy, and the subject of this study, the K-Force. Since these forces are dependent on effective communication and demands the use of a common language, English, the undisputed *lingua franca* of international communication for business and technology, has fitted comfortably into this role. The K-Force stands for the creation of a knowledge-enabled Armed Force, where its soldiers and officers have relevant knowledge and ICT skills, and are receptive to technological and global changes (ADFJ: 9). Like the RMA, in order for them to be so enabled, they should have a good command of the English language. In order to achieve the tenets of the K-Force, the MAF needs to have the right kind of labor in place. Soldiers have to be equipped with the right skills and training.

The Malaysian Armed Forces (MAF), comprising the Army, the Royal Malaysian Navy (RMN) and the Royal Malaysian Air Force (RMAF), are no exception to this trend,

and are thus constantly engaging in efforts to upgrade themselves in all aspects, especially those related to equipping themselves with the necessary knowledge and expertise required to meet the demand for better services to the country and the people.

Two local Malaysian military institutions where officers attend a one-year course are the Malaysian Armed Forces Defence College (MAFDC, also called the Defence College), and the Malaysian Armed Forces Staff College (MAFSC, also called the Staff College). The courses that the MAF officers attend are conducted in English, regardless of whether these are held here or abroad. It is, thus, essential that the course participants have a good command of the English language.

Another reason for giving importance their mastery of the English language is that this language is very important when joint operations are carried out during the United Nations (UN) peacekeeping activities and during joint military exercises between and among countries. One very important aspect that needs to be borne in mind is that the Armed Forces have their own language register: the structures and lexis of this register (for example, wardroom, RV, tarmac and bombardier) have special meanings that are used and understood only by military personnel. Thus the type of English that these personnel are required to master falls somewhere along the EGP-ESP continuum, and in order to help them learn it, it is necessary that a needs analysis be carried out to identify their lacks, needs and wants *vis-à-vis* the English language.

It is the purpose of this study, therefore, to investigate if the objectives and curricula of the existing English Language courses are consistent with the real needs of the MAF officers.

## LITERATURE REVIEW

### Language Acquisition, Language Learning and Language Teaching

Language acquisition is one of the central topics in cognitive science: practically every theory of cognition has tried to explain it. Probably no other topic has aroused such controversy. Possessing a language is a quintessentially human trait. Language is the main vehicle by which we know about other people's thoughts, and the two (language and thought) must be intimately related. Every time we speak we are revealing something about language, so the facts of language structure are easy to come by. Research to date hint at a system of extraordinary complexity. Nonetheless, learning a first language is something every child does successfully in a matter of a few years, and without the need for formal lessons. With language so close to the core of what it means to be human, it is not surprising that children's acquisition of language has received so much attention.

Language acquisition is not only inherently interesting; studying it is one way to look for concrete answers to questions that permeate cognitive science. Some aspects of SLA are similar to first language acquisition; the learner has already acquired learning techniques and can reflect on how to learn best. However, learning languages depends on the personality, age, intelligence and active learning strategies of the learner. There is also a difference between language acquisition and language learning.

The expression 'language learning' includes two clearly distinct, though rarely understood, concepts (Krashen, 1985). One involves receiving information about the

language, transforming it into knowledge through intellectual effort and storing it through memorisation. The other involves developing the skill of interacting with foreigners to understand them and speak their language. The first concept is called 'language learning' while the other is referred to as 'language acquisition.' These are separate ideas and it will be shown that neither is the consequence of the other.

Language acquisition refers to the process of natural assimilation involving intuition and subconscious learning, which is the product of real interactions between people where the learner is an active participant (Krashen, 1985). It is similar to the way children learn their native tongue, a process that produces functional skills in the spoken language without theoretical knowledge. It develops familiarity with the phonetic characteristics of the language as well as its structure and vocabulary, and is responsible for oral understanding, the capability for creative communication and for the identification of cultural values.

The concept of language learning is linked to the traditional approach to the study of languages and is till today generally practiced in high schools worldwide (Ellis, 2002). Attention is focused on the language in its written form and the objective is for the student to understand the structure and rules of the language through the application of intellect and logical deductive reasoning. The form is of greater importance than communication. Teaching and learning are technical and governed by a formal instructional plan with a predetermined syllabus. One studies the theory in the absence of the practical.

In language acquisition, the primary goal is interaction between people, in which one functions as a facilitator and through which the other (the learner) selects his own route, building his skill in a direction that interests him personally or professionally (Ellis, 2002). Instead of a syllabus, language acquisition programs offer human interaction. Here, the presence of genuine representatives of the language and culture that one hopes to assimilate is fundamental. Native instructors, therefore, have a clear advantage in a communicative approach, inspired by the concept of language acquisition (Ellis, 2002).

## METHODOLOGY

This study briefly describes the role of the English language as well as its importance to the MAF officers. To get a good sample of respondents from this category (officers), two MAF institutions of higher learning were chosen, namely the Malaysian Armed Forces Defence College (MAFDC) and the Malaysian Armed Forces Staff College (MAFSC), also called the Defence College and Staff College, respectively. The officers were from all the three services, that is, the Army, the Royal Malaysian Navy (RMN) and the Royal Malaysian Air Force (RMAF). The study also looks into the communicative skills and sub-skills needed by these officers to fulfill the requirements of both the Colleges.

As stated by Cohen & Manion (2000), there is no single blueprint for planning research; research design is governed by the notion of 'fitness for purpose'. Therefore, the purpose of the research determines the methodology and the design of the research. Most of the information necessary for establishing the English language needs of the MAFSC and MAFDC officers was derived from the following four sources, namely:

- a) the student officers of the MAFSC and MAFDC

- b) the staff of the MAFSC and MAFDC
- c) the lecturers of UM and UKM

The study is both qualitative and quantitative in nature as the MAF is a unique organisation and has many characteristics that are different from other organisations in the civilian world. Thus, by incorporating ethnographic elements into a quantitative needs analysis, it was hoped that the study would be able to capture more aspects that were relevant to the English language needs of MAF officers.

The data was obtained via four methods, namely:

- Interviews (students, lecturers and planners of the policy and curriculum)
- Participant observation (the researcher)
- Document study (course prospectus, handouts, assignments, correspondence)

The sample consisted of 150 officers who were students at the two MAF Institutions, namely the MAFDC and the MAFSC. A pilot study was carried out using students and some lecturers. Semi Structured interviews were used to elicit views from students as to how they cope with the course and everyday work situations in relation to their use of the English Language.

The mainstay of data collection in ethnographic research is observations conducted by the participant-observer. The basic form of data obtained via this tool is field notes. A participant-observer may be from one of the three following categories (Wiersma, 2000):

- a) active participant – as a student in class
- b) privileged observer – audit certain aspects of the course
- c) limited observer – just observation

As for the content analysis of the documents, the researcher studied, thoroughly, the overall curriculum of the course and the pamphlets given to the students. The researcher examined the documents, course notes, handouts and journals to get insights into the level of English used at the Colleges. The researcher also perused through the written assignments of the students to assess the standard of English used in assignments, operational orders and report writing. Analysis in ethnographic research consists of synthesizing the information from observations, interviews and other data sources. It relies heavily on description; even when statistics are used, they tend to be descriptive rather than inferential.

## FINDINGS

From the interviews, all the three services, that is, the Army, the RMN and the RMAF, concurred that the lectures, tutorials and writing assignments for the Staff and Defence College courses were basically conducted in English. For KESBAN Studies (Keselamatan dan Pembangunan) at the Staff College, 5% of the course was conducted in BM, especially for Syndicate Discussion and Practical Work because it involved dealing with the local Malaysian population who were more conversant in BM. Among the activities where students had the greatest difficulty in relation to the English language were:

- a) Lectures by foreigners
- b) Writing academic research papers
- c) Reading and discussing non-military topics



The data from the interviews is supported by Salim's (2010) findings that his subjects at IPDA also faced great difficulty in carrying out listening and writing exercises. The students in this study, however, had fewer problems understanding military subjects, as they had been exposed to the English language used in these subjects from Cadet-training days.

Table 1 demonstrates the results of the respondents' opinions regarding the usefulness of including scanning in the English language courses. According to the table, only 2.2% (n=3) of the respondents believed that the skill would *not* be *very useful* for the English language course. One third of them, that is, 33.3% (n=46) thought it would be *fairly useful*, whereas the majority of them, that is, 45.7% (n=63) supposed it would be *useful*. 18.1% (n=25) believed scanning would be *very useful* for the English language course.

| Perception        | N   | Percent |
|-------------------|-----|---------|
| Not very useful   | 3   | 2.2     |
| Fairly useful     | 46  | 33.3    |
| Useful            | 63  | 45.7    |
| Very useful       | 25  | 18.1    |
| Total             | 137 | 99.3    |
| Missing in System | 1   | 0.7     |
| Total             | 138 | 100.0   |

Table 1: Usefulness of the Scanning Skill

Table 2 demonstrates the results of the respondents' opinions regarding the usefulness of including skimming in the English language course. As shown in the table, only 2.2% (n=3) of the respondents believed that the skill would *not* be *very useful* for the English language course. Almost a third of them, that is 31.9% (n=44), considered it would be *fairly useful*, whereas the majority of them, that is 47.1% (n=65), supposed it would be *useful*. Once again, as in the previous table, 18.1% (n=25) believed skimming would be *very useful* for the English language course.

| Perception        | N   | Percent |
|-------------------|-----|---------|
| Not very useful   | 3   | 2.2     |
| Fairly useful     | 44  | 31.9    |
| Useful            | 65  | 47.1    |
| Very useful       | 25  | 18.1    |
| Total             | 137 | 99.3    |
| Missing in System | 1   | 0.7     |
| Total             | 138 | 100.0   |

Table 2: Usefulness of the Skimming Skill

Table 3 presents the results of the respondents' opinions regarding the usefulness of including text organization in the English language course. The table shows that only 2.2% (n=3) of the respondents believed that the skill would *not* be *very useful* for the English language courses. One-fourth of the respondents, that is 25.4% (n=35), considered it would be *fairly useful*, whereas the majority of them (52.2% or 72) supposed it would be *useful*. Almost one-fifth of the respondents (19.6% or 27) believed text organization would be *very useful* for the English language course.

| Perception        | N   | Percent |
|-------------------|-----|---------|
| Not very useful   | 3   | 2.2     |
| Fairly useful     | 35  | 25.4    |
| Useful            | 72  | 52.2    |
| Very useful       | 27  | 19.6    |
| Total             | 137 | 99.3    |
| Missing in System | 1   | 0.7     |
| Total             | 138 | 100.0   |

Table 3: Usefulness of Text Organization

Table 4 presents the results of the respondents' opinions regarding the usefulness of including reading and writing in the English language courses. According to the table, only 0.7% (n=1) of the respondents believed that the skills would *not* be *very useful* for the English language course, and 13.8% (n=19) considered it would be *fairly useful*. Again most of respondents, that is 44.2% (n=61), supposed it would be *useful*, and another 40.6% (n=56) believed reading and writing would be *very useful* for the English language course.

| Perception        | N   | Percent |
|-------------------|-----|---------|
| Not very useful   | 1   | 0.7     |
| Fairly useful     | 19  | 13.8    |
| Useful            | 61  | 44.2    |
| Very useful       | 56  | 40.6    |
| Total             | 137 | 99.3    |
| Missing in System | 1   | .7      |
| Total             | 138 | 100.0   |

Table 4: Usefulness of Reading and Writing

Table 5 demonstrates the outcome of the respondents' opinions regarding the usefulness of including interpreting argumentative texts in the English language courses. According to the table, once again 2.2% (n=3) of the respondents believed that including this skill would *not* be *very useful* for the English language courses. More than a quarter of them, that is, 28.3% (n=39) of the respondents considered it would be *fairly useful*. Again, most of respondents, that is 40.6% (n=56) supposed it would be *useful*, and the remaining 29% (n=40) believed interpreting argumentative texts would be *very useful* for the English language courses.

| Perceptions     | N   | Percent |
|-----------------|-----|---------|
| Not very useful | 3   | 2.2     |
| Fairly useful   | 39  | 28.3    |
| Useful          | 56  | 40.6    |
| Very useful     | 40  | 29.0    |
| Total           | 138 | 100.0   |

Table 5: Usefulness of Interpreting Argumentative texts

Table 6 demonstrates the outcome of the respondents' opinions regarding the usefulness of including oral presentations in the English language courses. According to the table, only 1.4% (n=2) of the respondents believed that including this skill would *not* be *very useful* for the English language courses. 15.2% (n=21) of the respondents considered it would be *fairly useful*. About an equal number, that is 41.3% (n=57) and 42% (n=58), supposed it would be *useful* and *very useful*, respectively.

| Perceptions     | N   | Percent |
|-----------------|-----|---------|
| Not very useful | 2   | 1.4     |
| Fairly useful   | 21  | 15.2    |
| Useful          | 57  | 41.3    |
| Very useful     | 58  | 42.0    |
| Total           | 138 | 100.0   |

Table 6: Usefulness of Oral Presentations

Table 7 presents the outcome of the respondents' opinions regarding the usefulness of including vocabulary acquisition exercises in the English language courses. Most of the respondents, that is 42.8% (n=59), thought the exercises would be *very useful*. More than a third (35.5% or 49) felt it would be *useful* while 19.6% (n=27) considered it would be *fairly useful*. Only 2.2% (n=3) of the respondents believed that including vocabulary exercises would *not* be *very useful* for the English language courses.

| Perception      | N   | Percent |
|-----------------|-----|---------|
| Not very useful | 3   | 2.2     |
| Fairly useful   | 27  | 19.6    |
| Useful          | 49  | 35.5    |
| Very useful     | 59  | 42.8    |
| Total           | 138 | 100.0   |

Table 7: Vocabulary Acquisition Exercises

Table 8 shows the outcome of the respondents' opinions regarding the usefulness of including grammar in the English language courses. The majority of them, that is 45.7% (n=63) were of the opinion that including grammar would be *very useful* for the courses, while about a third, that is 31.9% (n=44), supposed it would be *useful*. 19.6% (n=27) of the respondents considered it would be *fairly useful*. Only a few, that is, 9 (2.9%) of them believed that including grammar would *not* be *very useful* for the English language courses.

| Perception      | N   | Percent |
|-----------------|-----|---------|
| Not very useful | 4   | 2.9     |
| Fairly useful   | 27  | 19.6    |
| Useful          | 44  | 31.9    |
| Very useful     | 63  | 45.7    |
| Total           | 138 | 100.0   |

Table 8: Usefulness of Grammar

## CONCLUSION

From the feedback received from the officers, it is evident that the MAF officers need all the four skills of reading, writing, listening and speaking for their course and for communication purposes as about 70% answered that these skills were useful for their daily duties and career enhancement. Furthermore, the officers expressed that they had more problems with academic literature as compared to military literature. Overall, they agreed that the course curriculum of the Colleges did cater for their needs as military officers but what they lacked was Cognitive Academic Language Proficiency (CALP).

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## THE LEARNING ASSISTANCE IN PRIMARY SCHOOL SCIENCE FLIPPED CLASSROOM IMPLEMENTATION: A LEARNERS' PERSPECTIVES

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### ABSTRACT

A flipped classroom approach, which is a synonym to the inverted learning, could promote a meaningful learning experience among learners. The initiated learners' rich learning experience while they learn outside the classroom is essential as learning inside the classroom. The limited literature regarding flipped classroom implementation, especially in Malaysian primary school had led to this study. This study will be focusing on three primary school science-learning activities and 15 learners' perspectives on assistance using the flipped classroom approach. The cross-case findings indicate four assistances through a series of participant observation and open group interviews. Based on the learners' perspectives, they agreed that learning science via flipped classroom is enjoyable and engaging in terms of learning materials, teacher's guidance, family member's guidance, and peers' interaction. Plenty of sources of learning materials were observed to assist the learning. The teacher and family member play the role of a facilitator to give learning guidance and moral support, whereas learning enrichment occurred while learners do collaborative activities with peers. Although the flipped classroom does not widely practice in primary school education, further study is vital for a scholar contribution. This finding also highlights some insights to share with the primary educators.

*Key terms: Flipped Classroom, Primary school education, Primary science learning.*

### INTRODUCTION

#### The Constructivist Theory of Learning

The constructivism explains about learners' process of knowledge acquisition. The origin of this theory is from the psychologist and educators such as Jerome Bruner, Lev Vygotsky, and Jean Piaget. These scholars believe in two different aspects of constructivism, which are the cognitive constructivism and social constructivism (Liu, 2010). In the 21<sup>st</sup> Century Learning, the role of teachers is vital in order to facilitate the novice learner in creating meaning from their experiences. This role will guide and scaffold the learners' learning processes, especially from the elementary level, to truly becoming an expert (Krahenbuhl, 2016). Additionally, the role also includes approaches such as discovery learning, inquiry learning and problem-based learning

The digital technologies in this seamless current education, provide convenience for the learners to collect data from various resources, share ideas and to have a good discussion among peers during the knowledge construction phase

(Kong & Song, 2013). However, there are challenges to be faced by the educators so that the teaching and learning session could be conducted based on the constructivist perspectives. For example, two significant challenges that the teachers are facing are the teacher's inadequate prior skills applying the innovative technological-based educational aids and the reluctant behaviour among the teachers to accept a new way of teaching (Kong & Song, 2013).

### **Sociocultural learning theory**

Based on the Vygotskian theory of sociocultural learning, learners have the responsibility to learn by themselves autonomously (Panhwar, Ansari, & Ansari, 2016). This autonomous learning happens from two learning settings, which are inter-psychological and the intra-psychological. From these learning settings, learners will initially gain knowledge from other individuals and society, and then strengthening their learning activity from the process of reapplying it to new contexts.

Both the Vygotskian sociocultural and the Feuerstein's theory of mediated learning experience (MLE), possess the similarities of emphasising the importance of the role played by the teachers, parents, peers, and the community. This learning community is to ensure that children's interaction with the learning environment could initiate learning (Kozulin, 2002).

The sociocultural theory is different from cognitive theory in terms of the process of how knowledge is developed. Cognitive theory focuses on the knowledge formation from inside the learner, whereas sociocultural theory emphasises on the knowledge formation from outside or social-mediated activities (Turuk, 2008). In the interdependence of social and individual knowledge construction process, the culture and language are the central aspects of the Vygotskian framework (John-Steiner & Mahn, 1996). Vygotsky's principle is that the educational process is the primary source of cognitive and learning skills development (Kozulin, 2004).

### **Inquiry learning**

In general, an inquiry is what the scientific research study about the natural world based on their explanation through evidence (Martin-Hansen, 2002). In the students' inquiry context, the student will do the activity of proposing questions and guide them to have the relevant answers (Ismail, Alias, & Albakri, 2006). However, this does not mean that the teacher should only give many questions to solve by doing hands-on activities. The teachers act as a bridge, following steps in the Five Essential Features of Classroom Inquiry to assist the students' inquiry learning process (Lee & Shea, 2016).

There are many benefits from the application of inquiry-based learning. From other literature, the inquiry-learning approach had a positive influence on the development of the primary students' cognitive, psychomotor and affective (Salih & Nallapen, 2015). Inquiry-based learning activities also help to develop students with higher-order thinking skill (Arase, Kamarudin, & Hassan, 2016).

Inquiry learning activities may include five activities (Rutten et al., 2015). They are the orienting and asking questions, hypothesis generation and design, planning and investigation, analysis and interpretation, conclusion and evaluation. Three instructional settings to do these activities are whole class, small groups, and individually. Some of the examples of inquiry project that are do-able in the classroom are research paper, MS PowerPoint, Prezi, website, poetry or song, and poster or scrapbook which can be a presentation based project (Byker et al., 2017).

### **Scaffolding**

Scaffolding refers to how adults or more advanced peers provide support for children in their learning (Bruner, 1957 in Zurek & Torquati, 2014). Scaffolding is assisting a student on an as-needed basis, fading the assistance as the competence of the student increases (Koole & Elbers, 2014). In language learning, scaffolding is frequently used (Clark & Graves, 2005). However, the other subjects, such as experiment-based design activity via related computer application, are also used the scaffolding (Morgan & Brooks, 2012).

Scaffolding through problem-solving helps learners to learn by applying high thinking order skills (HOTS) (Gagne, Wager, Golas, Keller, & Russell, 2005). For example, the student's achievement in a problem-solving activity has the potential for measurement, which can be extended to reflect student cognition, interaction, and practice situated in complex class dynamics. Findings show that scaffolding in materials created more instances of students engaging in scientific reasoning (Enfield, Smith, & Grueber, 2008). Also, student's critical thinking has a positive impact via a technology enhance scaffolding strategy (Shen, 2010). The technology-enhanced scaffolds are sufficient to promote scientific inquiry in problem-solving activity through well-defined project goals, proper support, peer and teacher evaluations, and exemplars of knowledge delivery. Apart from that, a particular area of documentation is still needed such as when, how, and under what conditions are the peer, teacher, and this technology-enhanced scaffolds designed to challenge whether the inexperienced assumptions is practical or not (Kim & Hannafin, 2011).

### **Flipped classroom approach**

The flipped classroom is an educational approach whereby the learning process takes place outside the school hour. Some of the activities involved in the flipped classroom are video lectures and problem-solving practices as homework, and active group-based problem-solving activities in the classroom (Lowell Bishop & Verleger, 2013). The student will also learn some basic or conceptual content knowledge (Milman, 2014). Most of the flipped learning activity involves integrating of the online learning such as getting access to recorded lectures, instructional videos and other interactive teaching and learning materials from the Khan Academy, Coursera, TED talk, YouTube (Arnold-Garza, 2014) and other online resources such as Edmodo, Google Apps, Dropbox, Educreation, GlogsterEdu Screencast, Socrative, Teaching Channel, Twitter (Ahmed, 2016).

## **METHODOLOGY**

The objective of the study is to explore the learners' assistance based on their experience learning primary school science via the flipped classroom approach. Fifteen learners have participated in this study as the informant. The informants were from three schools in Sabah. This selection of informant process was according to who will provide the data relevant to this research (Creswell, 2012). The data collection method used the interview and field notes. Two main questions guided the interview and observation session regarding learning assistance. The questions are as follow:

1. What is the learners' experience of online teaching and learning?

## 2. What is the learner's experience in flipped classroom-based learning?

Each school was involved in the pre and post-interview and observation sessions. These qualitative processes consist of five sessions, starting with giving greeting and introduction at the first meeting. The first meeting is essential and beneficial to ascertain rapport and to acquire the participant's consent from the informants. The process was followed by the pre-interview, learning observation and the post-interview. The pre-interview is to get the general findings based on the initial interview. This session is also to get the overall picture of the learners' perception regarding what assist their learning. Next is the learning observation to observe the highlighted issues based on the pre-interview using the field notes. After that, a post-interview session is conducted as a follow-up interview to confirm and rectify any unclear statement, and also to ask any additional related questions. After completing the interview transcripts, the researcher conducted a closure meeting to reconfirm, rectify the transcripts, and to thank all informants for the participation.

Three places and a group of informants involved in this research are to collect the data using three methods to ensure its confirmability (Klopper, 2008). For transferability sets of data (Andrew, 2004), all teachers in the selected schools were that who have more than 10 ten years teaching primary science. This criterion was taken into account, assuming that their teaching experience is good enough not to be labelled as a novice teacher. The informants will also involve in review and validation of their response in the researcher's writing for the credibility of findings (Birt, Scott, Cavers, Campbell, & Walter, 2016). This member checking procedure will allow them to check and confirm the accuracy of the data collected during the data collection sessions. The informant could give a new interpretation and provide alternative language (Birt et al., 2016).

## FINDINGS

The first theme is on the learners' perception of **the learning materials**. The learning material is one of the basic needs, which led to the learners' assistance. The learners need to refer to some relevant source of information to acquire knowledge. The following excerpt and field notes describe the materials equip at school and home:

"Teacher told us to search for information at home", "All the materials for the experiment is already prepared by our teacher", "from Google, I look at the pictures", "...learning from the YouTube, I can learn from watching the video", "we use a notebook to write the hypothesis", "Teacher gave question to search on Internet and discuss on the next class", "she has prepared plenty of materials for us", "we reuse things from our house" They felt that the learning material is sufficient for the learning activities. For project-based learning, the learners brought some reusable materials from home.

The learners can refer to either the printed or non-printed materials that are natural to access at home. Some learners prefer reading the information on books, and some can easily search the relevant information on the Internet. The learners also find that the learning materials are easy to access and to ready for the in-class activity. The teacher also guides some instructed activities, message-based learning with the related internet links, needs an active collaborative and informational transfer, and the use of quiz and discussion in the classroom as in (Rozhan M. Idrus, 2013).



The second theme is about **the teacher's guidance**. Teacher's guidance through instruction and monitoring help the learners to benefit from any learning materials. The assistance from the teacher includes before the flipped classroom session and while the flipped classroom session. Before a flipped classroom session, a clear and straightforward instruction promotes understanding of the learning activity needs. The teachers also facilitate the learning session as in the following excerpts and field notes:

"Yes, we can understand her... it's easy", "Teacher Alice explained first..." "She teaches us to learn the science topic via making hypothesis", "Teacher Lily used the video she that she downloaded to explain", "there are many tools at our science room", "at home we search on YouTube... Google Chrome too", "teacher teaches us how to present at class" A short and brief instruction would become much appreciated since few of the primary school learners would not pay extra attention to a wordy one. Some triggering questions were used to stimulate the learners' inquiry toward the related topics.

The learners thought that the teacher assists their learning activities in specific ways. Based on the learners' experience, they could fully understand the lesson or activities with the help of the teacher's explanations. Here, the teaching and learning phase of eliciting the idea, and reconstructing the information is crucial. The 5E teaching model is related to these phases (Bybee, 2014). The teacher seemed successful to tackle these two phases so that they achieved the learning objectives.

The third theme is regarding the assistance of **the learners' family members**. The family members include the parents and siblings. Parents and older siblings are the primary sources of reference instead of the information from the Internet. Family members' support is essential to ensure a positive learning experience outside the school. The help from the family members was happening before the flipped classroom session, as stated in the following excerpts and field notes:

"I always have the permission to use the hand-phone from my mom", "my mom let me use phone if it is to search for information", "I ask my parents first, after that I asked my sister", "I refer to the book, and if I still didn't get it then I ask my mom or dad...", "After school, I always ask help from my parents" During the group discussion, Lisa shows to his friend, the information he gets with the help of his mom at home. Dave took his notebook to show me the part that he completed with his parent's help.

For primary school learners, using a phone with Internet connectivity would need permission from their parents. Learners find that asking the incomprehensible homework to the family members is very convenient. It is common for primary learners to rely on their parents in terms of studying at home (Kukk, Rajalaane, Rei, & Piht, 2015). A positive learning environment also motivated the learners to have a free will and to become responsible for any assigned learning task given by the teacher. As in the sociocultural cognitive theory, the learning environment could influence, thus accelerate knowledge development through communication and interaction among the environment's participant (Topçiu & Myftiu, 2015).

The fourth assistance that helps the learners learn in a flipped classroom is from the **peers' interaction**. Besides the family members, the learners' peer also plays an essential role in keeping up the learners' motivation toward the learning activity. Peers could become a learning supporter that facilitates friends to comprehend and engage with the learning content. During the flipped classroom

activities, the learning interactions occur before and while the flipped classroom session.

"...in that way, we can discuss with friends", "we use Whatsapp, WeChat to ask friend at home", "we divided the task and brought it home", "tomorrow, at class we share what we have read", "we help to explain to the others if needed", "I prefer to do work in a group. I don't like an individual one", "We do together to finish it" the learner enjoys the group activity. They seemed to have a free discussion while completing their group works. Most learners referred to the group leaders to ask about the group activity, and a few directly ask the teacher. The learners prefer group activity compared to individual work since they could accomplish the learning task at a faster pace. The time of interaction between teacher and student had increased because the students already have prior knowledge at home. They have prepared their lesson before learning in the class (Hussin, 2016). The learners agree that they could build a more profound understanding via sharing different information during the simultaneous discussion amongst peers.

## **DISCUSSION**

Learning material is considered as one of the components that could influence the learning activity. Learning material is for the learners to refer or access to information. Without a learning material provided by the teacher, a flipped classroom will eventually give difficulties to the learners. Besides, creativity is also a key. A teacher should be creative to utilize the teaching and learning resources. A teacher also could adapt and adopt any related teaching and learning resources for active learning activities. The implementation of flipped classroom needs time including making the resources and planning the activities, and lack of facilities is not a reason for a flipped classroom failure (Osman, Jamaludin, & Mokhtar, 2014).

Guidance from a more experienced member is crucial to assist in knowledge development. Primary school learners need full guidance in making meaning from their learning. This need is because, the flipped classroom approach implementation on the primary school level not similar to the higher education level whereby the tertiary education students have the freedom to collect information ambiguously (Ng Kee Chuan, 2014). The information-searching task for primary school learners should be brief and specific. The learners should have systematic guidance so that they could comprehend the essential learning content on the initial phase of learning a science topic and continuously developing the learning conceptual. It is because, based on the 5E of the teaching model (Bybee, 2014), every child has their schemata. The schemata would develop through a systematic phase of introducing and reconstructing the learners' ideas through the eliciting, exploration, explanation, elaboration, and evaluation phases.

Students with a self-regulated skill may be able to have the intrinsic motivation to manage their learning to achieve the learning objective (Manukaram, Abdullah, & Hasan, 2014). Likewise, the learners in this study have interest and positive learning engagement toward the related learning activities. They have shown some reasonable effort and initiatives to succeed in the learning activities. The learners are well prepared with the learning content and materials, allowing them to communicate and share the learning information among peers simultaneously.

Therefore, active group activities such as jigsaw cooperative learning method can be conducted to manifest the students' motivation towards science (Yin, Tek, & Salleh, 2016).

Three-ways interactions are crucial in the flipped classroom learning activity. The three-ways interactions are between the teacher and learner, learner and learner, and learner and family. The interaction's triangle is not just assisting the learners' learning but also act to motivate the learners. As such, a positive support system could catalyst the learning activities to be more effective in terms of the knowledge acquisition process and promoting a meaningful learning experience. Thus, family factors also should play their roles to nurture their child to become a self-regulated learner (Manukaram, Abdullah, & Hasan, 2013). Besides, the learners also learn through social interaction as in the sociocultural theory. This theory emphasised the importance of the role played by the teachers, parents, peers, and the community in a learning environment. This matter ensures that the children's interaction could initiate the learning to the learning environment (Kozulin, 2002).

Although the use of ICT in a flipped classroom seemed frequently highlighted in the previous literature, this study indicates that ICT is not the main focus in a flipped-classroom approach. In other words, ICT is not compulsory for a flipped classroom to take place. One of the information media for the knowledge acquisition process is through ICT. It is not the ICT, which guarantee the learning activity, but it is how the learner gets used of the information they earned from the various sources into the learning activities. In terms of the learning process, as stated in the result, the factors that assist the learners were the learning materials, teacher's guidance, family members' support, and peer interaction.

## **CONCLUSION**

Based on the findings, the learning materials, teacher's guidance, family member's guidance, and peers' interaction had assisted the learners' learning via the flipped classroom approach. As observed in this study, plenty of sources of learning materials assist the learning. The teacher and family member play the role of a facilitator to give learning guidance and moral support, whereas learning enrichment occurred while learners do collaborative activities with peers. Above all, the learners' activity is crucial. A teacher needs creativity to handle all the related activities, and to implement the primary school science flipped classroom in the teaching and learning process. Educators should embed the flipped classroom potential with 21st-century learning to initiate autonomous and meaningful learning continuously. More studies are needed to get more insights on the flipped classroom approach implementation, especially to the primary school education field.

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# **INSTRUMENT UNIDIMENSIONALITY, VALIDITY AND RELIABILITY TO MEASURE USER INTENTION TO USE OF FACEBOOK CUTI-CUTI 1MALAYSIA**

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## **ABSTRACT**

Facebook users' motive encourages them to choose the preferred Facebook page. A motive embedded in an individual can be stimulated to become an action. A motive could also turn into motivation during a particular process. This paper's ultimate purpose is to validate the adequacy of the generated items representing the construct involved in this research. The CFA validation included attitude, subjective norms, behavioural control response, Facebook user's experience, response, and engagement. This research collected 237 valid responses from active Facebook users. Upon finding, the attitude is considered invalid as a construct in this research due to the model fit issue. It can be concluded that in general, the remaining items and constructs are considered valid and reliable to be applied in this research and suitable for the second level (measurement model) analysis for validity and reliability.

*Key terms: Attitude, subjective norms, behaviour control response, experience, engagement*

## **INTRODUCTION**

Tourism is an information-intensive industry (Cox et al. 2009) where the organisations rely on communication with tourists by building customer relationships and all channels to market their products (Poon, 1993). Indeed, social media have grown to be the top, most effective medium for tourists to seek information and share their travelling experiences (Cox et al. 2009; Yoo & Gretzel 2008; Gretzel 2006). Given the prevalence of social media use among tourists, social media has become an indispensable platform for tourism marketers (Chan & Denizci, 2011; Huang, 2011; Munar, 2010). Social media is trending. For businesses, it represents a marketing opportunity that transcends the traditional middleman and connects organisations directly to consumers. Social media offer different values to organizations, which is enhanced brand existence (de Vries, Genslers & Lee Flang, 2012), word-of-mouth communication (Chen *et al*, 2011b), improve sales (Agnihotri *et al*, 2012), sharing information with others (Lu & Hsiao, 2010) and generating public support towards products (Ali, 2011; Ballantine & Stephenson, 2011)

## LITERATURE REVIEW

Buhalis and Law (2008) discussed the technology of communication and information that affects the travelling aspect. Internet evolution and social networking are the factors that change the travel and tourism industry, how to buy the travel package and the aspect of traveller experience. Factor that determinant intention for technology user based on last research such as usefulness response, performance expectation, and interest in use (Davis,1989; Davis et al, 1989; Venkatesh & Davis, 2000; Croteau & Vieru,2002; Schaper & Pervan 2006; Rogers 1995; Mohd Sobhi et al, 2011). Social media is a media that can share, interaction, and social as getting attention from the user every time. Speed and development that through media social that showed organisation facing persuasion and force them who are interested in online service, especially researcher that open opportunity more extent and new (Safko & Brake, 2010). The Planned Behavioural Theory (Ajzen, 1991) is a popular social psychology theoretical model and often applied in describing various behavioural or behavioural situations. The Technology Acceptance Model has tried to predict and explain the systems that place the usability impression (PU) and easy-to-use (PEOU) responses are two essential components of information systems acceptance and are the main theories of use (Ryu et al., 2009). Perkowski and Etzioni (1999), said that the quality information network is useful if the user can evaluate the information provided at a website that is accurate, complete, and up to date. Sanchez-Franco et al. (2015) mentioned when customers believe a product, their involvement, commitment and loyalty are also high, thus raising their intention to buy based on trust and confidence in the products. According to Schegg et al. (2008) and Wang et al. (2002), it is a significant loss of not using social media and understand the importance of social media.

| Constructs      | Items   | Scholars              |
|-----------------|---|-----------------------|
| Attitude        | <ol style="list-style-type: none"> <li>1. I want to use Facebook Cuti-Cuti 1Malaysia for holidays in the future.</li> <li>2. I earn interest when viewing Facebook Cuti-Cuti 1Malaysia.</li> <li>3. It is easy and good for me to use Facebook Cuti-Cuti 1 Malaysia compared to other tourism social media.</li> <li>4. Cuti-Cuti 1Malaysia Facebook good to use for further details on booking travel.</li> <li>5. I would suggest Facebook Cuti-Cuti 1Malaysia for other partners.</li> </ol> | Julian et al. (2013). |
| Subjective norm | <ol style="list-style-type: none"> <li>1. Overall I am satisfied with the Facebook Cuti- Cuti 1Malaysia.</li> <li>2. I feel the need to share information with Facebook friends of Cuti-Cuti 1Malaysia.</li> <li>3. Urge my friends to use Facebook Cuti-Cuti 1Malaysia.</li> <li>4. Friends expect me to use Facebook Cuti-Cuti 1Malaysia to get tourist information.</li> <li>5. Use Facebook Cuti-Cuti 1Malaysia is a wise</li> </ol>  | Sudheer et al. (2012) |
|                 | <ol style="list-style-type: none"> <li>1. It is easy for me to use Facebook Cuti-Cuti 1Malaysia for holidays</li> </ol>   | Julian et al. (2013)  |



|                                  |  |                           |
|----------------------------------|--|---------------------------|
| Behaviour<br>Control<br>Response | <ol style="list-style-type: none"> <li>2. I was easy to control the use of Facebook Cuti-Cuti 1Malaysia in granting leave information.</li> <li>3. Participate in social media Facebook Cuti-Cuti 1Malaysia is easy</li> <li>4. I am efficient use all functionality available on Facebook Cuti-Cuti 1Malaysia.</li> <li>5. I rarely run into the problem that makes it difficult for me to use Facebook Cuti-Cuti 1Malaysia.</li> <li>6. Know how to use Facebook Cuti-Cuti 1Malaysia</li> </ol>  |                           |
| Facebook<br>user<br>experience   | <ol style="list-style-type: none"> <li>1. Update the latest vacation profile</li> <li>2. Put a holiday for all</li> <li>3. Submit a story/comment on past vacations.</li> <li>4. See vacations booked on social media.</li> <li>5. Evaluate the vacation story of yourself.</li> <li>6. Share holiday information to other users.</li> <li>7. Find new contacts that have the same interests.</li> <li>8. Buy vacation packages online.</li> <li>9. Invite a friend online Share holiday information with other users who interest in travel.</li> <li>10. Connect with friends who are interested in tourism.</li> </ol>  | Vasalou et al.<br>(2010), |
| Facebook<br>user<br>response     | <ol style="list-style-type: none"> <li>1. Information in the Facebook Cuti-Cuti 1Malaysia is understandable and clear.</li> <li>2. Facebook on Cuti-Cuti 1Malaysia does not require much thinking effort. *</li> <li>3. Facebook is to use Cuti- Cuti 1Malaysia.</li> <li>4. Facebook Cuti-Cuti to make skilled 1Malaysia I to get tourist information.</li> <li>5. Facebook Cuti-Cuti 1Malaysia is extremely easy to use.</li> <li>6. Facebook Cuti-Cuti 1Malaysia in the quest for tourist information could speed up my mission.</li> <li>7. Facebook Cuti-Cuti to increase my productivity 1Malaysia in search of information</li> <li>8. Facebook Cuti-Cuti 1Malaysia facilitate I decided.</li> <li>9. Facebook Cuti-Cuti 1Malaysia enabled me to finish quests with ease.</li> <li>10. Facebook Cuti-Cuti vacation planning help 1Malaysia efficiently.</li> <li>11. The information contained within Facebook on 1Malaysia leave is valid.</li> <li>12. Users ' comments on Facebook Cuti-Cuti 1Malaysia is reliable.</li> <li>13. Facebook Cuti-Cuti 1Malaysia unbiased. *</li> <li>14. I feel I can trust the information on social media.</li> <li>15. Facebook Cuti-Cuti 1Malaysia has quality information.</li> <li>16. There is much information on the Facebook Cuti-Cuti 1Malaysia.</li> <li>17. Save time using Facebook Cuti-Cuti 1Malaysia.</li> <li>18. Easily share information on Facebook Cuti-Cuti 1Malaysia.</li> </ol> | Julian et al.<br>(2013).  |

|                          |  |  |
|--------------------------|--|--|
|                          | 19. Many benefits using Facebook Cuti-Cuti 1Malaysia.                          |  |
|                          | 20. The invaluable benefits of using Facebook Cuti-Cuti 1Malaysia              |  |
|                          | 21. I am happy using Facebook Cuti-Cuti 1Malaysia.                             |  |
|                          | 22. Experience using Facebook Cuti-Cuti 1Malaysia is very excited.             |  |
|                          | 23. Facebook Cuti –Cuti 1Malaysia give me satisfaction.                        |  |
|                          | 24. I'm based on Facebook Cuti-Cuti 1Malaysia a heartening.                    |  |
|                          | 25. Facebook Cuti-Cuti 1Malaysia is entertaining activities.                   |  |
|                          | 26. The Facebook Cuti-Cuti 1 Malaysia to supply accurate information to users  |  |
|                          | 27. Facebook Cuti-Cuti 1Malaysia provides information relating to it.          |  |
|                          | 28. Information on Facebook Cuti-Cuti 1Malaysia is up to date.                 |  |
|                          | 29. Information Facebook Cuti-Cuti 1Malaysia uploaded as an appropriate time.  |  |
|                          | 30. Information Facebook Cuti-Cuti 1Malaysia is an extra value.                |  |
| Facebook user engagement | 1. Guide other users in obtaining information on Facebook Cuti-Cuti 1Malaysia. |  |
|                          | 2. Profitable use Facebook Cuti-Cuti 1Malaysia.                                |  |
|                          | 3. Highly relevant in finding travel information.                              |  |
|                          | 4. Useful will benefit both.   |  |
|                          | 5. Meaningful to me when using it.   |  |
|                          | 6. Item negative questions   |  |

Zhou et al. (2010).

Table 1: Constructs and items

## METHODOLOGY

### Data Collection

The adopted items in the instrument were pre-tested on 35 officers from the Tourism Malaysia Headquarters in Putrajaya with a purpose to test aspects in terms of understanding the survey question. The instrument reliability was measured using Cronbach's Alpha. Table 1 showed the Cronbach's Alpha value for the pre-test was between 0.81 to 0.89 (refer table 2). Generally, the acceptance of social media relations instruments used Alpha's alpha value is high. Pallant (2011) is based on the view that the value of alpha's alpha ( $\alpha$ ) that exceeds 0.70 is consistent for each dimension that is used. This implies that the reliability of these items can be received as more than 0.70. The value of alpha's alpha ( $\alpha$ ) of more than 0.8 value reliability is high. Therefore, no adjustment is required to make in the survey questions.

| Variables               | No. of Items | Cronbach Alpha |
|-------------------------|--------------|----------------|
| <b>Attitude</b>         | 5            | 0.81           |
| <b>Subjective Norms</b> | 5            | 0.87           |

|                                   |    |      |
|-----------------------------------|----|------|
| <b>Behaviour control response</b> | 6  | 0.89 |
| <b>Facebook user experience</b>   | 10 | 0.91 |
| <b>Facebook user response</b>     | 30 | 0.90 |
| <b>Facebook user engagement</b>   | 5  | 0.91 |

Table 2: Reliability Coefficient of the Research Instrument (Pre-Test)

For the actual data collection, 237 valid responses were collected. They were **114** percent male respondents and **123** percent females between the ages of 18 to 60 years old have responded to this research. The response only collected from the local users of social media '*Cuti-Cuti 1 Malaysia*' Facebook.

## FINDINGS

The research conducted confirmatory factor analysis (CFA) and the measurement model for each construct with a purpose to check the adequacy of the generated items representing their construct. CFA is the first level of analysis to assist the researcher in defining the critical structure of variables in the analysis (Díaz, José Blázquez, Molina, & Martín-Consuegra, 2013). CFA indicates interrelated items for a specific construct and could represent the construct. The research also applied the second-level analysis (measurement model) of specifying and validating the constructs in SEM analysis to test for the model fit, the constructs discriminant validity and reliability.

### CFA for Attitude

The study tested model fit for attitude to ensure the items consist of the Facebook user attitude are not weak and able to meet the items convergence validity and reliability requirement. The finding showed that the fit indices value to measure model fit for attitude failed to meet the model fit level of acceptance (refer table A). The analysis indicated that the model for attitude failed to meet two of the three criteria. Based on the recommendation by Holmes-Smith, Coote and Cunningham (2006) and Hair et al. (2010), model is considered fit if the fit indices value are met the level of acceptance for all model fit categories. During CFA, any item that does not fit the measurement model due to low factor loading value should be discarded from the model. Discarding items that failed to meet factor loading characteristics will increase the model validity and reliability (Gregg & Walczak, 2010; Green & Pearson, 2011; Barrera & Carrión, 2014). Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that an acceptable factor loading value should exceed 0.5 and less than 1.0. However, the factor loading analysis on the items consists of attitude indicated that all the present items are met the characteristics of factor loading (refer table B). Therefore, due to the fitness indices value issue, the study concluded that the Facebook user attitude is deemed invalid since it failed the confirmatory itself. In addition, the Facebook user attitude also will be discarded from the second level (measurement model) construct validation and reliability test.

| <b>Category</b> | <b>Model Fit Indices</b> | <b>Indicator Value Received</b> | <b>Fit Indices Value</b> |
|-----------------|--------------------------|---------------------------------|--------------------------|
| Absolute Fit    | <b>RMSEA</b>             | <b>&lt;=.08&gt;</b>             | <b>.15</b>               |
|                 | <b>GFI</b>               | <b>&gt;=.9</b>                  | <b>.94</b>               |

|                  |                         |      |             |
|------------------|-------------------------|------|-------------|
| Parsimonious Fit | <b>X<sup>2</sup>/df</b> | <5.0 | <b>6.97</b> |
| Incremental Fit  | AGFI                    | >=.9 | .83         |
|                  | CFI                     | >=.9 | .91         |
|                  | NFI                     | >=.9 | .908        |
|                  | TLI                     | >=.9 | .838        |

Table A: Table Fitness for attitude

| Item       | Load Factor |
|------------|-------------|
| Attitude 1 | .717        |
| Attitude 2 | .754        |
| Attitude 3 | .725        |
| Attitude 4 | .623        |
| Attitude 5 | .561        |

Table B: Factor loading value for attitude

### CFA for Subjective Norm

The study checked model fit for the subjective norm to ensure the items consist of the particular construct are not weak and able to meet the items convergence validity and reliability provision. In the beginning, the subjective norm contains five items. However, one item was deleted due to it failed to meet the factor loading characteristics (refer to table D). Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that an acceptable factor loading value should exceed 0.5 and less than 1.0. By deleting an unqualified item, subjective norm fitness indices value will be affected and increase the validity and reliability of the items (Gregg & Walczak, 2010; Green & Pearson, 2011; Barrera & Carrión, 2014). The fitness indices value for subjective norm indicated that the construct met all the model fit categories (refer to table C). Therefore, the construct is considered valid and ready for convergence validity and reliability analysis.

Convergent validity analysis was used to measure the remaining items interrelated of subjective norms. The items are considered to converge if the Average Variance Extracted (AVE) value exceeds 0.5. Table D indicated AVE value for items in subjective norms is 0.58. Therefore, subjective norms comprise only four items. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine their construct validity in their study.

The study also determined its construct reliability based on the reliability value as suggested by Kang and Norton (2004) that reliability values must be between 0.70 to 0.9 to be considered as satisfactory. Table D indicated that construct reliability for subjective norms is 0.846. Therefore, subjective norms are met the reliability value and considered reliable as a construct and accepted for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

| Category         | Model Fit Indices       | Indicator Value Received | Fit Indices Value |
|------------------|-------------------------|--------------------------|-------------------|
| Absolute Fit     | <b>RMSEA</b>            | <=.08                    | <b>.00</b>        |
|                  | GFI                     | >=.9                     | .99               |
| Parsimonious Fit | <b>X<sup>2</sup>/df</b> | <5.0                     | <b>.22</b>        |



|                 |      |           |      |
|-----------------|------|-----------|------|
| Incremental Fit | AGFI | $\geq .9$ | .99  |
|                 | CFI  | $\geq .9$ | 1.0  |
|                 | NFI  | $\geq .9$ | .99  |
|                 | TLI  | $\geq .9$ | 1.01 |

Table C: Table Fitness for subjective norm

| Items  | Load Factor | AVE  | CR    |
|--------|-------------|------|-------|
| Norm 2 | .703        | 0.58 | 0.846 |
| Norm 3 | .813        |      |       |
| Norm 4 | .695        |      |       |
| Norm 5 | .826        |      |       |

Table D: Factor loading value for subjective norm

### CFA for Behavior Control Response

Initially, the behaviour control response contains six items. However, one item was deleted to meet the behaviour control response model fitness indices value. Table E indicated the fitness indices value in each category for behaviour control response. Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that an acceptable factor loading value should exceed 0.5 and less than 1.0. Two out of three categories were met the compatibility index as suggested by Hair, Anderson, Tatham, and Black (2010). The study decided to keep behaviour control response as a construct and considered it fit as a model due to only one category of model fit exceeded the suggested value. Additionally, the remaining items also met an acceptable value for factor loading provision.

To measure the remaining items interrelated consists of behaviour control response, it was determined through convergent validity analysis. The items are considered to converge for the construct if the Average Variance Extracted (AVE) value exceeds 0.5. Table F indicated AVE value for items in behaviour control response is 0.592. Therefore, the behaviour control response comprises only five items. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine the construct validity in their study.

The study also determined its construct reliability based on the reliability value as suggested by Kang and Norton (2004) that reliability values must be between 0.70 to 0.9 to be considered as satisfactory. Table F indicated that construct reliability for behaviour control response is 0.879. Therefore, the behaviour control response is considered reliable as a construct and adequate for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

| Name of Category | Model Fit Indices       | Indicator Value Received | Fit Indices Value |
|------------------|-------------------------|--------------------------|-------------------|
| Absolute Fit     | <b>RMSEA</b>            | $\leq .08$               | <b>.09</b>        |
|                  | GFI                     | $\geq .9$                | .97               |
| Parsimonious Fit | <b>X<sup>2</sup>/df</b> | $< 5.0$                  | <b>3.01</b>       |
| Incremental Fit  | AGFI                    | $\geq .9$                | .92               |
|                  | CFI                     | $\geq .9$                | .98               |

|     |           |     |
|-----|-----------|-----|
| NFI | $\geq .9$ | .97 |
| TLI | $\geq .9$ | .96 |

Table E: Table Fitness for Behavior Control Response

| Items     | Load Factor | AVE   | CR    |
|-----------|-------------|-------|-------|
| Control 2 | .741        | 0.592 | 0.879 |
| Control 3 | .763        |       |       |
| Control 4 | .845        |       |       |
| Control 5 | .758        |       |       |
| Control 6 | .735        |       |       |

Table F: Load Factor Value for Behaviour Control Response

### CFA for Facebook User Experience

The study tested model fit for facebook user experience to ensure the items consist of the particular construct are not weak and able to meet the items convergence validity and reliability criteria. Initially, the Facebook user experience contains ten items. Five items were removed to increase construct validity and reliability. Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that acceptable factor loading value should exceed 0.5 and less than 1.0 (refer to table H). By deleting an unqualified item, the Facebook user experience model fit will be affected and increase the validity and reliability of the item (Gregg & Walczak, 2010; Green & Pearson, 2011; Barrera & Carrión, 2014). The fitness indices value for facebook user experience indicated that the construct met all the model fit categories as suggested by Hair, Anderson, Tatham, and Black in 2010 (refer table G). Thus, the Facebook user experience is considered fit and valid as a construct. In addition, Facebook user experience also ready for convergence validity and reliability analysis.

The items interrelated in facebook user experience were determined through convergent validity analysis. The items are considered related if the Average Variance Extracted (AVE) value exceeded 0.5. Table H indicated AVE value for items in the Facebook user experience is 0.530. Therefore, facebook user experience comprises only five items. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine their construct validity in their study.

The study also determined facebook user experience reliability as a construct based on the reliability analysis. Kang and Norton (2004) suggested that the reliability values must be between 0.70 to 0.9 to be considered as satisfactory. Table H indicated that construct reliability for Facebook User Experience is 0.847. Therefore, Facebook User Experience meets the reliability value. Thus, the Facebook user experience is considered reliable as a construct and suitable for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

| Name of Category        | Model Fit Indices             | Indicator Value Received | Fit Indices Value |
|-------------------------|-------------------------------|--------------------------|-------------------|
| <b>Absolute Fit</b>     | <b>RMSEA</b>                  | $\leq .08$               | <b>.01</b>        |
|                         | GFI                           | $\geq .9$                | .99               |
| <b>Parsimonious Fit</b> | <b><math>\chi^2/df</math></b> | $< 5.0$                  | <b>1.02</b>       |
| <b>Incremental Fit</b>  | AGFI                          | $\geq .9$                | .97               |
|                         | CFI                           | $\geq .9$                | 1.000             |

|     |           |     |
|-----|-----------|-----|
| NFI | $\geq .9$ | .98 |
| TLI | $\geq .9$ | .99 |

Table G: Table Fitness for Facebook User Experience

| Items    | Load Factor | AVE   | CR    |
|----------|-------------|-------|-------|
| Nature 3 | .700        | 0.530 | 0.847 |
| Nature 4 | .544        |       |       |
| Nature 5 | .803        |       |       |
| Nature 6 | .805        |       |       |
| Nature 8 | .755        |       |       |

Table H: Load Factor Value for Facebook User Experience

### CFA for Facebook User Response

The study analysed model fit for a Facebook user response to ensure the items in the particular construct are not weak and able to meet the items convergence validity and reliability criteria. Initially, the facebook user response consists of thirty items. Thus far, fifteen items were omitted to meet the Facebook User response model fit indices value. By omitting the unqualified item, the Facebook user response model fit will be affected and increase the validity and reliability of the items (Gregg & Walczak, 2010; Green & Pearson, 2011; Barrera & Carrión, 2014). Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that acceptable factor loading value should exceed 0.5 and less than 1.0 (refer to table J). The model fit indices value for Facebook user response indicated that the construct met all the model fit categories as suggested by Hair, Anderson, Tatham, and Black in 2010 (refer table I). Thus, Facebook user response is considered fit and valid as a construct. Additionally, the Facebook user response also set for convergence validity and reliability analysis.

Average Variance Extracted (AVE) value is used to measure convergence validity of the items consists of Facebook user response. The items are considered related if the AVE value exceeded 0.5. Table J indicated AVE value for the items in the Facebook user response is 0.601. Thus, the Facebook user response consists of fifteen items only. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine their construct validity in their study.

The Facebook user response reliability as a construct is determined based on the reliability value. Kang and Norton (2004) suggested that reliability values must from 0.70 to 0.9 to be considered as satisfactory. Table J indicated construct reliability for Facebook User response is 0.957. Therefore, the Facebook user response is considered reliable as a construct and suitable for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

| Category                | Model Fit Indices       | Instructions Value Received | Fit Indices Value |
|-------------------------|-------------------------|-----------------------------|-------------------|
| <b>Absolute Fit</b>     | <b>RMSEA</b>            | $\leq .08$                  | <b>.08</b>        |
|                         | GFI                     | $\geq .9$                   | .88               |
| <b>Parsimonious Fit</b> | <b>X<sup>2</sup>/df</b> | $< 5.0$                     | <b>2.79</b>       |
| <b>Incremental Fit</b>  | AGFI                    | $\geq .9$                   | .84               |
|                         | CFI                     | $\geq .9$                   | .94               |
|                         | NFI                     | $\geq .9$                   | .91               |
|                         | TLI                     | $\geq .9$                   | .93               |

Table I: Table Fitness for Facebook User Response

| Items           | Load Factor | AVE   | CR    |
|-----------------|-------------|-------|-------|
| <b>Believe5</b> | .773        | 0.601 | 0.957 |
| <b>Believe5</b> | .781        |       |       |
| <b>Benefit1</b> | .776        |       |       |
| <b>Benefit2</b> | .831        |       |       |
| <b>Benefit3</b> | .855        |       |       |
| <b>Benefit4</b> | .837        |       |       |
| <b>Benefit5</b> | .844        |       |       |
| <b>Fun1</b>     | .812        |       |       |
| <b>Fun2</b>     | .798        |       |       |
| <b>Fun3</b>     | .808        |       |       |
| <b>Quality2</b> | .714        |       |       |
| <b>Quality5</b> | .767        |       |       |
| <b>Useful4</b>  | .745        |       |       |
| <b>Easy5</b>    | .631        |       |       |
| <b>Easy2</b>    | .605        |       |       |

Table J: Load Factor Value for Facebook Response

### CFA for Facebook User engagement

Initially, Facebook user engagement contains five items. However, one item was deleted to meet the Facebook user engagement model fit indices value. Table K indicated the fitness indices value in each category for behaviour control response. Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that an acceptable factor loading value should exceed 0.5 and less than 1.0. Two out of three categories were met the compatibility index as suggested by Hair, Anderson, Tatham, and Black (2010). The study decided to remain Facebook user engagement as a construct and considered it fit as a model due to only one category of model fit slightly exceeded the suggested value. In addition, the remaining items also met an acceptable value for the factor requirement.

The items interrelated consists of Facebook user engagement is measured via convergent validity analysis. The items interrelated is determined based on the Average Variance Extracted (AVE) value  $> 0.5$ . Table L indicated AVE value for the items in Facebook user engagement is 0.711. Hence, the finding showed that only four items are considered interrelated in Facebook user engagement. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine the construct validity in their study.

The study also determined Facebook user engagement reliability as a construct based on the reliability value. Kang and Norton (2004) suggested that reliability values must between 0.70 to 0.9 to be considered satisfactory. Table L indicated that construct reliability for Facebook user engagement is 0.908. Therefore, Facebook user engagement is considered reliable as a construct and adequate for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

| Name of Category        | Model Fit Indices | Instructions Value Received | Fit Indices Value |
|-------------------------|-------------------|-----------------------------|-------------------|
| <b>Absolute Fit</b>     | RMSEA             | $\leq .08$                  | .118              |
|                         | GFI               | $\geq .9$                   | .983              |
| <b>Parsimonious Fit</b> | $X^2/df$          | $< 5.0$                     | 4.285             |



|                        |      |           |      |
|------------------------|------|-----------|------|
| <b>Incremental Fit</b> | AGFI | $\geq .9$ | .917 |
|                        | CFI  | $\geq .9$ | .989 |
|                        | NFI  | $\geq .9$ | .986 |
|                        | TLI  | $\geq .9$ | .968 |

Table K: Table Fitness for Facebook User Engagement

| <b>Items</b> | <b>load factor</b> | <b>AVE</b> | <b>CR</b> |
|--------------|--------------------|------------|-----------|
| Involvement2 | .852               | 0.711      | 0.908     |
| Involvement3 | .873               |            |           |
| Involvement4 | .837               |            |           |
| Involvement5 | .810               |            |           |

Table L: Load Factor Value for Facebook User Engagement

## CONCLUSION

To measure the Facebook user intention to use Cuti – Cuti 1 Malaysia Facebook, the researcher performed CFA analysis for all constructs involved in this study before testing the construct relationship using the structural equation model (SEM). Thus, using CFA, this study was to verify that the adopted items consist of the construct of this study. After the unidimensionality assessment, validity, and reliability test, some of the items were discarded. As a result of the CFA, attitude is found invalid as a construct due to it failed to meet the model fit provision. For subjective norms and behaviour control response, one item is deleted for each construct to meet the model fit requirement and valid as constructs. Additionally, for Facebook user experience, five items were removed from the presence list of items to increase the construct validity and reliability.

Similarly, Facebook user response also deleted fifteen items from the presence list of items to increase the validity and reliability. Similar to subjective norms and behaviour response, the Facebook user engagement removed one item to meet the model fit indices value, validity, and reliability. The items consist of the Facebook user response and user engagement are highly converged compared to the subjective norm, behaviour control response, and Facebook user experience based on the AVE value for each construct. Moreover, all the construct except attitude is considered reliable in this research. Overall, the remaining items and constructs in this study are deemed to be valid and reliable to measure user intention to use Facebook Cuti-Cuti 1Malaysia.

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## FROM PASSIVE TO ENGAGED LEARNING: AN ICAP INTERVENTION IN AN ESL CLASSROOM

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### ABSTRACT

Past studies claimed that sociocultural factors are among the causes of disengagement from intellectual tasks among students in an ESL classroom. The disengagement resulted in low English language proficiency level. This paper describes the process of designing and developing an English language instruction based on the ICAP learning framework by Chi and Wylie (2014). The instruction functioned as an intervention to engage 45 pre-university ESL learners at a Malaysian public university to improve their English proficiency level. Data were collected and analysed through design-based research methods. The intervention, which was designed based on ICAP and culturally responsive teaching (CRT) developed by Geneva Gay (2010), uncovered three main characteristics – achieving high English proficiency level is regarded as a primary goal, the collaboration among learners during intellectual tasks develops both the collective and the individual student, and a respectful, inclusive and fun teaching approach is a major component in the cognitive and affective processes of learning. The intervention also resulted in evident transformative effects within the learners such as being able to attain autonomy throughout the learning experience, to distinguish concurrent cognitive processes during intellectual tasks, and to nurture respect and inclusivity in an ESL classroom. Finally, this paper discusses the impact of relevance when constructing teaching and learning activities, the importance of designing for individual and collective development, and the construction of pragmatic interventions as solutions to problems in English learning.

*Key terms: ESL, engagement, ICAP, design-based research, culturally-responsive teaching*



## USAGE OF METACOGNITIVE ONLINE READING STRATEGIES TO IMPROVE COMPREHENSION PERFORMANCE AMONG STUDENTS OF TECHNICAL SKILL INSTITUTE

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### ABSTRACT

As the Internet becomes more popular among technical skill students, reading is now mostly done online. Nevertheless, not many students are aware of the metacognitive online reading strategies that could help in understanding online texts effectively. Therefore, this study attempts to determine the metacognitive online reading strategies that technical skill students use to improve comprehension performance when reading online texts. A total of 106 students were randomly selected as a sample to get responses. Metacognitive Online Reading Strategies was adapted from the Online Survey of Reading Strategies questionnaire for collecting data, and a comprehension test was conducted with the sample to determine the improvement in the comprehension performance. Four main categories are highlighted, such as global strategies, predict strategies, problem strategies, and support strategies. Findings indicate that the students used prediction and support strategies as much as they used global strategies and problem strategies to help them understand the online texts. Results also reveal that students mostly used reference materials such as visuals, pictures, e-dictionary, google translation, and click on keyword strategy when reading online texts. This paper also discusses the implications for students, teachers, and the education sector on the use of strategies when reading online texts. This study is relevant as students are more interested in reading and learning through visual and pictures online. It encourages interactive learning and cultivates the self-learning approach among students to improve their language performance.

*Key terms: metacognitive strategies, online reading, interactive learning, technical skill students*

### INTRODUCTION

In the era of information and communication technology (ICT), reading online has become an integral part of the curriculum in technical skill institutions, which requires students to have additional reading strategies. Technical skill students are a growing population among Malaysia higher learning institutions. As expected from students in other institutions, the students in technical skill institutions should possess good reading strategies to excel in their studies (Coiro, 2018).

Concerning the introduction of Industrial 4.0 and the Internet of things (IoT), students need to be prepared and exposed to the metacognitive online reading

strategies towards sustainable language focus. The online reading strategies may help the students read strategically and help them learn from what they read online. Past studies indicated that reading has shifted from page to screen (Ackerman & Lauterman, 2012). Therefore, how students use metacognitive online reading comprehension strategies within electronic environments are issues that still draw attention from researchers (Coiro, 2014). This is because most of the students read materials from the Internet for self-improvement, vocabulary enrichment, and knowledge expansion (Sinan & Lin, 2014).

This shows that the reasons for reading will impact the strategies that students use to read online texts. The Internet is easily accessible; hence, it is essential to equip readers, especially students and teachers, with metacognitive online reading strategies for more beneficial reading (Magnusson, Roe, & Blikstad-Balas, 2019).

## **LITERATURE REVIEW**

Coiro (2018) indicated that although students' reading purposes influenced their online reading attitudes, the opportunity to read screen-based texts, applications of reading strategies and second language proficiency, most of the students will still opt for online reading materials when searching for references. They use a selection of strategies, such as rethinking, rereading, or reading on to clarify ideas, to make sure they understand what they have read to accomplish their purposes (Pellegrino & Hilton, 2012). Due to the rapid spread of new technologies, both literacies in online and printed text are essential for the students and teachers. Nevertheless, online reading strategies that are different from conventional reading strategies are required for the online readers to generate questions, locate, evaluate, synthesise, and communicate information on the Internet (Cheng, 2016). A previous study indicated that more research should be conducted on students' use of online reading strategies such as note-taking, clicking on the link, online dictionary and thesaurus, boldface and italics for crucial information and scrolling through text (Griffiths & Inceçay, 2015).

### **Metacognitive Online Reading Strategies**

To determine the relationship of the metacognitive strategy used and online comprehension, the researcher needs to understand what online strategy readers used when reading online comprehension texts (Cheng, 2016). It was reported that the students utilize several online strategies while reading online comprehension text. For instance, students reread to increase their understanding, concentrate on their reading, got back on track, visualize information, use reference materials such as dictionaries, check own understanding and adjust their reading speed (Tavakoli, 2014). These strategies could help increase students' understanding of the online text. In addition, dictionary definitions have been found to improve word recognition in younger students (Yeh, Hung, & Chiang, 2017).

On the other hand, e-dictionaries' definitions of English words have been found to help older students' reading comprehension (Johnson, Archibald, & Tenenbaum, 2010). On the 17 midwest second graders that were observed and interviewed along with the teachers and parents in one study, students prefer e-dictionaries more (Larson, 2009). This means that if students prefer specific support,

they will use it more and derive a more significant benefit from it than alternative support that they do not use much.

Furthermore, the advances in assistive technologies that are equipped with educational tools to promote academic engagement have increased the students' interest in reading the online texts (Lim & Christianson, 2013). Students could employ the learning features such as note-taking programs, highlighting tools, messaging services, bookmarking, search bars, and display options to enhance their online reading comprehension (Lim & Christianson, 2013). Nevertheless, according to Cheng, (2016), for students to tackle online text in a non-linear environment involve a more complex metacognitive process that includes planning, predicting, monitoring, and evaluating.

Therefore, Metacognitive Online Reading Strategies (MORS) must be developed in students for a better comprehension of online text. Also, predicting has been added to the existing metacognitive strategies stated by (Dobler, 2007). Thus, students should be able to predict what they read for a better understanding of reading an online text (Dobler, 2007). To shape the way students interact with online texts, it is therefore essential to examine the types of metacognitive online reading strategies (MORS) students use and what students do while reading online comprehension to understand online texts and online comprehension (Coiro, 2011). There is a processing practice during online research and comprehension that can help readers increase understanding (Leu, Zawilinski, Forzani, & Timbrell, 2014). The process of online reading comprehension is reading to construct useful questions and predictions towards the materials. Reading activity that is guided by questions and predictions often allows the readers to prompt and refine helpful questions and finally meet the readers' reading goals (Guthrie, Klauda, & Ho, 2013).

According to Coiro, (2014), several studies indicated that the use of Metacognitive Online Reading Strategy could increase students' reading strategies and could improve the online reading comprehension achievement. Other than that, Chang and Millett (2013) found that Metacognitive Online Reading Strategies prepared EFL students to be more responsible for their learning and academic achievement. In addition, Anderson, (2003) investigated EFL and English as a second language (ESL) learners' Metacognitive Online Reading Strategies (MORS) through the Online Survey of Reading Strategies (OSORS), which focused on global problem strategies (GPS), problem solving strategies (PSS) and support strategies (SS). It was found that problem-solving strategies such as adjusting reading rates, re-reading difficult texts, and pausing to think about what one is reading, are reported most frequently, whereas support strategies are identified the least. Huang, (2013) found that the effects of Metacognitive Online Reading Strategies used by 30 EFL students on the support strategies such as translating, using dictionaries, or highlighting of key information are used much more frequently than another approach. Meanwhile, López Jurado, (2018), in their study of Arab EFL students and Lee & Wu,(2013) in his study of Korean EFL learners indicated that students perceive problem strategies to be more useful than global and support strategies.

## **Reading Online Text**

The reading comprehension from the internet (i.e., online texts) involves information such as hyperlinks, images, animation, texts, audio-visual, and/or video within the online network system. Previous studies discovered that reading online text is part of a dynamic, open-ended information system that changes daily in

structure, form, and content. The online texts introduce the intertextual connections (Larson, 2008) and intercultural negotiations that stimulate complexities for readers to synthesize and communicate with the information that linked the Internet texts. For online texts, readers are expected to interpret texts, images, or pictures that have effective comprehension strategies. Due to these complexities, students need to know the Metacognitive Online Reading Strategies (MORS) to read online texts efficiently (Cheng, 2016).

As the most popular platform for knowledge gathering, the Internet has become a vital instrument of education (World Wide Web Consortium, 2014). According to (Ruan, Georgiou, Song, Li, & Shu, 2018), the impact which has been brought by the Internet is turned into widespread use among the readers. In his report, he stated that students are posting more than eight articles online during one semester. English, as the leading language of the internet, is already changing with increasing speed and could be beneficial to students if read with proper strategies. To comprehend and analyse information, reading research and reading theories indicate that students must be able to strategically process the information they read (Uri & Coiro, 2014) and use that information to meet their needs. Therefore, Kim et al., (2014) suggested that more studies need to be done mainly to identify online reading strategies of the less proficient second language learners, which could help teachers and educators understand how to assist the learners' reading potential and abilities by highlighting the importance of Metacognitive Online Reading Strategies (MORS) in using technology to improve the online comprehension achievement.

## METHODOLOGY

This study employed a quantitative research method to identify the Meta-Cognitive Online Reading Strategies (MORS) used by technical skill students while reading online comprehension texts.

### Respondents

The respondents of this study involved students from a Technical Skills Institute in Sarawak, Malaysia. A total of one hundred and six (106) Semester One students were selected as samples using random sampling technique. The "Table for Determining Sample Size" of Morgan, (1971) was used as a guide to select Semester One as the samples (respondents) for this study. The reason for selecting only the Semester One students is because the English and communication subject is a compulsory subject that must be taken by students in the first semester. They have to pass the subject as part of their prerequisite to complete the programme before they could be awarded their certificates. Another reason is due to a similar level of proficiency and knowledge of the English language. The respondents' age ranges between seventeen (17), eighteen (18) and nine-teen (19) years old and the students have completed their Sijil Pelajaran Malaysia (SPM) or the Malaysian Certificate of Education examination. Thus, these respondents' proficiency and knowledge of the English language will be based on their SPM English results. Even so, these students have mixed proficiency in the English language.



## Instrument

This study uses a survey of Metacognitive Online Reading Strategies (MORS) adapted from the 'Online Survey of Reading Strategies' (OSORS) by Anderson, (2009). OSORS comprises the reading strategies and online reading strategies prepared to assist learners' understanding when reading online texts. In this study, the items in the MORS metacognitive section of the survey consist of four categories; global reading strategies (plan), predicting strategies (predict), problem-solving strategies (monitor) and support reading strategies (evaluate). Predicting has been added into the existing metacognitive strategies stated by Coiro (2014), and Coiro and Dobler (2007). According to Coiro (2014), students should be able to predict what they read for a better understanding of reading the online text. MORS has 46 items and divided into four subsections which are global reading strategies (12 items), predicting strategies (10 items), problem-solving strategies (12 items) and support reading strategies (12 items). This survey was a five-point Likert type scale, ranging from 1 ("Never"), 2 ("Seldom"), 3 ("Sometimes"), 4 ("Often") and 5 ("Always"). This means that the higher the score was, the most likely the student use the online reading strategy. The proper reliability value was calculated based on five-point scale items using Cronbach's coefficient alpha. The reliability of the overall items was found to be 0.97. The proper reliability of each sub-strategy is as such global strategy (plan) is  $r = 0.908$ , problem-solving strategy (monitor) is  $r = 0.904$ , support strategy  $r = 0.913$  and predict strategy is  $r = 0.920$ .

## Data Collection Procedure

The data collection procedure started with the distribution of the Metacognitive Online Survey of Reading Strategies (MORS) using this link at (<https://bit.ly/osorssheri>) to be answered by the respondents. The respondents were given about thirty minutes to answer all the 46 items in the survey. The results of this survey would help to identify the existing Metacognitive Online Reading Strategies used by the respondents while reading the online comprehension texts.

## Data Analysis Procedures

The analysis of collected data from the Metacognitive Online Reading Strategies survey comprises the types and frequency of online reading strategies used by the 106 technical skill students. According to the frequency scales of strategy use, mean scores between 3.5 and 5.0 are regarded as high frequency and mean scores between 2.5 and 3.49 are viewed as medium. Mean scores between 1.0 and 2.49 are regarded as low (Oxford, 2013). Meanwhile, the mean score range with the Likert scale equivalent is shown in Figure 1.

According to the list as shown in figure 1, the mean scores range between 4.20 and 5.00 are regarded as Always, mean scores between 3.40 and 4.19 are regarded as Often, mean scores between 2.60 and 3.39 are considered as sometimes, mean scores between 1.80 and 2.59 are regarded as Rarely and mean scores between 1.00 and 1.79 are regarded as Never used by the respondents.

| Mean score range | Likert scale equivalent |
|------------------|-------------------------|
| 1.00-1.79        | Never                   |
| 1.80-2.59        | Rarely                  |
| 2.60-3.39        | Sometimes               |
| 3.40-4.19        | Often                   |
| 4.20-5.00        | Always                  |

Figure 1: Mean Score Range with Likert Scale Equivalent  
(Source: Adopted from Wiersma, 2002)

## Data Analysis

The result and feedback from the respondents were analysed using the Statistical Package for the Social Science 24.0 (SPSS 24.0) software focusing on the descriptive statistics frequency, mean, and standard deviation. The descriptive statistics were used to identify the most frequent metacognitive online reading strategies used by the technical skill students to read comprehension texts from the Internet.

## FINDINGS

### Results

Based on the findings, the respondents of this study have used most of the metacognitive online reading strategies to help them understand the comprehension texts from the Internet. The results of this study would hope to answer the following question 'What are the metacognitive online reading strategies that technical skills students use when reading the online texts?' Results were discussed based on the category of metacognitive online reading strategies.

#### *Global Strategies category*

In Table 1, items 1-12 represent the statements in the survey related to global strategies. It shows that the majority of the respondents had high and frequent use of the twelve strategies with a score between 3.5 and 5.0. The respondents used most frequently the strategies for item 10 'When I read online comprehension, I check my understanding when I come across new information' ( $M=4.09$ ,  $SD=0.799$ ), item 7 'I think about what I know to help me understand what I read online' ( $M=3.98$ ,  $SD=0.689$ ), item 9 'When I read online, I guess what the content of the online text is about' ( $M=3.96$ ,  $SD=0.816$ ), item 12 'When reading online text, I use typographical aids like boldface and italics to identify key information' ( $M=3.93$ ,  $SD=0.679$ ) and item 8 'I ask myself questions when I read the online text' ( $M=3.92$ ,  $SD=0.933$ ). This reflects that the respondents often or almost always plan before they read the online texts to meet the purpose. Even so, item 1 'I read pages on the Internet for fun' ( $M=4.08$ ,  $SD=0.829$ ) indicates that the respondents were also frequently read the online texts for fun. This could mean that the respondents would read to increase knowledge or gain new information.

| <i>N=Sample</i>    | <i>M=Mean</i>  | <i>SD=Standard Deviation</i> | <i>N</i> | <i>M</i> | <i>SD</i> |
|--------------------|--|------------------------------|----------|----------|-----------|
| 1                  | I read pages on the Internet for fun   | 106                          | 4.08     | .829     |           |
| 2                  | I do a lot of reading on the Internet for academic purposes  | 106                          | 3.60     | .726     |           |
| 3                  | When reading online, I look for sites that cover both sides of an issue                                  | 106                          | 3.78     | .792     |           |
| 4                  | I have a purpose in mind when I read online comprehension  | 106                          | 3.54     | .874     |           |
| 5                  | When reading online text, I decide what to read closely and what to ignore                               | 106                          | 3.78     | .768     |           |
| 6                  | I think about whether the content of the online text fits my reading purpose                             | 106                          | 3.82     | .753     |           |
| 7                  | I think about what I know to help me understand what I read online                                       | 106                          | 3.98     | .689     |           |
| 8                  | I ask myself questions when I read the online text   | 106                          | 3.92     | .933     |           |
| 9                  | When I read online, I guess what the content of the online text is about                                 | 106                          | 3.96     | .816     |           |
| 10                 | When I read online comprehension, I check my understanding when I come across new information            | 106                          | 4.09     | .799     |           |
| 11                 | When I read online, I evaluate the information presented in the online text                              | 106                          | 3.63     | .929     |           |
| 12                 | When reading online text, I use typographical aids like boldface and italics to identify key information | 106                          | 3.93     | .679     |           |
| Valid N (listwise) |  |                              | 106      |          |           |

Table 1: Global Strategies (Plan)

Other than that, the respondents had also frequently used the strategies on item 6 'I think about whether the content of the online text fits my read-ing purpose' (M=3.82, SD=0.753), item 3 'When reading online, I look for sites that cover both sides of an issue' and item 5 'When reading online text, I decide what to read closely and what to ignore' which had the same mean score (M=3.78, SD= 0.793 & SD=0.768), item 11 'When I read online, I evaluate the information presented in the online text' (M=3.63, SD=0.929), item 2 'I do a lot of reading on the Internet for academic purposes' (M=3.60, SD=0.726) and the least frequent used was item 4 'I have a purpose in mind when I read online comprehension' (M=3.55, SD=0.874).

#### *Problem Solving Strategies category*

In table 2, item 13 – 24 represent the statements in the survey which are related to metacognitive online reading strategies (MORS) for subsection problem-solving strategies. From the table, it can be seen that the score range for MORS that had high and frequent use of the strategies with a score between 3.5 and 5.0. It can be found in item 19 'I read slowly and carefully to make sure I understand what I am reading online' (M=4.08, SD=0.818), item 23 'I apply page up and page down to get the meaning of online text' (M=4.03, SD=0.774) and item 18 'When an online text becomes difficult, I reread it to increase my understanding' (M=4.00, SD= 0.995). This could mean that the respondents would, most of the time, use the strategies as they read the online texts. This finding supports the previous study by (Maarof & Yaacob, 2011) which indicated that students most of the time used the reading strategies when they read.

|    | <i>N=Sample</i>  | <i>M=Mean</i> | <i>SD=Standard Deviation</i> | N    | M | SD |
|----|--|---------------|------------------------------|------|---|----|
| 13 | I try to get back on track when I lose concentration reading online                              | 106           | 3.69                         | .855 |   |    |
| 14 | When reading online text becomes difficult, I pay closer attention to what I am reading          | 106           | 3.69                         | .885 |   |    |
| 15 | When I read online, I scroll through the text to help me understand the overall view of the text | 106           | 3.96                         | .861 |   |    |
| 16 | When reading online, I guess the meaning of unknown words or phrases                             | 103           | 3.77                         | .703 |   |    |
| 17 | I stop from time to time and think about what I am reading online                                | 106           | 3.84                         | .794 |   |    |
| 18 | When an online text becomes difficult, I reread it to increase my understanding                  | 106           | 4.00                         | .995 |   |    |
| 19 | I read slowly and carefully to make sure I understand what I am reading online                   | 106           | 4.08                         | .818 |   |    |
| 20 | I can distinguish between fact and opinion in online text  | 106           | 3.85                         | .778 |   |    |
| 21 | I evaluate the online text before using it   | 106           | 3.76                         | .626 |   |    |
| 22 | When reading online text, I am going back and forth in the text                                  | 106           | 3.80                         | .844 |   |    |
| 23 | I apply page up and page down to get the meaning of online text                                  | 106           | 4.03                         | .774 |   |    |
| 24 | I adjust my reading speed according to what I am reading online                                  | 106           | 3.86                         | .878 |   |    |
|    | Valid N (listwise)   | 106           |                              |      |   |    |

Table 2: Problem Solving Strategies (Monitor)

Meanwhile, the frequently scales of the online reading strategies that are in medium use with a mean between 3.0 and 4.0 could be seen in item 15 (M=3.96, SD=0.861), item 24 (M=3.86, SD=0.877), item 28 (M=3.85, SD=0.778), item 22 (M=3.50, SD=0.844), item 16 (M=3.77, SD= 703), item 21(M=3.76, SD=0.626), item 14 (M=3.69, SD=0.885) and item 13 (M=3.689, SD=0.855).

#### *Support Strategies category*

Table 3 shows the 12 items under the support strategies (evaluate) category. It can be seen that the 12 strategies had high and frequent use. The respondents had used more than one strategy under the support strategies category to support and understand what they read. It can be seen in item 29 'When reading online, I translate from English into my native language' (M=3.96, SD=0.872) and item 34 'I use reference materials (e.g., visual, picture) to help me understand what I read online' (M=3.95, SD=0.877) were used the most frequently by the respondents. It could mean that the respondents might lack exposure to the English language; hence, they might need to look for the meaning of words in order to understand the online texts. This finding supports other studies (Semtin & Maniam, 2015) and (Maarof & Yaacob, 2011) which stated that students used references or dictionary to get meaning to difficult words to enable them to understand what they read (Huang, 2013).

|    | <i>N=Sample</i>  | <i>M=Mean</i> | <i>SD=Standard Deviation</i> | N    | M | SD |
|----|--|---------------|------------------------------|------|---|----|
| 25 | When reading online, I look for the materials in English | 106           | 3.68                         | .811 |   |    |



|                    |   |     |      |       |
|--------------------|---|-----|------|-------|
| 26                 | When online text becomes difficult, I read aloud to help me understand what I read                      | 106 | 3.89 | .734  |
| 27                 | When I read online, I click on a keyword to help me understand the text                                 | 106 | 3.81 | .852  |
| 28                 | While reading online, I take notes to help me understand what I read online                             | 106 | 3.79 | .813  |
| 29                 | When reading online, I translate from English into my native language                                   | 106 | 3.96 | .872  |
| 30                 | I use a reference like a thesaurus to help me understand what I read online                             | 106 | 3.86 | .878  |
| 31                 | I paraphrase (restate ideas in my own words) to help me better understand what I read online            | 106 | 3.89 | .832  |
| 32                 | I go back and forth in the online text to find relationships among ideas in it                          | 106 | 3.83 | .749  |
| 33                 | I ask myself questions I like to have answered in the online text                                       | 106 | 3.68 | .911  |
| 34                 | I use reference materials (e.g., visual, picture) to help me understand what I read online              | 106 | 3.95 | .877  |
| 35                 | I use a reference like an e-dictionary to help me understand what I read online.                        | 106 | 3.79 | 1.002 |
| 36                 | I print out a hard copy of the online text, then underline or circle information to help me remember it | 106 | 3.50 | .949  |
| Valid N (listwise) |   | 106 |      |       |

Table 3: Support Strategies (Evaluate)

Meanwhile, the respondents also used strategies such as item 26 'When online text becomes difficult, I read aloud to help me understand what I read' ( $M=3.89$ ,  $SD=0.734$ ), item 31 'I paraphrase (restate ideas in my own words) to help me better understand what I read online' ( $M=3.89$ ,  $SD=0.832$ ), item 30 'I use reference like thesaurus to help me understand what I read online' ( $M=3.86$ ,  $SD=0.878$ ), item 32 'I go back and forth in the online text to find relationships among ideas in it' ( $M=3.83$ ,  $SD=0.749$ ), item 27 'When I read online, I click on keyword to help me understand the text' ( $M=3.81$ ,  $SD=0.852$ ), item 28 'While reading online, I take notes to help me understand what I read online' ( $M=3.79$ ,  $SD=0.813$ ), item 35 'I use reference like e-dictionary to help me understand what I read online.' ( $M=3.79$ ,  $SD=1.002$ ), item 25 'When reading online, I look for the materials in English' ( $M=3.68$ ,  $SD=0.811$ ) and item 33 'I ask myself questions I like to have answered in the online text' ( $M=3.68$ ,  $SD=0.911$ ). As shown in Table 3, the least frequently used strategy was item 36 'I print out a hard copy of the online text, then underline or circle information to help me remember it' ( $M=3.50$ ,  $SD=0.949$ ). This could indicate that the respondents would seldom print out the online text and would prefer to read the online texts.

#### *Predict Strategies category*

In table 4, items 37 – 46 represent the statements in the survey that are related to predicting strategies (predict). From the table, it can be seen that the most frequently used of the metacognitive online reading strategies among the respondents was measured by the mean score between 3.5 and 4.0. This could be seen in item 38 'I am hoping this online text will take me to the exact information to complete the tasks' ( $M=3.98$ ,  $SD=0.780$ ), item 40 'If I scroll the text, I expect to understand the online text' ( $M=3.92$ ,  $SD=0.806$ ), item 45 'If I use caret to navigate

reading pane, I'd expect to increase online reading speed' (M=3.87, SD=0.788), item 37 'I think this online text will lead me to the answer of my assignment' (M=3.84, SD=0.719), item 41 'If I use typographical features like boldface and italics, I'd expect to identify key information in the online text' (M=3.84, SD=0.732). The results perceive the respondents' use of predicting strategies might affect what they read online texts and increase their understanding to meet their reading purposes (Incecay,2013).

|                    | <i>N=Sample</i>  | <i>M=Mean</i> | <i>SD=Standard Deviation</i> | N    | M | SD |
|--------------------|--|---------------|------------------------------|------|---|----|
| 37                 | I think this online text will lead me to the answer to my assignment   | 106           | 3.84                         | .719 |   |    |
| 38                 | I am hoping this online text will take me to the exact information to complete the tasks.                            | 106           | 3.98                         | .780 |   |    |
| 39                 | If I click here on online text, I'd expect to find the correct answers for my assignment.                            | 106           | 3.76                         | .697 |   |    |
| 40                 | If I scroll the text, I expect to understand the online text.  | 106           | 3.92                         | .806 |   |    |
| 41                 | If I use typographical features like boldface and italics, I'd expect to identify key information in the online text | 106           | 3.84                         | .732 |   |    |
| 42                 | I check to see if my guesses about the online texts are right or wrong   | 106           | 3.78                         | .730 |   |    |
| 43                 | If I highlight the meaning of the words, I'd expect to understand the online text better                             | 106           | 3.80                         | .668 |   |    |
| 44                 | If I enlarge or shrink the font size, I'd expect to identify new words   | 106           | 3.75                         | .757 |   |    |
| 45                 | If I use caret to navigate reading pane, I'd expect to increase online reading speed                                 | 103           | 3.87                         | .788 |   |    |
| 46                 | If I use the thesaurus, will I get the correct meaning or answers  | 106           | 3.80                         | .774 |   |    |
| Valid N (listwise) |  |               |                              | 106  |   |    |

Table 4: Predicting Strategies (Predict)

Besides that, it can also be seen the respondents often use the strategies as in item 43 (M=3.80), item 46 (M=3.80), item 42 (M=3.78), item 39 (M=3.76) and item 44 (M=3.75).

## DISCUSSION

The results of this present study continue to add to our understanding of what online reading strategies are used by the students, especially technical skill students within the context of reading online comprehension texts. The findings showed that the students used various of the metacognitive online reading strategies (MORS) when reading the online comprehension texts to help them understand what they read online. As students read more from the Internet, students are expected to use numerous of metacognitive online reading strategies (MORS) to plan, monitor, predict, and evaluate what they read to achieve the reading purposes.

Besides that, findings also indicate that students could be able to utilize the MORS from the four subsections of the strategies to achieve better comprehension in language learning. These findings support other studies (Maarof & Yaacob, 2011; Semtin & Maniam, 2015) indicated that the students frequently used online reading strategies to help them comprehend the online texts. Nevertheless, it was stated in

Zhang & Seepho, (2013) which asserted that the low proficiency students used the least online reading strategies as compared to the high proficiency students. An interesting finding was reported in this study that the students of mixed ability used the online reading strategies from the four subsections of MORS when they read the online texts.

This result indicates that students were aware of the importance of MORS for reading online texts and that MORS could enlighten and help students to understand the online texts.

### **IMPLICATION**

This study has emphasized that MORS plays an essential role in second language learners. Even so, students need support and guidance from their teachers to facilitate them in using appropriate online reading strategies to read online texts. Apart from that, language teachers play essential roles and should be made aware that online reading strategies are important for students to be good readers. In light of the present development and needs in education, one of the pedagogical implications that can be drawn from the findings of the present study is that language teachers play a role in exposing students to various metacognitive online reading strategies. This action might allow students to decide on the online reading strategies that are appropriately aligned with their reading purposes and task requirements (Coscarelli & Coiro, 2014).

Other than that, teachers can train students to use appropriate online reading strategies that enable them to learn a language efficiently and effectively (Kim, Park & Magner, 2014). If teachers or educators can make students responsible for their learning, then they can entrust the students with the responsibility for practicing various metacognitive online reading strategies inside or outside the teaching hour. In doing that, students may draw their attention to the utilization of technology or the resources they read from the Internet for useful reading purposes.

### **CONCLUSION**

In conclusion, it is worth noting that students with mixed abilities use different metacognitive online reading strategies to attempt online texts. This study agrees with (Shah et al., 2010) that asserted the instruction in the language curriculum is vital to promote online reading proficiency among second language learners of different abilities. For future study, this study suggests a continually responsible outcome role to teach MORS to the students and see the positive feedback to the online comprehension achievement among the students.

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**PENGARUH GEOPOLITIK KAUM DALAM KEPUTUSAN  
PILIHAN RAYA UMUM KE-14, 2018 DI MALAYSIA**

***THE INFLUENCE OF RACIAL GEOPOLITICS IN THE RESULTS OF 14TH  
GENERAL ELECTION, 2018 IN MALAYSIA***

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**ABSTRAK**

Geopolitik kaum merujuk kepada kuasa sesuatu kaum dalam menentukan pemimpin di sesuatu kawasan dalam sesuatu pilihan raya. Dalam konteks Malaysia mahupun di luar negara, penentuan seseorang calon oleh mana-mana parti politik yang akan bertanding dalam sesuatu pilihan raya akan dipengaruhi oleh majoriti komposisi etnik di kawasan tersebut. Oleh itu, adalah menjadi tujuan penulisan kertas kerja ini untuk menganalisis pengaruh geopolitik kaum dalam keputusan Pilihan Raya Umum ke-14, 2018 di Malaysia. Data kuantitatif dan maklumat kualitatif dalam penulisan kertas kerja ini diperoleh dengan menggunakan kaedah rujukan sumber primer iaitu pemerhatian di lapangan serta keputusan PRU 2018 manakala data sekunder pula diperoleh melalui rujukan sekunder terhadap bahan-bahan bercetak dan sumber atas talian yang berkenaan. Dapatan kajian menunjukkan bahawa secara keseluruhannya, geopolitik kaum pada PRU 2018 menunjukkan sokongan terhadap BN/UMNO bergantung kepada undi yang disumbangkan oleh kaum Melayu manakala kekuatan undi Pakatan Harapan bergantung kepada undi kaum Cina. Pengundi Melayu yang tinggal di kawasan luar bandar yang hanya menerima maklumat daripada media arus perdana; yang juga dibelenggu kemiskinan yang masih serba kekurangan dari segi kemudahan infrastruktur yang amat dipengaruhi oleh sentimen 'Politik Pembangunan'. Hal ini berbeza dengan kaum Cina yang kebanyakannya tinggal di kawasan pekan atau bandar yang sudah mempunyai kemudahan asas yang mencukupi serta mempunyai struktur ekonomi yang kukuh dan boleh 'survive' mengikut cara mereka yang tersendiri; ditambah pula mempunyai akses maklumat melalui media alternatif seperti kemudahan jalur lebar/internet dan SMS yang pantas dan pelbagai secara dominannya menyokong Pakatan Harapan.

*Kata kunci: Geopolitik kaum, kuasa, calon, parti politik, kawasan*

**ABSTRACT**

*Racial geopolitics refers to the power of a race to determine a leader in an area in an election. In the context of Malaysia and abroad, the determination of a candidate by any political party to contest in an election will be influenced by the majority of ethnic composition in the region. Therefore, it is the purpose of this paper to analyze the racial geopolitical influence in the results of the 14th General Election, 2018 in*

*Malaysia. The quantitative data and qualitative information in the writing of this paper are obtained using the primary source reference method as field observations and the 2018 general election results, while the secondary data is obtained through secondary references to printed materials and online sources. The findings show that overall, the racial geopolitics of the 2018 General Election show support for BN/UMNO depends on the votes casted by the Malays while the strength of the Pakatan Harapan vote depends on the Chinese votes. Malay voters living in rural areas receiving only information from mainstream media; who are also in dire straits of poverty in terms of infrastructure facilities heavily influenced by the 'Development Politics' sentiment. This is in contrast to the Chinese living mostly in towns or cities with sufficient basic facilities and strong economic structures and able to 'survive' in their own way; In addition, it has access to information through alternative media such as fast broadband/internet and SMS facilities and is widely supported by Pakatan Harapan.*

*Key terms: Racial geopolitics, power, candidate, political party, region*

## **PENGENALAN**

Kaum merupakan faktor penting dalam mempengaruhi proses dan trend sosiolisasi politik di Malaysia. Dengan keadaan demografi dan struktur ekonomi rakyat Malaysia yang berbilang kaum maka tertubuhnya beberapa parti politik yang berasaskan kaum iaitu UMNO mewakili kaum Melayu, MCA (Cina) dan MIC (India) serta beberapa parti yang berasaskan etnik di Sabah (UPKO, LDP, PDS) dan Sarawak (PBB, SUPP, PRS dan SPDP). Parti politik secara sinonimnya amat berkait rapat dengan pilihan raya. Pilihan raya secara umumnya merupakan proses pemilihan wakil rakyat dan pemimpin dan semestinya mempunyai pertandingan seterusnya terdapat pihak yang menang dan yang tewas. Pilihan Raya Umum (PRU) ke-14, 2018 telah berlangsung pada 9 Mei 2018 yang lalu. Pilihan raya yang dianggap 'ibu' segala PRU di Malaysia ini berlangsung dengan aman, tenang dan tenteram namun penuh 'dramatik'. Dalam keadaan majoriti pengkaji atau penganalisis politik menyatakan Barisan Nasional (BN) masih boleh mengekalkan penguasaan kerusi di Parlimen sama ada dengan majoriti mudah atau 2/3, namun keputusan politik rakyat Malaysia pada 9 Mei 2018 tersebut menunjukkan bahawa buat pertama kali dalam sejarah politik pilihan raya di negara ini bahawa BN telah tewas kepada pakatan pembangkang yang menggunakan logo Parti Keadilan Rakyat (PKR) atau dengan gelaran Pakatan Harapan (PH) dengan 122 PKR/PH dan WARISAN – 79 BN serta PAS yang bertanding bersendirian hanya mendapat 18 kerusi Parlimen dan calon Bebas hanya memenangi 3 kerusi Parlimen daripada keseluruhan 222 kerusi Parlimen yang dipertandingkan. Keputusan PRU 2018 yang dilihat 'luar biasa' ini menunjukkan bahawa wujudnya satu 'gelombang' atau kebangkitan rakyat/pengundi yang dilihat sebagai 'silent voters' telah meranapkan penguasaan BN terhadap Kerajaan Malaysia sejak 63 tahun yang lalu. Keputusan dan pola pengundian juga dapat dikaitkan dengan faktor etnik dalam menentukan kemenangan sesebuah parti politik yang bertanding dalam pilihan raya. Inilah yang mewujudkan geopolitik etnik iaitu pengaruh etnik dalam penentuan kuasa. Dalam PRU 2018, kesemua kerusi majoriti pengundi etnik Cina dikuasai oleh PH manakala BN/UMNO dan PAS menang di kerusi majoriti pengundi etnik Melayu disebabkan oleh faktor-faktor tertentu yang akan dijelaskan dengan lebih lanjut dalam makalah ini. Justeru itu, adalah menjadi tujuan penulisan makalah ini adalah

untuk memaparkan pengaruh geopolitik etnik dalam menentukan keputusan PRU 2018.

### **Pengaruh Geografi Terhadap Politik**

Ahli geografi menekankan kesan geografi hasil daripada keputusan dan tindakan politik. Faktor geografi dipertimbangkan semasa membuat sesuatu keputusan dan faktor geografi yang mempengaruhi kesudahan tindakan politik. Faktor geografi penting misalnya taburan penduduk merupakan faktor utama mempertimbangkan kawasan pilihan raya luar bandar yang bilangan pengundinya lebih kecil berbanding dengan kawasan bandar. Dalam geografi pilihan raya, faktor geografi terlibat dalam kaedah membahagi kawasan pilihan raya yang berkait rapat dengan perlembagaan negara. Dalam pembahagian kawasan pilihan raya, faktor manusia dan fizikal diambilkira umpamanya sempadan umum sesuatu kawasan pilihan raya diasaskan pada pola taburan dan komposisi etnik dan letakan sempadan sebenar berkebetulan dengan sungai, legeh, pantai atau tasik atau gunung/bukit. Faktor geografi dikaji untuk mengetahui sejauhmana ia mempengaruhi pola sokongan sesebuah parti politik, oleh itu faktor geografi manusia penting dalam kajian ini (Chan 1993). Faktor geografi juga boleh mempengaruhi sesebuah parti politik membuat dasar atau rancangan dan strategi mereka untuk mengekalkan sokongan dalam sesuatu kawasan atau menarik sokongan di kawasan yang lemah atau faktor yang menggalakkan wakil rakyat mengundi atau menyokong keputusan kepentingan pengundi. Ahli geografi politik membuat sumbangan penting kepada kajian tentang perkembangan wilayah sesebuah negara, penentuan sempadan antarabangsa dan sifat penduduk sesebuah negara. Dalam kajian tentang badan serta pentadbiran antarabangsa, faktor geografi penting dalam pertelingkahan sempadan/wilayah, masalah kumpulan minoriti dan undang-undang laut yang melibatkan kedua-dua faktor manusia dan fizikal. Ahli geografi menganalisis hubungan timbal balik antara geografi dan politik serta menghuraikan pola politik yang timbul daripada interaksi yang berlaku. Hubungan antara geografi dan politik ialah pengaruh aspek geografi iaitu ruang, jarak, ketersampaian, lokasi, sempadan, kawasan dan kewilayahan terhadap proses politik seperti kuasa, pilihan raya, kepimpinan, kerajaan dan dasar awam (Burnet & Taylor 1981).

### **Geopolitik**

Geopolitik berasal daripada kata 'geo' dan 'politik'. 'Geo' bermaksud bumi dan 'politik' berasal dari bahasa Yunani 'politeia'. 'Poli' ertinya kesatuan masyarakat yang berdiri sendiri dan 'teia' ertinya urusan. Geopolitik diertikan sebagai sistem politik atau peraturan-peraturan dalam wujud kebijaksanaan dan strategi nasional yang didorong oleh aspirasi nasional geografi (kepentingan yang titik beratnya terletak pada pertimbangan geografi, wilayah atau territorial dalam maksud yang luas) suatu negara, yang apabila dilaksanakan dan berhasil akan berdampak langsung kepada sistem politik suatu negara (Mohamad Zaini 2010). Sebaliknya, politik negara itu secara langsung akan berdampak pada geografi negara yang berkaitan. Geopolitik tertumpu pada geografi sosial (hukum geografi), mengenai situasi, keadaan, atau kumpulan-kumpulan geografi dan perkara yang dianggap relevan dengan ciri-ciri geografi sesebuah negara. Maka dasar penyelenggaraan bernegara adalah berdasarkan atas keadaan atau tempat tinggal negara itu. Dalam erti kata yang lain, geopolitik merupakan kuasa pemerintahan atau pengaruh individu untuk menyokong sesuatu pihak (Flint 2006).



Friedrich Ratzel (1844-1904) merupakan seorang ilmuwan produktif yang berjaya serta ahli geografi yang mahir dalam bidang biologi, ilmu kimia dan banyak lagi. Beliau dipengaruhi kuat oleh penjelajahan Darwin dan teori sosial Darwin. Menurut beliau, negara adalah tanah di mana manusia tinggal di atasnya, dihubungkan dengan idea negara dan undang-undang asal dengan ikatan pembangunan untuk persekitaran asas. Maksudnya ialah, negara diumpamakan seperti tumbuh-tumbuhan dan manusia tidak boleh bertindak dengan baik di kawasan gurun dan kutub. Negara memerlukan makanan dalam bentuk *lebenstraum* (tempat tinggal) dan mereka mesti bersaing untuk tujuan tersebut. Negara seperti organisma yang mesti tumbuh atau mati. Mereka hidup berperingkat daripada usia muda, dewasa dan tua. Daya hidup sesebuah negara umumnya boleh diukur melalui saiz sesebuah negara pada masa tertentu. Dalam tahun 1896, Ratzel telah mengeluarkan apa yang disebut sebagai tujuh undang-undang pertumbuhan negara iaitu

- 1) Ruang sesebuah negara wujud dengan perkembangan jumlah penduduk yang mempunyai budaya yang sama
- 2) Pertumbuhan sesebuah kawasan mengikut aspek-aspek pembangunan yang lain
- 3) Sesebuah negara berkembang melalui penyerapan unit-unit yang kecil
- 4) Sempadan adalah organ *peripheral* yang melambangkan pertumbuhan dan kekuatan negara
- 5) Dalam pembahagian sesebuah negara diserapkan unsur-unsur politik sebagai nilai sesebuah kawasan
- 6) Dorongan untuk pertumbuhan wujud untuk negara-negara primitif daripada tamadun pembangunan yang lebih tinggi
- 7) Hala tuju kawasan pertumbuhan telah merebak dan meningkat dalam proses penyebaran

Daripada ketujuh-tujuh undang-undang berkenaan, Ratzel merumuskan bahawa penerangan beliau lebih kepada analogi dan penyusunan berdasarkan kepada perhubungan antara manusia dan persekitaran bagi kedua-dua arah. Ia mengambil kedudukan sebagai penyerap idea-idea tanpa membuat sebarang polisi. Rudolf Kjellen (1864-1922) merupakan ahli sains politik dan ahli parlimen Sweden. Kjellen menggunakan kebenaran analogi Ratzel dan mendesak bahawa negara seperti organisma. Beliau mengemukakan teori beliau iaitu - lima komponen pembentukan negara iaitu Kratopolitik (Struktur Kerajaan), Demopolitik (Struktur Penduduk), Sosiopolitik (Struktur Sosial), Oekopolitik (Struktur Ekonomi dan Geopolitik (Struktur Fizikal) (Agnew 2003).

Kjellen melihat negara dalam keadaan yang kukuh dengan bersaing antara negara lain. Negara yang besar akan menambah kuasa mereka dengan negara yang lebih kecil. Akhirnya dunia akan mempunyai hanya beberapa negara yang besar dengan kuasa ekstrim. Sementara itu, ilmuwan-ilmuan lain tidak memfokus sesebuah negara sahaja tetapi ke seluruh dunia dan cuba untuk membentuk dasar dan pembangunan negara. Mereka mengambil gambaran global dan sebenarnya memperakukan polisi dan strategi untuk diikuti oleh kerajaan mereka. Alfred Thayer Mahan (1840-1914) membahagikan enam faktor berkenaan dengan pembangunan dan penyelenggaraan pengaruh terhadap laut iaitu:

#### 1. Lokasi Geografi

Negara mempunyai kawasan laut ataupun lautan, sama ada airnya saling berhubungan, sama ada ia juga tidak mantap, terdedah kepada sempadan

daratan, boleh mengekalkan strategi asas seberang laut dan mendapat kepentingan laluan perdagangan.

2. Bentuk Fizikal Sesebuah Negara

Sama ada sempadan laut negara mempunyai pelabuhan semula jadi, muara, teluk dan jalan keluar. Ketidadaan pelabuhan akan menghalang manusia daripada mempunyai perdagangan lautnya sendiri, industri perkapalan atau tentera laut

3. Penyambungan kawasan (Panjang sempadan pinggir pantai)

Memudahkan pengekalan pantai.

4. Jumlah Penduduk

Negara dengan populasi yang tinggi akan lebih mampu membina dan mengekalkan perdagangan marin dan tentera laut negara berbanding populasi yang kecil.

5. Sifat Kebangsaan

Kebolehan untuk mengejar hal-hal perdagangan terhadap pengaruh di laut berdasarkan kepada keamanan dan perdagangan yang meluas.

6. Dasar kerajaan

Sama ada polisi kerajaan memberi kelebihan ke atas peluang yang disediakan melalui persekitaran dan populasi untuk menunjukkan pengaruh di laut (Fielding 1967).

Berdasarkan kepada enam aspek tersebut, Mahan dalam bukunya yang bertajuk, "*The Influence of Sea Power*" merumuskan: ...sekiranya letak sesebuah negara itu, sebegitu rupa, bahawa negara tersebut tidak sama ada terpaksa mempertahankan dirinya melalui darat, ataupun juga didorong untuk meluaskan wilayahnya melalui darat, menerusi matlamat tunggalnya yang diarah ke laut, negeri ini mempunyai suatu kelebihan berbanding dengan pihak yang sempadan-sempadannya merupakan daratan benua (Glassner 1993; Hartshorne 1971).

Geopolitik dibangunkan pada penghujung abad ke-19 dan 20 sebagai pembangunan baharu dalam sains dan teknologi yang membimbing manusia untuk menjadi pemimpin dunia dan masyarakat yang terdahulu. Penggabungan negara moden Jerman dan Itali yang paling menarik adalah melalui ahli imperialisme Eropah yang menyatakan bahawa penggabungan ini telah menggugat sedikit kedudukan Jepun dan Amerika Syarikat sebagai kuasa imperialisme baharu; pertumbuhan penduduk yang pesat dan tekanan dalam sumber, perbezaan pembangunan di pelbagai tempat pada zaman berkenaan telah menyumbang kepada perspektif perancangan dan sistem-sistem polisi. Di luar keghairahan pemikiran baharu, wujud dua aliran pemikiran geopolitik dalam sifat semula jadi. Satu daripadanya wujud daripada sistem sosial Darwin iaitu Teori Bangsa Organik dan satu lagi dikenali sebagai Geostrategi yang merupakan fakta geografi dalam memajukan sesuatu secara fleksibel (Cohen 2003).

## Etnik

Etnik atau *ethnos* dalam bahasa asal Greek membawa makna kumpulan manusia atau bangsa. Ia merujuk kepada pengenalan diri seseorang ke dalam kumpulan yang mempunyai latar belakang keturunan nenek moyang yang sama. Mereka mempunyai keturunan dari segi sejarah, negara asal, bahasa, tradisi, budaya, struktur dan sistem nilai. Mengikut kamus Dewan Bahasa dan Pustaka (DBP) edisi ke-empat (2014) pula, etnik merujuk kepada sesuatu kaum atau masyarakat majmuk

yang mempunyai kelompok, yang hidup berlainan tetapi di bawah sistem politik yang sama.

### **Geopolitik Etnik**

Geopolitik etnik merujuk kepada pengaruh kuasa undi etnik tertentu dalam menentukan kemenangan parti politik atau calon yang bertanding dalam sesuatu pilihan raya. Kajian-kajian awal ke atas faktor etnik atau kaum dalam pola tingkah laku politik pengundi bukan sahaja dijalankan oleh pengkaji bidang geografi, malah oleh pengkaji bidang politik, psikologi dan sosiologi. Bagi kajian geopolitik etnik luar negara, Morrill & Donaldson (1975) menjelaskan bahawa perjuangan etnik kulit hitam Amerika dalam politik Amerika Syarikat adalah untuk memperoleh hak asasi dari segi bersuara, perumahan, ekonomi, kesihatan dan kebajikan. Muhammad Anwar (1986) menjelaskan bahawa politik etnik minoriti seperti komuniti Pakistan, India, Afro-Caribbean, Timur Jauh, Mediterranean dan Indonesia yang hanya 5 peratus daripada keseluruhan populasi di Britain masih pada tahap rendah namun semakin meningkat dari semasa ke semasa lantaran kesedaran mereka betapa pentingnya suara dan kehendak mereka untuk didengari dalam politik dan pemerintahan di negara tersebut. Shamit (1992) menghujahkan bahawa beberapa isu seperti isu diskriminasi, masalah perbandaran, anti imigran telah menyebabkan tercetusnya isu politik perkauman di Britain dalam setiap kempen pilihan raya. Short (1993) menjelaskan bahawa politik sesebuah negara akan aman dan stabil jika terdapatnya toleransi dan politik matang antara kaum serta tiadanya diskriminasi antara kaum yang terdapat di sesebuah negara. Adam & Moodley (1993) menjelaskan bahawa dasar apartheid di Afrika Selatan telah menyebabkan berlakunya diskriminasi terhadap kaum kulit hitam dari segi politik, ekonomi dan sosial. Namun akhirnya dasar tersebut telah ditamatkan melalui referendum yang telah diadakan dan buat pertama kalinya pemimpin politik kulit hitam iaitu Nelson Mandela telah diangkat sebagai Presiden Afrika Selatan.

Proses politik di Malaysia seperti pembentukan parti politik, pemilihan calon dan pola sokongan dalam pilihan raya lebih dipengaruhi oleh keperluan dan aspirasi komuniti etnik tertentu. Untuk mencapai matlamat politik dan ekonomi etnik, jalan yang paling mudah adalah melalui proses politik dan melihat pilihan raya sebagai jalan yang signifikan untuk mencapai keperluan etnik masing-masing. Oleh itu, kejayaan dan *survival* sebahagian parti politik dalam pilihan raya bergantung kepada latar belakang etnik calon, komposisi etnik dalam kawasan pilihan raya, isu-isu berkaitan etnik yang diperjuangkan oleh parti politik tertentu dan isu etnik setempat dalam sesebuah kawasan pilihan raya (Ratnam 1965, Vasil 1971, Ismail 1979; Barraclough 1986; Rizal & Jumaat 2002). Mc Gee (1962) juga mendapati etnik merupakan faktor penting dalam proses politik di Malaysia. Beliau menyatakan faktor etnik, kewilayahan dan personaliti calon mendominasi politik negara dalam tahun 1950-an. Sokongan yang diperolehi oleh parti yang berasaskan etnik seperti PAS dan PPP menunjukkan corak politik yang sedemikian mendominasi iklim politik secara keseluruhan. Parti juga dikuatkan dengan meletakkan calon daripada etnik tertentu untuk satu kawasan pilihan raya yang etnik tertentu adalah dominan.

Vasil (1972) dalam bukunya *Politics in a Plural Society: A Study of Non-Communal Political Parties in West Malaysia* menyatakan bahawa faktor etnik ini perlu dilihat dari sudut perkembangan parti politik yang bersifat berbilang kaum. Tesis Vasil ialah parti politik yang padanya, asalnya bersifat berbilang kaum bertukar kepada parti bukan Melayu dan akhirnya menjadi organisasi bukan Melayu yang

bersifat perkauman. Kajian oleh Khong (1991) menganalisis penggunaan isu, kaum, agama serta bahasa dalam pilihan raya umum 1990. Isu-isu yang dimanipulasikan dalam pilihan raya 1990 tersebut memberikan kelebihan kepada parti pembangkang iaitu PAS dalam isu agama, Semangat 46 dalam isu kaum dan bahasa dan DAP dalam isu kaum dan konsep '*Malaysian Malaysia*' seterusnya parti-parti pembangkang tersebut berjaya memenangi beberapa kerusi-kerusi DUN dan Parlimen dalam pilihan raya tersebut. Turut diuraikan ialah prestasi parti-parti politik seperti PAS di Kelantan dan PBS di Sabah dalam aspek politik etnisiti dan politik pembangunan serta politik keagamaan di kedua-dua negeri yang diperintah oleh parti pembangkang tersebut.

Y. Mansoor (1989) menjelaskan bahawa politik perkauman dicetuskan oleh golongan elit politik terhadap golongan massa politik untuk mendapat sokongan politik dalam pilihan raya. Perpaduan dan permuafakatan politik dapat dicapai dalam negara berbilang bangsa sekiranya wujud kefahaman terhadap kontrak sosial yang telah ditetapkan dalam perjanjian hidup bernegara.

Jesudason (1990) menjelaskan bahawa geopolitik etnik di Malaysia berkait rapat dengan pengenalan pembangunan ekonomi berasaskan kaum di negara tersebut yang telah dibentuk oleh penjajah British iaitu kaum Melayu menguasai politik di kawasan pedalaman/kampung, kaum Cina menguasai ekonomi di pekan/bandar manakala kaum India tinggal di estet di luar bandar. Hal ini membentuk kelompok majoriti etnik di kawasan bandar dengan kaum Melayu majoriti di luar bandar, kaum Cina majoriti di bandar dan kaum India adalah kaum minoriti dengan kelompok kecil di estet.

Mohd. Yusof & Azlan (2002) dalam kajian pilihan raya 1999, mendapati bahawa faktor perkauman masih relevan dalam pilihan raya di Malaysia. Namun demikian, pilihan raya umum 1999 menggambarkan kemungkinan faktor tersebut mungkin berkurangan pada masa hadapan dan menjadi salah satu elemen yang penting dalam perkembangan politik baharu di Malaysia. Faktor kewilayahan juga mempengaruhi pola pengundian, umpamanya wilayah utara, tengah dan selatan dipelopori oleh UMNO manakala timur oleh PAS.

Masni (2002) dalam kajian faktor etnik dalam pilihan raya Parlimen P.161 Sandakan, Sabah mendapati bahawa sokongan pengundi terhadap parti masih lagi didasari oleh faktor etnik. Terdapat perbezaan yang signifikan antara empat lapisan masyarakat yang mendominasi kawasan tersebut. Etnik Bumiputera bukan Islam dan kaum Cina lebih menitikberatkan bangsa dan agama calon dalam membuat pertimbangan dan penilaian sesebuah parti dalam pilihan raya. Bagi etnik Bumiputera Islam dan kaum lain didapati lebih menunjukkan semangat kepartian dalam menyokong mana-mana calon yang bertanding dan menolak pengaruh etnik tersebut dalam pilihan raya.

Seterusnya, Ng (2003) melihat prestasi tiga parti yang berasaskan etnik Cina dalam kawasan pilihan raya majoriti orang Cina pada pilihan raya umum 1999. Kebanyakan kawasan pilihan raya majoriti orang Cina terletak dalam kawasan bandar. Secara keseluruhannya, sokongan orang Cina kepada Gerakan dan MCA sebagai parti komponen BN adalah 51 peratus di kawasan pilihan raya berkenaan dan 46 peratus kepada DAP sebagai parti pembangkang. Sokongan orang Cina kepada Gerakan dan MCA adalah disebabkan sebahagian orang Cina berpuas hati dengan perubahan dasar kerajaan terhadap orang Cina selepas daripada peristiwa rusuhan etnik 1969. Dasar Pembangunan Nasional (DPN) yang menggantikan Dasar Ekonomi Baharu



(DEB) telah dilihat banyak memberikan kebaikan kepada kepentingan orang-orang Cina.

Amer Saifude (2008) dalam kajian politik etnik dalam parlimen 2008 di Malaysia mendapati bahawa di kawasan pilihan raya bercampur (tidak ada satu etnik majoriti dalam kawasan pilihan raya), kebanyakannya dimenangi oleh pakatan parti pembangkang sedangkan dalam pilihan raya umum sebelumnya ia merupakan kubu terkuat BN. Beliau juga mendapati pengundi berani memilih parti pembangkang seterusnya secara jelas menolak idea politik pembangunan.

Nazli (2008) dalam kajian pilihan raya umum ke 12 dan perhubungan kaum di Malaysia mendapati bahawa walaupun landskap politik yang berlandaskan kaum di Malaysia mungkin akan kekal sebagai satu arena untuk menguji pengaruh dan kekuatan parti, senario pasca pilihan raya umum ke-12 menunjukkan suatu evolusi fenomena yang signifikan dalam mengubah status quo politik di Malaysia daripada bersifat eksklusif terhadap satu kaum kepada supra-etnik. Sebilangan rakyat Malaysia memberi satu sokongan yang mengejutkan kepada parti pelbagai kaum yang mungkin memberikan satu alternatif baharu kepada hala tuju perjuangan dan pembangunan sistem governans parti politik di Malaysia pada masa akan datang.

Ahmad Atory (2009) menjelaskan bahawa PRU 2008 memperlihatkan bibit-bibit pecahnya hegemoni politik Melayu kepada UMNO/BN apabila parti tersebut tewas di negeri majoriti etnik Melayu iaitu Kedah, Perak dan Selangor dan terus tewas di Selangor. Oleh itu, UMNO perlu melakukan beberapa perubahan besar merangkumi penjenamaan semula dan muhasabah diri yang terdiri daripada pendekatan struktur, pendekatan prosedur, pendekatan tingkah laku dan pendekatan teknologi ICT.

Junaidi *et al.* (2009a) dalam kajian Pilihan Raya Kecil DUN Bukit Selambau (N25) April 2009: Satu Tinjauan Dari Sudut Etnik mendapati bahawa responden etnik Melayu, Cina dan India menjadikan televisyen sebagai sumber maklumat utama mereka. Dari segi kriteria pemilihan calon pula, 90.9 peratus responden Cina menyatakan mereka memilih calon yang mesra rakyat berbanding Melayu (67.9 peratus) dan India (66.1 peratus). 77.5 peratus responden Melayu, 54.5 peratus (Cina) dan 69.6 peratus (India) menyatakan isu pemulihan ekonomi menjadi perbualan utama di kawasan mereka. Merujuk kepada jangkaan kemenangan parti dalam pilihan raya kecil DUN Bukit Selambau, 41.2 peratus responden Melayu, 45.5 peratus (Cina) dan 41.1 peratus (India) menyatakan PKR akan memenangi pilihan raya tersebut berbanding BN 29.4 peratus (Melayu), 18.2 peratus (Cina) dan 30.4 peratus (India).

Junaidi *et al.* (2010) dalam kajian Pola Politik Mengikut Kaum Di Kawasan Parlimen Bukit Gantang (P059) mendapati responden Melayu lebih cenderung menyokong kepimpinan UMNO-BN berbanding responden Cina dan India pula lebih memihak kepada pihak Pakatan Rakyat/PAS. Merujuk kepada jangkaan kemenangan parti dalam pilihan raya kecil Parlimen Bukit Gantang, 27.0 peratus responden Melayu, 34.2 peratus Cina dan 57.3 peratus India menyatakan PAS akan memenangi pilihan raya tersebut berbanding BN 45.5 peratus responden Melayu, 35.5 peratus (Cina) dan 20.8 peratus (India). Ketiga-tiga kaum menyatakan Dato' Sri Mohd. Najib Tun Haji Abdul Razak akan menjadi Perdana Menteri yang dapat menerajui pembangunan Malaysia dengan lebih baik.

Junaidi *et al.* (2010 & 2011a) dalam kajian "Pilihan Raya Kecil Kawasan Parlimen Hulu Selangor 2010: Politik Pembangunan Dan Pola Pengundian" mendapati kawasan daerah mengundi majoriti pengundi Melayu di kampung-kampung tradisi serta penempatan FELDA memberikan undi yang tinggi kepada BN namun di

kawasan majoriti etnik Cina di kampung-kampung baharu dan pekan memberikan undi yang semakin meningkat kepada Pakatan Pembangkang.

Junaidi *et al.* (2011b) mendapati trend pengundian sehingga tahun 2011 dalam setiap Pilihan Raya Kecil (PRK) menunjukkan sokongan terhadap BN/Kerajaan Pusat bergantung kepada undi yang disumbangkan oleh kaum Melayu manakala kekuatan undi Pakatan Rakyat bergantung kepada undi kaum Cina/Tionghua. Pengundi Melayu yang tinggal di kawasan luar bandar yang hanya menerima maklumat daripada media arus perdana seperti akhbar Utusan Malaysia, Berita Harian serta media elektronik seperti RTM dan TV3; yang juga dibelenggu kemiskinan yang masih serba kekurangan dari segi kemudahan infrastruktur yang amat dipengaruhi oleh sentimen 'Politik Pembangunan' yang masih memerlukan bantuan atau 'tongkat' serta mempunyai mentaliti bahawa orang Melayu sebagai 'tuan' dan penduduk 'asal' di Malaysia ini dan berpandangan hanya UMNO/BN yang layak dan sesuai mentadbir negara dan negeri berdasarkan pengalaman 56 tahun memerintah negara dan negeri, akan terus menyokong UMNO/BN.

Keputusan Pilihan Raya Umum Dewan Undangan Negeri (PRU DUN) Sarawak 2011 menunjukkan pola pengundian kaum Melayu/Melanau terus bertahan dengan sedikit peningkatan kepada Barisan Nasional (BN) namun bagi kaum Cina memperlihatkan sokongan mereka semakin meningkat kepada parti-parti pembangkang iaitu DAP dan PKR manakala bagi kaum Dayak (Iban, Bidayuh dan Orang Ulu) pula menunjukkan berlaku sedikit kemerosotan terhadap sokongan kepada BN (Junaidi *et al.* 2011c dan 2012).

Junaidi dan Mohd Fuad (2011) mendapati majoriti pengundi Melayu di kawasan Tenang, Kerdu dan Merlimau menyokong UMNO/BN. Mereka berpendapat kuasa politik Melayu perlu dikekalkan melalui parti UMNO/BN kerana pentingnya pengekalan kuasa politik diberi kepada pemimpin parti yang berteraskan etnik/kaum Melayu iaitu UMNO di samping sentimen politik pembangunan yang menebal dalam pemikiran pengundi Melayu. Mereka juga berpandangan kestabilan politik dan kesinambungan pembangunan negara hanya akan tercapai melalui parti UMNO/BN yang telah sekian lama memerintah negara ini melalui pengalaman dan kepakaran serta politik permuafakatan dan tolak ansur UMNO terhadap kaum-kaum bukan Melayu di Malaysia.

Junaidi *et al.* (2012) menjelaskan bahawa taburan geografi penduduk di Malaysia masih lagi mengikut kelompok kumpulan kaum dan wilayah. Keadaan ini dimanifestasikan melalui pembangunan perumahan sama ada di luar bandar, bandar-bandar kecil dan bandar raya. Pembangunan penempatan atau bandar baharu akan mengubah taburan penduduk mengikut kaum dan landskap fizikal di sesuatu kawasan. Maka akan wujudlah sesuatu kawasan didominasi oleh kaum-kaum tertentu. Pembinaan kawasan perumahan akan mengubah landskap budaya, taburan dan komposisi dan struktur ekonomi penduduk. Hal ini memberi kesan terhadap kelas sosial, hak milik antara kaum, dan fahaman politik. Dominasi sesuatu kaum di kawasan tertentu menjadikan kaum itu lebih kuat dari aspek geopolitik dan mempengaruhi kaum calon atau pemimpin yang akan bertanding dalam pilihan raya. Pembangunan perumahan telah mewujudkan seterusnya menambahkan kuasa undi/geopolitik di kawasan-kawasan di Kuala Lumpur. Orang Melayu ramai menghuni rumah-rumah kos rendah di bawah kendalian Kerajaan namun bagi rumah kos tinggi pula didominasi oleh kaum Cina dan hanya segelintir sahaja orang Melayu mendiami rumah kos tinggi. Justeru, sudah pastinya bagi kawasan majoriti kaum tertentu, mereka ingin wakil rakyat di kalangan kaum mereka dan ini menunjukkan sikap

etnisiti terus mewarnai senario sosial dan politik di Kuala Lumpur khususnya dan di Malaysia amnya. Namun demikian, tindakan Kerajaan Persekutuan di bawah kepimpinan Dato' Seri Mohd Najib mengumumkan program-program perumahan mampu milik untuk rakyat terutamanya penduduk bandar dilihat sebagai usaha positif untuk memastikan agar rakyat terutamanya golongan muda dapat memiliki rumah sendiri seterusnya mewujudkan kesejahteraan sosial kepada rakyat di negara ini.

Nidzam dan Zaini (2012) menyatakan pasca PRU ke-12 menunjukkan politik UMNO berada dalam keadaan tidak menentu dan dilema meskipun masih dapat memenangi jumlah kerusi DUN dan Parlimen yang lebih besar berbanding parti-parti komponen lain dalam BN. Justeru, UMNO perlu mengukuhkan sokongan terutamanya daripada pengundi muda dan berusaha untuk mengembalikan sokongan daripada pengundi Cina kepada BN pada PRU akan datang. Ahmad Lutfi (2012) dalam analisis PRK Parlimen Kuala Terengganu mendapati peluang PAS dan Pakatan Rakyat untuk mendapat sokongan pengundi Melayu dalam PRU akan datang adalah cerah setelah parti tersebut menang dalam PRK di kawasan majoriti Melayu tersebut. Wan Norhasniah (2012) menjelaskan jurang yang memisahkan hubungan antara etnik Melayu dan Cina dari segi politik, ekonomi dan sosial mungkin dapat dikurangkan dan kerjasama mampu dipupuk sekiranya semua pihak sedia bertolak ansur serta memahami kedudukan masing-masing menerusi sejarah.

Mohd Fuad *et al.* (2013) dalam 16 Pilihan Raya Kecil (PRK) pasca PRU 2008 mendapati terdapat persamaan dan perbezaan antara kesemua 16 kawasan PRK tersebut dalam aspek geografi pilihan raya dan ianya berkait rapat dengan faktor isu semasa, sentimen etnisiti dan politik pembangunan serta ideologi pengundi di kawasan berkenaan. Justeru, persamaan dan kepelbagaian ini dapat dijadikan petunjuk dan strategi kepada parti-parti politik untuk menghadapi PRU ke-13. Junaidi & Mohd Fuad (2013) dalam kajian pola pengundian dalam Pilihan Raya Kecil (PRK) 2009-2011 mendapati sokongan kepada BN bergantung kepada undi yang disumbangkan oleh kaum Melayu manakala bagi Pakatan Rakyat pula mendapat sokongan padu daripada kaum Cina.

Nafisah dan Siti Noranizahhafizah (2013) mendapati berdasarkan kepada isu-isu dalam kempen-kempen yang dijalankan sama ada sebelum pilihan raya umum (PRU) 2013 dijalankan dan pasca PRU tersebut menunjukkan terdapatnya sentimen perkauman menebal yang dimainkan oleh kedua-dua pihak iaitu BN dan PR. Antara isu yang dimainkan ialah berkisar dengan peristiwa 13 Mei 1969, perlembagaan (hak istimewa orang Melayu), kalimah Allah (agama) dan pendidikan Cina. Keadaan tersebut adalah tidak bagus dalam masyarakat majmuk di negara ini. Dengan itu, suasana politik yang matang perlu diwujudkan untuk kelangsungan demokrasi yang sebenar.

Mohd. Fitri & Mohd. Foad (2013) menjelaskan politik permuafakatan pelbagai kaum yang diamalkan Perikatan/BN ternyata begitu kukuh dan berupaya mengungguli pentadbiran Kerajaan Malaysia sejak PRU-1 hinggalah PRU-13. BN juga berupaya memacu Malaysia ke arah negara yang berdaya saing dan terkenal di persada antarabangsa. BN juga berjaya menangani konflik antara kaum melalui strategi dan penyelesaian bijak berasaskan budaya dan cara hidup tempatan yang tersendiri.

Junaidi, Rosmadi & Amer (2014) dalam kajian "Politik Etnik Pasca Pilihan Raya Umum 2013: Kajian Kes Di Wilayah Persekutuan Kuala Lumpur" mendapati ketiga-tiga etnik iaitu Melayu, Cina dan India menyatakan mereka memilih calon yang jujur

dan amanah serta mesra rakyat serta menyokong parti yang dapat memacu pembangunan dan membasmi kemiskinan. Mereka turut menyatakan rakyat menyokong BN kerana berpengalaman, janji ditepati serta mengenang jasa pemimpin BN terdahulu manakala rakyat mengundi parti-parti dalam Pakatan Rakyat kerana untuk mencuba pemerintahan yang baharu, adil dan janji yang ditawarkan adalah menarik dan menguntungkan rakyat. Seterusnya majoriti responden Melayu dan India yang berpendapatan rendah menyokong BN berbanding responden Cina yang menyokong parti-parti dalam Pakatan Rakyat dalam PRU 2013 yang lalu. Mujahid (2014) menjelaskan bahawa rasisme atau perkauman sempit boleh merosakkan keharmonian masyarakat. Sikap rasisme yang penuh prejudis dan kebencian boleh merosakkan harapan untuk hidup dengan kehormatan.

Asyraf (2014) menjelaskan bahawa politik Islam dan politik Melayu adalah seiringan yang berpaksikan nilai keislaman sejati yang bersifat akomodatif, menjunjung prinsip keadilan, kesaksamaan, kesederhanaan, rasa kemanusiaan dan persaudaraan sejagat. Junaidi *et al.* (2015) dalam artikel jurnal yang bertajuk 'Pilihan raya umum (PRU) 2013: satu tinjauan kritis terhadap pola pengundian etnik Melayu' mendapati bahawa BN terus menguasai kawasan Melayu luar bandar dan pengundi Melayu kelas pekerja namun pola tersebut berbeza mengikut lokasi negeri. Parti-parti dalam Pakatan Rakyat berpengaruh di kawasan Melayu bandar dan pengundi Melayu kelas atasan dan pertengahan/berpendidikan tinggi. Kedua-dua keadaan sedemikian (penguasaan BN dan PR di kawasan dan kelas yang berbeza) disebabkan oleh sumber maklumat politik, keadaan ekonomi individu dan keluarga, politik pembangunan, faktor isu, kepemimpinan, ideologi politik, faktor sejarah dan juga faktor sosiologi seperti kekeluargaan, umur, jantina, tahap pendidikan, pendapatan, etnik, agama dan kelas. Dengan itu, dapatan kajian pola pengundian etnik Melayu dapat dijadikan panduan kepada parti-parti politik untuk merancang strategi bagi menawan undi etnik Melayu yang dominan di negara ini bagi menghadapi PRU-14. Dengan itu, pola pengundian etnik Melayu dapat dikaitkan dengan tiga pendekatan yang digunakan dalam mengkaji tingkah laku mengundi iaitu pendekatan sosiologikal, pendekatan identifikasi parti dan pendekatan pilihan rasional. Mohd Ridhuan (2016) menjelaskan bahawa kaum Cina sangat bersatu dalam menentukan tindakan mereka terutamanya dalam menentukan siapa dan parti apakah yang akan dipilih atau diundi.

Justeru, daripada kesemua kajian lepas yang dibincang dalam bahagian ini menunjukkan bahawa geopolitik etnik adalah penting dan menjadi asas kepada pembentukan politik permuafakatan di negara ini sejak mencapai kemerdekaan pada tahun 1957 yang lalu. Justeru, geopolitik etnik akan terus relevan dalam mempengaruhi keputusan pilihan raya dan hala tuju pemerintahan negara masyarakat majmuk yang aman dan unik ini.

### **Pengaruh Geopolitik Etnik Dalam PRU 2018**

Geopolitik etnik dalam PRU 2018 dapat dilihat kepada dua etnik utama di negara ini yang mempunyai majoriti pengundi sehingga 90 peratus di sesetengah kawasan Parlimen dan DUN iaitu etnik Melayu dan Cina. Dari segi pemilih etnik Melayu berdasarkan negeri, *ranking* majoriti komposisi pengundi Melayu di negeri-negeri di Malaysia adalah seperti berikut:

- 1) Terengganu mempunyai komposisi pengundi Melayu paling ramai di negara ini iaitu 95.87 peratus (602,714 orang pemilih Melayu)
- 2) Kelantan (94.46 peratus; 853,609 orang pemilih Melayu)



- 3) Perlis (84.14 peratus; 113,313 orang pemilih Melayu)
- 4) Kedah (76.18 peratus; 778,709 orang pemilih Melayu)
- 5) Pahang (69.73 peratus; 505,665 orang pemilih Melayu)
- 6) Melaka (58.04 peratus; 252,172 orang pemilih Melayu)
- 7) Johor (53.23 peratus; 838,871 orang pemilih Melayu)
- 8) Negeri Sembilan (52.59 peratus; 286,657 orang pemilih Melayu)
- 9) Selangor (50.21 peratus; 1,007,612 orang pemilih Melayu)
- 10) Perak (48.30 peratus; 673,975 orang pemilih Melayu)
- 11) Pulau Pinang (34.76 peratus; 289,644 orang pemilih Melayu)
- 12) Sarawak (19.70 peratus; 209,528 orang pemilih Melayu)
- 13) Sabah (14.80 peratus; 145,647 orang pemilih Melayu)

Bagi sokongan etnik Melayu kepada BN dalam pilihan raya, kajian dan perangkaan peratusan yang dibuat oleh sebuah badan kajian bebas iaitu The Centre for Strategic Engagement (CENSE) yang merupakan sebuah NGO yang terlibat dalam kajian pilihan raya umum di Malaysia, menyatakan sokongan/undi Melayu kepada BN adalah seperti berikut iaitu 69 peratus pada PRU 1995, 53 peratus (PRU 1999), 63 peratus (PRU 2004), 58 peratus (PRU 2008), 63 peratus (PRU 2013) dan 43.5 peratus (PRU 2018). Jadual 1 memaparkan kemenangan yang diperoleh parti politik di 20 kawasan Parlimen majoriti etnik Melayu tertinggi di seluruh negara pada PRU 2018.

| Bil. | No. kod Konstituensi/Parlimen | Nama Parlimen   | Jumlah pemilih (2018) | Peratus buang undi (2018) | Melayu (%)  | Majoriti undi | Parti Pemenang |
|------|-------------------------------|-----------------|-----------------------|---------------------------|-------------|---------------|----------------|
| 1    | P.034                         | Setiu           | 86,247                | 85.4                      | <b>99.4</b> | 2,802         | <b>PAS</b>     |
| 2    | P.038                         | Hulu Terengganu | 73,487                | 86.3                      | <b>99.1</b> | 2,868         | <b>BN</b>      |
| 3    | P.035                         | Kuala Nerus     | 86,663                | 87.5                      | <b>98.7</b> | 8,447         | <b>PAS</b>     |
| 4    | P.025                         | Bachok          | 92,606                | 82.0                      | <b>98.5</b> | 3,292         | <b>PAS</b>     |
| 5    | P.030                         | Jeli            | 47,470                | 83.5                      | <b>98.2</b> | 6,647         | <b>BN</b>      |
| 6    | P.028                         | Pasir Puteh     | 85,411                | 81.7                      | <b>98.2</b> | 1,360         | <b>PAS</b>     |
| 7    | P.033                         | Besut           | 86,627                | 83.5                      | <b>98.1</b> | 4,599         | <b>BN</b>      |
| 8    | P.024                         | Kubang Kerian   | 82,018                | 79.1                      | <b>98.0</b> | 19,369        | <b>PAS</b>     |
| 9    | P.020                         | Pengkalan Chepa | 75,384                | 80.7                      | <b>97.9</b> | 13,232        | <b>PAS</b>     |
| 10   | P.037                         | Marang          | 104,989               | 87.7                      | <b>97.7</b> | 21,954        | <b>PAS</b>     |
| 11   | P.022                         | Pasir Mas       | 71,222                | 77.7                      | <b>97.6</b> | 13,075        | <b>PAS</b>     |
| 12   | P.023                         | Rantau Panjang  | 66,115                | 75.1                      | <b>97.0</b> | 6,150         | <b>PAS</b>     |
| 13   | P.026                         | Ketereh         | 65,238                | 83.4                      | <b>96.7</b> | 4,626         | <b>BN</b>      |
| 14   | P.029                         | Machang         | 68,397                | 86.7                      | <b>96.5</b> | 2,824         | <b>BN</b>      |
| 15   | P.039                         | Dungun          | 90,506                | 84.8                      | <b>96.0</b> | 13,119        | <b>PAS</b>     |
| 16   | P.027                         | Tanah Merah     | 73,172                | 81.4                      | <b>94.7</b> | 2,929         | <b>BN</b>      |
| 17   | P.031                         | Kuala Krai      | 70,348                | 80.0                      | <b>94.6</b> | 7,992         | <b>PAS</b>     |
| 18   | P.125                         | Putrajaya       | 27,306                | 91.1                      | <b>94.2</b> | 3,372         | <b>BN</b>      |
| 19   | P.040                         | Kemaman         | 107,593               | 85.5                      | <b>93.4</b> | 2,163         | <b>PAS</b>     |

|    |       |     |        |      |             |       |            |
|----|-------|-----|--------|------|-------------|-------|------------|
| 20 | P.013 | Sik | 50,385 | 84.9 | <b>93.0</b> | 5,218 | <b>PAS</b> |
|----|-------|-----|--------|------|-------------|-------|------------|

Jadual 1: Kemenangan yang diperoleh parti politik di 20 kawasan Parlimen majoriti etnik Melayu tertinggi di seluruh negara pada PRU 2018  
(Sumber: SPR 2018)

Jika dilihat dari segi sokongan mengikut etnik juga, etnik Melayu secara majoritinya masih menyokong UMNO terutamanya di kawasan DUN dan Parlimen yang majoritinya etnik Melayu. Undi Melayu terbahagi kepada tiga parti politik iaitu UMNO, PAS dan parti komponen dalam Pakatan Harapan namun UMNO lah yang mendapat sokongan daripada pengundi Melayu terutamanya di kawasan luar bandar yang berpendapatan rendah dan juga golongan tua.

Majoriti pengundi etnik Melayu masih menyokong UMNO kerana identifikasi parti politik yang tinggi disebabkan kefahaman dan prinsip perjuangan parti politik yang mereka dokongi yang tinggi serta tahu mengenai latar belakang perjuangan sejarah parti politik yang mereka sokong tersebut (Funston 2018). Faktor sokongan kepada UMNO juga adalah kerana parti tersebut lebih kuat di kawasan luar bandar disebabkan ahli parti politik di kawasan luar bandar lebih aktif dan saling mengenali antara satu sama lain disebabkan semangat kejiwaan dan kebersamaan dalam apa jua perkara atau isu yang berlaku dalam pengetahuan mereka.

Golongan yang berumur 50 tahun dan ke atas majoritinya menyokong UMNO kerana golongan ini lebih aktif dalam kegiatan parti politik sebagai pemimpin, pekerja parti, perayu undi dan sebagai golongan pendesak dalam parti politik. Dengan peranan sedemikian maka faktor parti menjadi faktor yang penting dalam menentukan sokongan golongan yang berumur sedemikian dalam sesuatu pilihan raya atau proses pengundian.

Bersesuaian dengan budaya hidup masyarakat luar bandar yang majoritinya menyokong UMNO yang dilihat mempunyai nilai hidup berbudi bahasa, mereka mengenang jasa pihak yang selama ini memberi kesenangan kepada mereka iaitu pihak kepimpinan UMNO yang telah sejak sekian lamanya memerintah negara ini dan negeri lain sejak tahun 1955 lagi seterusnya akan membalas budi dengan cara tertentu iaitu dalam konteks politik dengan memberi undi kepada pihak yang berbudi kepada mereka. Selain itu mereka juga menyokong UMNO kerana pemimpin UMNO bersikap mesra rakyat. Pemimpin UMNO yang telah lama memimpin rakyat sudah pastinya berpengalaman dalam berurusan dengan rakyat dan tahu keluh-kesah rakyat. Pengalaman berurusan dengan rakyat ini membentuk sikap berusaha untuk menyelesaikan masalah rakyat sebaik dan secepat mungkin seterusnya menghasilkan karakter mesra rakyat yang akhirnya disukai rakyat serta menjadi budaya dalam pimpinan UMNO apabila berhadapan dengan rakyat.

Pendekatan pemimpin UMNO yang dilihat sederhana menjadi faktor sokongan pengundi Melayu kepada UMNO. Pendekatan ini lebih sesuai untuk menarik sokongan pengundi terutamanya golongan atas pagar dan tidak berparti. Ini kerana golongan ini lebih selesa dengan keadaan politik yang aman dan tidak tegang serta tidak terlalu taksub dan ekstrim. Golongan ini hanya ingin keamanan dan kemakmuran serta kestabilan politik yang dapat menjamin kehidupan mereka yang lebih tenteram dan sejahtera. Pendekatan UMNO yang sederhana ini menjadi pilihan pengundi yang tidak berparti ini. Ini adalah penting kerana hampir separuh daripada komposisi pengundi di negara ini merupakan pengundi atas pagar atau tidak berparti dan ini boleh mempengaruhi pola atau corak keputusan pengundian dalam sesuatu pilihan raya.

UMNO juga masih mendapat keyakinan yang tinggi oleh para pengundi khususnya di kawasan luar bandar (Chin & Welsh 2019). Sebagai parti yang telah lama bertapak di negara ini, keyakinan tersebut menunjukkan UMNO masih lagi relevan dalam kalangan pengundi di kawasan luar bandar terutamanya di negeri-negeri Pantai Barat Semenanjung Malaysia. Keyakinan tersebut bersandarkan kepada rekod perkhidmatan UMNO yang telah mentadbir lama di negara ini. Rekod perkhidmatan sesebuah parti memberikan keyakinan yang tinggi kepada pengundi. Rekod perkhidmatan yang baik di samping parti yang sudah lama sebatian dengan penduduk di kawasan luar bandar telah memberikan keyakinan kepada pengundi tersebut terhadap kemampuan UMNO memerintah di negara ini.

Pengundi di kawasan luar bandar juga yakin terhadap UMNO untuk membela nasib Orang Melayu kerana parti ini terbukti apabila menguasai negara ini sejak kemerdekaan hinggalah sekarang telah berjaya meningkatkan taraf hidup Orang Melayu sehingga berjaya melahirkan usahawan-usahawan Orang Melayu yang berjaya di samping memajukan kawasan Orang Melayu dengan baik dan tersusun (Junaidi, Mohd Fuad & Mohd Nizar 2018). Pengundi di kawasan luar bandar ini yakin bahawa hanya parti UMNO selaku parti keramat Orang Melayu yang dapat membela nasib dan memajukan taraf sosioekonomi Orang Melayu sesuai dengan perlembagaan parti ini yang menjadi pegangan pemimpin dan ahli atau Orang UMNO dulu kini dan selamanya.

Pengundi di kawasan luar bandar lebih yakin dengan perjuangan UMNO untuk membela hak Orang Melayu. Golongan pengundi luar bandar kebanyakannya merupakan golongan yang berada dalam persekitaran asal/semula jadi yang sesetengah kawasan tersebut masih memerlukan pembangunan infrastruktur yang baik dan selesa. Bersesuaian dengan pengalaman UMNO memerintah negara ini sejak merdeka maka banyak projek pembangunan yang telah dibuat oleh Kerajaan UMNO sama ada Kerajaan Negeri mahupun Kerajaan Pusat. Justeru, pengundi luar bandar merasa terhutang budi dengan UMNO sebagai parti pemerintah di samping golongan di luar bandar ini mengharapkan kerja-kerja pembangunan infrastruktur ini dilakukan secara berterusan sesuai dengan peredaran masa dan zaman.

Orang Melayu di kawasan luar bandar juga amat setia dalam perjuangan kerana mereka mempunyai semangat hidup yang kental dan sabar dalam perjuangan. Harapan mereka terhadap UMNO adalah tinggi kerana mereka masih mengharapkan agar UMNO dapat terus membantu dan membela nasib Orang Melayu demi agama, bangsa dan tanah air. Paksi kekuatan sesuatu bangsa adalah kuasa politik yang perlu dipertahankan hingga ke akhir hayat. Begitu juga dengan harapan Orang Melayu agar kuasa politik Orang Melayu dapat diperjuangkan melalui platform parti politik UMNO. Justeru mereka berharap agar UMNO dapat terus memainkan peranan yang penting sebagai tunjang kekuatan Orang Melayu dalam perjuangan membela agama, bangsa dan tanah air yang tercinta ini.

Golongan yang berumur 51 tahun dan ke atas iaitu golongan warga emas/tua ini lebih yakin dengan perjuangan UMNO kerana golongan tua/warga emas ini merupakan penyokong tegar UMNO yang tinggal di kawasan luar bandar. Golongan ini hidup pada zaman penjajahan dan telah melalui perit getir untuk meneruskan kehidupan pada zaman tersebut. Perjuangan UMNO untuk mendapatkan kemerdekaan daripada penjajah serta pembangunan awal oleh parti pemerintah yang ditunjangi UMNO menjadikan golongan tua ini merasa terhutang budi dengan UMNO. Justeru, mereka terus menyokong UMNO di samping mereka berpandangan bahawa hanya UMNO sahajalah merupakan parti keramat Orang Melayu yang dapat

membela agama, bangsa dan tanah air di samping dapat menstabilkan kuasa politik di negara ini. Sokongan orang tua ini diteruskan lagi oleh golongan muda dan seterusnya sebagai menghormati pendirian orang tua dan seterusnya menjadi sokongan turun-temurun daripada anak hinggalah ke cucu-cicit.

Selain itu, golongan yang berpendapatan rendah lebih meyakini perjuangan UMNO untuk membela Orang Melayu kerana Kerajaan Pusat di bawah penguasaan UMNO telah banyak membantu golongan ini sejak dahulu hingga kini. Sebagai contohnya di bawah pemerintahan Perdana Menteri Datuk Seri Mohd Najib Tun Abdul Razak telah memperkenalkan bantuan *one off* BR1M kepada golongan berpendapatan rendah. Golongan ini juga diberi peluang untuk memiliki rumah sendiri seperti rumah PPR, rumah PPRT, Skim Rumah Pertamaku dan sebagainya di samping diberi geran untuk memulakan perniagaan melalui MARA, JKM dan sebagainya. Justeru, golongan ini dapat merasa bantuan daripada Kerajaan UMNO seterusnya menjadikan mereka berhutang budi dengan UMNO seadanya.

Bagi pengundi Melayu yang mengundi PH dan PAS pula, tekad untuk menjatuhkan BN merupakan antara faktor sokongan mereka kepada kedua-dua parti tersebut. Dalam *mindset* pengundi adalah yang menjadi keutamaan pertimbangan mereka untuk mengundi pada PRU 2018 ini ialah menjatuhkan/menumbangkan BN terlebih dahulu. Ini bermakna mereka akan memilih parti selain BN sama ada PH atau PAS. Pengundi sudah tidak peduli terhadap faktor manifesto, faktor calon, faktor isu setempat dan isu nasional, faktor kempen oleh jentera, faktor janji pilihan raya dan sebagainya. Apa yang penting bagi mereka adalah menjatuhkan BN dan Najib terlebih dahulu kemudian mengubah sistem pemerintahan dan memperbaiki struktur ekonomi mikro dan makro. BN dilihat oleh rakyat sebagai sudah terlalu lama berkuasa, tidak dapat menerima kritikan, memeras keringat rakyat (GST), berlaku penyelewengan dan ketirisan serta mementingkan kroni dan nepotisme dan kepentingan diri pemimpin sendiri. Justeru, rakyat inginkan perubahan terhadap kerajaan dan sistem yang baharu serta tidak memeras rakyat dalam menjalankan dan menjayakan program pembangunan dan kemajuan negara ini.

Selain itu, faktor kemelesetan ekonomi/beban/kos sara hidup serta isu GST turut memberi kesan terutamanya di kawasan bandar. Isu yang paling dekat di hati dan dalam kehidupan seharian rakyat ialah isu ekonomi terutamanya ekonomi mikro/keluarga. Isu ini amat terkesan kerana dalam kehidupan ini, kewangan dan perbelanjaan akan mempengaruhi emosi, persepsi dan kesejahteraan serta keharmonian dan ketenangan hidup sama ada sebagai individu dan berkeluarga. Isu ekonomi juga berkait dengan beberapa perkara terutamanya keperluan asas hidup iaitu makanan, pakaian dan tempat tinggal. Kemudian jika ada lebih duit baharulah boleh dibelanjakan untuk kehendak atau gaya hidup atau *taste* masing-masing untuk kepuasan hidup, status dan ego hidup yang tinggi. Dalam konteks kehidupan seharian, rakyat mengharapkan kerajaan atau pemerintah dapat mewujudkan suasana ekonomi yang kondusif, berdaya saing, bersubsidi dan bantuan yang bersifat merakyat dan menjaga kebajikan rakyat mengikut golongan sasaran tertentu yang berbeza keutamaan keperluannya seperti golongan muda, golongan dewasa, golongan tua, golongan pesara, golongan minoriti, golongan B40 (*below*/berpendapatan rendah 40% daripada keseluruhan komposisi penduduk), golongan M40 (*medium*/berpendapatan sederhana 40% daripada keseluruhan komposisi penduduk), golongan T20 (*top*/berpendapatan tinggi 20% daripada keseluruhan komposisi penduduk) dan lain-lain. Dalam menangani keperluan dan



kehendak rakyat yang dihuraikan di atas dilihat oleh rakyat bahawa BN gagal menangani isu ekonomi untuk rakyat bagi jangka panjang.

Isu cukai GST pula dilihat oleh rakyat bahawa Kerajaan BN 'memeras' atau mengerah rakyat untuk membantu kerajaan dalam memajukan negara ini. Rakyat tidak dapat menerima penjelasan Kerajaan BN sebelum ini bahawa tujuan rakyat dikenakan GST ialah 'daripada rakyat, untuk rakyat'. Rakyat juga merasakan dipermainkan apabila BN menyatakan bahawa hasil GST daripada rakyat dipulangkan kepada rakyat dalam bentuk bantuan BR1M, pembangunan infrastruktur, projek mega dan bantuan kebajikan lain kepada rakyat. Hal ini ditambah lagi dengan subsidi petrol yang dihapuskan. Rakyat tidak boleh menerima pendekatan BN ini. Bagi rakyat, adalah menjadi tugas atau tanggungjawab Kerajaan/BN untuk membangunkan negara ini tanpa mengerah/menyusahkan rakyat melalui GST dan penghapusan subsidi tertentu kerana rakyat telah memilih mereka dalam PRU. Bagi rakyat, adalah menjadi tugas Kerajaan/BN untuk menambahkan pendapatan negara dengan cara selain mengerah rakyat melalui cukai tertentu. Bagi mereka/rakyat, untuk menjaga pendapatan negara, Kerajaan/BN perlu berusaha menarik pelabur asing untuk melabur di negara ini, meneroka sumber alam semaksimum mungkin, galakan eksport dan tindakan-tindakan ekonomi lain yang boleh mendatangkan pendapatan kepada negara. Justeru, Kerajaan Pusat/BN dilihat gagal membela rakyat dalam soal ekonomi dan ini menjadikan BN tertolak buat pertama kalinya dalam sejarah politik negara ini.

Politik dibentuk dan dijayakan oleh persepsi (fikiran) dan sentimen (perasaan). Perang persepsi yang dibentuk daripada media sosial dan ceramah umum mengenai kerosakan imej pemimpin negara terutamanya Perdana Menteri dan isteri serta kerosakan imej BN sendiri berjaya mempengaruhi pengundi untuk mengundi selain BN dalam PRU 2018 ini. Perdana Menteri (Najib) ini dikaitkan dengan skandal besar negara iaitu badan pelaburan besar iaitu 1MDB serta isu derma RM2.6 bilion ke dalam akaun beliau serta gaya hidup mewah isteri beliau yang dikaitkan dengan isu cincin, pengguna jet kerajaan untuk tujuan peribadi/membeli belah di luar negara telah berjaya mempengaruhi rakyat untuk membentuk persepsi dan sentimen negatif seterusnya memalitkan sekali BN dengan persoalan integriti dan nilai. Beliau sekeluarga dipandang negatif oleh rakyat yang menyebabkan timbul suatu perasaan benci rakyat terhadap beliau seterusnya secara tidak langsung mewujudkan satu perasaan atau tekad untuk menjatuhkan beliau dan BN dalam PRU 2018.

Dalam usaha untuk memperoleh pengaruh dan sokongan dalam politik, maklumat adalah penting untuk membentuk persepsi, sentimen dan penyertaan politik pengundi. Untuk menyampaikan maklumat tersebut memerlukan media. Dalam konteks sekarang, media sosial dan gerakan *cybertroopers* atau tentera cyber memainkan peranan penting dalam memobilisasi maklumat kepada golongan yang celik IT terutamanya golongan muda dan yang tinggal di kawasan bandar dan separa bandar. Peranan media sosial dan *cybeetroopers* ini adalah untuk menyebarkan maklumat dan menjawab isu yang diutara dan dimanipulasi oleh pihak lawan. Dalam PRU 2018 ini, didapati respon netizen dalam media sosial terutamanya *Twitter* dan *Youtube*, 70 peratus didominasi oleh penyokong PH dan selebihnya ialah untuk BN dan PAS. Media sosial yang paling berkesan dan lebih cepat ialah *twitter*, diikuti *youtube*, *whatsapp*, *facebook* dan SMS. Justeru, pihak yang aktif serta konsisten serta berjaya memobilisasi maklumat melalui media sosial akan dapat mempengaruhi penerima/pelayar/penonton media sosial tersebut namun bergantung kepada reaksi

penerima maklumat tersebut sama ada untuk terus menerima dan mempercayainya, menilai semula ataupun tidak responsif terhadap maklumat yang diterima tersebut.

*Realignment* pengundi Cina paling jelas berlaku antara PRU 2004, PRU 2008, 2013 dan dikukuhkan lagi dengan peningkatan undi kesemua calon PH/DAP pada PRU 2018 dengan kemenangan kesemua calon mereka di kawasan majoriti pengundi Cina antara 52 peratus hingga 91 peratus terutamanya di kawasan bandar-bandar di Pulau Pinang, Selangor, Kuala Lumpur, Negeri Sembilan, Melaka dan Johor (Lihat Jadual 2). Dengan trend sedemikian, pelbagai 'label' disebut oleh pemimpin politik dan penganalisis politik terutamanya 'tsunami Cina', 'tsunami bandar' dan sebagainya. Sokongan pengundi Cina kepada BN hanya daripada sebilangan kecil pengundi tua/veteran dan kakitangan/penjawat awam daripada etnik Cina. Dengan itu, peralihan undi kaum Cina kepada parti-parti pembangkang bermula pada PRU 2008 dan dikukuhkan lagi pada PRU 2013 dan PRU 2018 terutamanya DAP mengesahkan lagi pelabelan tersebut meskipun dinafikan sesetengah pihak terutamanya dalam kalangan pemimpin-pemimpin parti pembangkang. Kajian oleh badan penyelidikan NGO iaitu *Centre of Strategic Engagement* (CENSE) juga menunjukkan parti-parti pembangkang pada PRU 2004 mendapat hanya 35 peratus undi kaum Cina, meningkat kepada 65-70 peratus pada PRU 2008 seterusnya melonjak mendadak kepada 87 peratus pada PRU 2013 dan 93.3 peratus pada PRU 2018. Keadaan sedemikian menunjukkan berlakunya *realignment* yang ketara pengundi Cina kepada Pakatan Harapan terutamanya DAP.

Terdapat 28 kerusi Parlimen majoriti pengundi Cina antara 49.8 peratus hingga 88.8 peratus (Lihat Jadual 2). Ciri-ciri *realignment* jelas menunjukkan kadar peratus buang undi di kesemua kawasan majoriti Cina tersebut adalah tinggi. Selain itu, jumlah undi yang diterima oleh PH/DAP juga meningkat dengan mendadak antara PRU 2004, PRU 2008 PRU 2013 dan PRU 2018 yang disebabkan pemilih yang baharu mendaftar majoritinya menyokong PH/DAP di samping '*swing*' penyokong Cina daripada BN pada PRU sebelumnya (PRU 2004 dan 2008) kepada PH/DAP. Ini menunjukkan bahawa *realignment* pengundi kepada parti pembangkang terutamanya PH/DAP benar-benar berlaku dan ini petanda bahawa pengaruh BN ke atas pengundi Cina semakin merosot bahkan lebih teruk lagi apabila terdapat kerusi Parlimen yang ditandingi BN/MCA mengalami penurunan undi yang begitu ketara sekaligus menyaksikan kekalahan BN dengan majoriti yang lebih besar berbanding PRU 2013 yang sebelumnya. Justeru ini menunjukkan pengundi Cina sudah tidak mengharap MCA dan GERAKAN sebagai wadah untuk memperjuangkan hak dan kepentingan orang Cina sebaliknya mula beralih arah dan memberi kepercayaan kepada PH/DAP sebagai jurucakap dan pendesak kepada Kerajaan untuk menyuarakan pandangan mereka yang juga sebagai warganegara yang sah dan mempunyai peranan besar di negara ini terutamanya dalam bidang ekonomi dan pendidikan.

| Bil. | No. kod konstituensi/Parlimen | Nama Parlimen  | Jumlah pemilih (2018) | Peratus buang undi (2018) | Cina (%)    | Parti Pemenang |
|------|-------------------------------|----------------|-----------------------|---------------------------|-------------|----------------|
| 1    | P.114                         | Kepong         | 72,696                | 85.0                      | <b>88.8</b> | <b>PH/DAP</b>  |
| 2    | P.195                         | Bandar Kuching | 81,856                | 75.0                      | <b>88.7</b> | <b>PH/DAP</b>  |
| 3    | P.049                         | Tanjong        | 49,586                | 80.0                      | <b>84.2</b> | <b>PH/DAP</b>  |
| 4    | P.123                         | Cheras         | 78,819                | 81.0                      | <b>82.9</b> | <b>PH/DAP</b>  |
| 5    | P.122                         | Seputeh        | 86,256                | 82.0                      | <b>82.0</b> | <b>PH/DAP</b>  |

|    |       |                 |         |      |             |               |
|----|-------|-----------------|---------|------|-------------|---------------|
| 6  | P.120 | Bukit Bintang   | 69,526  | 75.0 | <b>75.1</b> | <b>PH/DAP</b> |
| 7  | P.066 | Batu Gajah      | 81,399  | 78.4 | <b>75.0</b> | <b>PH/DAP</b> |
| 8  | P.051 | Bukit Gelugor   | 91,595  | 83.0 | <b>73.9</b> | <b>PH/DAP</b> |
| 9  | P.048 | Bukit Bendera   | 75,069  | 80.0 | <b>72.8</b> | <b>PH/DAP</b> |
| 10 | P.064 | Ipoh Timor      | 91,486  | 78.4 | <b>72.0</b> | <b>PH/DAP</b> |
| 11 | P.043 | Bagan           | 71,583  | 84.0 | <b>71.3</b> | <b>PH/DAP</b> |
| 12 | P.045 | Bukit Mertajam  | 88,998  | 84.0 | <b>70.4</b> | <b>PH/DAP</b> |
| 13 | P.106 | Damansara       | 164,322 | 83.5 | <b>69.4</b> | <b>PH/DAP</b> |
| 14 | P.211 | Lanang          | 61,973  | 75.0 | <b>68.7</b> | <b>PH/DAP</b> |
| 15 | P.050 | Jelutong        | 76,991  | 83.0 | <b>65.2</b> | <b>PH/DAP</b> |
| 16 | P.196 | Stampin         | 66,240  | 78.0 | <b>64.2</b> | <b>PH/DAP</b> |
| 17 | P.172 | Kota Kinabalu   | 56,220  | 76.4 | <b>63.8</b> | <b>PH/DAP</b> |
| 18 | P.065 | Ipoh Barat      | 84,874  | 78.0 | <b>63.2</b> | <b>PH/DAP</b> |
| 19 | P.208 | Sarikei         | 39,561  | 77.0 | <b>62.8</b> | <b>PH/DAP</b> |
| 20 | P.212 | Sibu            | 74,149  | 77.0 | <b>62.8</b> | <b>PH/DAP</b> |
| 21 | P.117 | Segambut        | 77,956  | 83.0 | <b>58.9</b> | <b>PH/DAP</b> |
| 22 | P.138 | Kota Melaka     | 126,848 | 84.4 | <b>57.1</b> | <b>PH/DAP</b> |
| 23 | P.046 | Batu Kawan      | 65,394  | 84.0 | <b>55.9</b> | <b>PH/DAP</b> |
| 24 | P.070 | Kampar          | 69,436  | 77.1 | <b>55.4</b> | <b>PH/DAP</b> |
| 25 | P.163 | Kulai           | 99,147  | 86.0 | <b>54.0</b> | <b>PH/DAP</b> |
| 26 | P.145 | Bakri           | 67,329  | 87.0 | <b>53.2</b> | <b>PH/DAP</b> |
| 27 | P.186 | Sandakan        | 39,777  | 72.1 | <b>50.7</b> | <b>PH/DAP</b> |
| 28 | P.162 | Iskandar Puteri | 138,299 | 84.0 | <b>49.8</b> | <b>PH/DAP</b> |

Jadual 2: Kemenangan yang diperoleh parti politik di 28 kawasan Parlimen majoriti etnik Cina tertinggi di seluruh negara pada PRU 2018  
(Sumber: SPR 2018)

Berdasarkan kajian dan perangkaan yang dibuat oleh CENSE iaitu NGO yang terlibat dalam kajian pilihan raya umum di Malaysia, sokongan kaum Cina kepada BN didapati menurun antara tahun 2004 ke 2008 dan 2013 iaitu daripada 65 peratus kepada 35 peratus, PRU 2013 hanya 13 peratus dan terus menurun kepada 6.5 peratus pada PRU 2018. Kajian CENSE juga menjelaskan selagi BN tidak mendapat sokongan daripada etnik Cina, selagi itulah BN tidak akan mendapat majoriti 2/3 kerusi di Parlimen. Bagi sokongan India kepada BN pula melaporkan 96 peratus pada PRU 1995, 75 peratus (PRU 1999), 82 peratus (PRU 2004), 33 peratus (PRU 2008), 43 peratus (PRU 2013) dan 15.5 peratus pada PRU 2018.

Rentetan daripada analisis berangka keputusan PRU 2004, 2008, 2013 dan 2018 antara faktor yang menyebabkan berlakunya *realignment* besar pengundi Cina kepada parti-parti pembangkang (DAP, PKR dan PAS dalam Pakatan Rakyat) dalam PRU 2013 ini ialah keyakinan pengundi etnik Cina. Majoriti pengundi Cina sangat yakin bahawa Pakatan Harapan akan menang dalam PRU ke-14 kali ini. Mereka yakin dengan kepemimpinan dalam PH. Pemimpin PH dikatakan mendapat sokongan padu daripada pengundi Melayu di bawah parti masing-masing. Hasilnya dalam PRU 2018, keyakinan terhadap sokongan pengundi Melayu kepada PH menyebabkan pemimpin-pemimpin pembangkang tersebut berjaya meyakinkan keseluruhan pengundi Cina untuk menyokong PH.

Faktor seterusnya ialah untuk memenuhi keinginan atau impian pengundi etnik Cina dalam perkara tertentu. Bagi mereka, PRU 2018 merupakan kesempatan dan peluang terbaik kepada DAP dan kaum Cina untuk mendapatkan jawatan tertinggi dalam pembuatan keputusan di negara ini iaitu Timbalan Perdana Menteri. Dengan mendapat kuasa di Putrajaya, mereka juga dapat melaksanakan dasar

'Malaysian-Malaysia' iaitu dasar kesamarataan antara kaum tanpa mengutamakan satu kaum sahaja dalam segala aspek di negara ini. Setelah selama ini mereka menguasai ekonomi, di akhirnya, mereka akan mendominasi kuasa politik yang merupakan agenda terakhir dan terpenting dalam negara ini.

Faktor seterusnya ialah untuk melaksanakan janji pilihan raya sepertimana yang termaktub dalam manifesto bersama Pakatan Harapan. Dengan menguasai Putrajaya, dasar-dasar yang melibatkan kuasa Persekutuan diyakini dapat dilaksanakan oleh pemimpin PH seperti pendidikan percuma dengan menghapuskan pinjaman pelajar iaitu PTPTN dan digantikan dengan biasiswa, penghapusan tol di lebuh raya, menurunkan harga petrol dan harga kereta seterusnya menghapuskan rasuah.

Faktor menyebabkan pengundi Cina tidak menyokong BN juga boleh dikaitkan dengan beberapa isu antaranya ialah kemarahan terpendam kaum Cina terhadap tanggapan sesetengah pemimpin ultra Melayu yang pro-UMNO terhadap kaum Cina sebagai 'pendatang' dan warganegara kelas kedua, isu rasuah dan integriti yang gagal ditangani BN sebagai Kerajaan seperti isu PKFZ dan pembahagian tender projek secara rundingan terus, isu kematian Pembantu ADUN Sri Kembangan (Teoh Beng Hock) yang dikatakan tidak mendapat pengadilan yang sewajarnya daripada pihak polis dan mahkamah, isu ketelusan dalam perbelanjaan negara, isu kelas sosial yang dikaitkan dengan ketidakseimbangan pendapatan terutamanya di kawasan bandar, '*brain drain*' yang memberi kesan kepada golongan cerdik pandai Cina, kemerosotan kepada kemahiran yang membawa kepada pendapatan yang rendah, ketidakadilan dalam projek pengagihan Perusahaan Kecil dan Sederhana (PKS) yang tidak kompetitif, isu pendidikan Cina yang tidak berdaya saing walaupun sekolah vernakular masih dikekalkan, ketidakpatuhan kontrak sosial 1957 dan kemunculan DAP sebagai penghubung politik yang baharu kepada komuniti Cina.

Justeru, senario *realignment* pengundi Cina ini dapat dikaitkan dengan pendekatan tingkah laku pengundi pilihan rasional bagi etnik tersebut kerana mereka merasakan parti yang berasaskan etnik mereka iaitu MCA dan juga beberapa parti multietnik namun didominasi etnik Cina iaitu GERAKAN, SUPP dan LDP dilihat gagal memperjuangkan hak dan kepentingan etnik mereka sebaliknya terus akur dengan keputusan parti utama dalam BN iaitu UMNO dalam soal agihan 'kek' ekonomi, sosial dan kuasa politik di negara ini. Justeru bagi pengundi Cina, jalan alternatif yang dapat diharapkan untuk memperjuangkan hak, kepentingan dan suara mereka ialah DAP dan juga parti-parti lain dalam Pakatan Harapan iaitu PKR, AMANAH dan BERSATU dengan memberi undi mereka secara '*solid*' dalam PRU 2018 yang lalu. Mungkin jika BN ingin memperoleh semula undi Cina ini pada PRU akan datang, parti ini perlu mengendurkan elemen parkauman dalam BN dalam tempoh 5 tahun sebelum PRU akan datang.

Sentimen politik masyarakat Cina di Malaysia lebih mengutamakan faktor ekonomi dan keselesaan menjalankan aktiviti perniagaan dan mencari rezeki kekayaan. Perdana Menteri pertama (Tunku Abdul Rahman) pernah berpendapat masyarakat Cina lebih mengutamakan faktor ekonomi sementara masyarakat Melayu lebih mengutamakan politik. Namun pendapat Tunku Abdul Rahman tidak lagi relevan dalam keadaan ekonomi sekarang ini. Semakin ramai bijak pandai Cina yang ingin menjadi teraju negara dan hanya boleh dicapai melalui proses politik. Parti politik yang majoritinya Cina ialah MCA dan Gerakan yang berada di dalam Kerajaan dan membentuk polisi/dasar Kerajaan. Sementara itu, DAP pula merupakan parti pembangkang yang didominasi orang Cina, ditubuhkan semenjak 1966 lagi. Ramai



penganalisis berpendapat apa yang tidak dapat diperjuangkan oleh MCA dan Gerakan akan diperjuangkan dari luar oleh DAP. Oleh yang demikian MCA, Gerakan dan DAP saling lengkap melengkapi.

MCA dibentuk dan berperanan semenjak zaman penjajahan British di mana MCA berperanan menjayakan Rancangan Briggs bagi menempatkan penduduk Cina di tepi hutan dan luar bandar ke kampung-kampung baharu. Kebanyakan kampung baharu ini telah bertukar menjadi bandar dan mempunyai kepentingan ekonomi dan politik yang penting di Malaysia. Antaranya ialah Kulai, Segamat, Kluang, Raub, Kajang, Bidor, Petaling Jaya, Serdang, Sungai Besi dan lain-lain. Boleh dikatakan semua majoriti penduduk bandar-bandar di Malaysia adalah kaum Cina. Kebudayaan mereka amat ketara sekali apabila pelancong melalui kawasan bandar sehinggakan setiap bandar dapat dikatakan sebagai 'Chinatown'.

Penduduk Cina banyak bertumpu di kawasan Pantai Barat Semenanjung Malaysia, terutama sekali di kawasan-kawasan bandar. Mereka sedang menikmati pelbagai kemudahan prasarana yang disediakan oleh kerajaan seperti di Kuala Lumpur, Petaling Jaya, Georgetown, Ipoh, Seremban dan lain-lain. Pola pengundian di kawasan bandar-bandar utama menunjukkan mereka '*anti establishment*' iaitu tidak pernah mengundi Barisan Nasional kecuali setelah persempadanan semula bandar-bandar tertentu seperti Seremban dan Kajang.

Pola pemilihan pengundi bandar, khususnya pengundi Cina, masih tegar menyokong pakatan pembangkang. Dianggarkan lebih 90 peratus pengundi Cina kawasan-kawasan bandar menolak BN. Apakah trend begini akan terus kekal atau berubah menjelang pilihan raya umum akan datang? Persoalan ini barangkali adalah isu penting yang perlu difahami kerana ia bakal menentukan landskap politik dan arah aliran politik nasional pada masa depan. Persoalan besar yang belum terungkai ialah, apakah yang membuatkan pengundi Cina masih tegar menolak BN? Apakah mesej penting yang mereka ingin sampaikan? Apa yang mereka mahukan?

Bagi menjawab persoalan di atas, terdapat tiga teras utama yang sangat berpengaruh membentuk sikap dan pendirian politik etnik Cina. Malah ketiga-tiga aspek ini juga dianggap sebagai '*the three pillars of Chinese identity in Malaysia*' (Tiga Teras Identiti Cina - TTIC). Pertamanya ialah Pendidikan Cina; kedua, Media Cina dan ketiganya, ialah Huatuan (Pertubuhan Cina). Sikap dan pemikiran politik masyarakat Cina dibentuk oleh ketiga-tiga unsur teras ini. Parti politik Cina juga tidak berupaya untuk mempengaruhi sikap politik masyarakat Cina berbanding dengan apa yang boleh dilakukan oleh TTIC ini. Sebaliknya, dalam kebanyakan isu dan senario sosiopolitik, parti politik Cina sering menari mengikut rentak paluan TTIC. Lebih ironis, parti politik Cina harus memperlihatkan simpati dan berkongsi perjuangan dengan TTIC jika tidak mahu dihukum dalam pilihan raya. Identiti Cina dipelihara, dicorak dan ditentukan oleh TTIC. Parti politik Cina pula dilihat hanya berperanan sebagai ejen menjayakan agenda perjuangan TTIC. TTIC mempunyai fungsi dan peranan penting dalam mempertahankan serta memperjuangkan isu mengenai identiti etnik Cina di Malaysia. Misalnya, teras pertama Pendidikan Cina - berfungsi mempertahankan dan mengembangkan kebudayaan dan bahasa Cina dalam kalangan masyarakat Cina supaya jati diri generasi Cina akan datang tidak hilang ditelan proses sosialisasi dan pembudayaan masyarakat Malaysia. Pemimpin pendidikan Cina percaya bahawa tanpa sekolah Cina, bahasa dan kebudayaan Cina tidak mungkin dapat dipertahankan di negara ini. 'Dong Zhong' dan 'Dhong Jiao Zhong' adalah dua pertubuhan penting yang sering menjadi pejuang kepada pendidikan Cina di Malaysia.

Media Cina seperti akhbar, media elektronik dan media mayanya berperanan membangkitkan kesedaran isu dan masalah masyarakat dan identiti Cina di negara ini. Ia juga sangat berpengaruh membentuk sikap dan pemikiran masyarakat Cina. 'Huatuan' atau pertubuhan Cina pula mewakili dan menjaga pelbagai kepentingan masyarakat itu dalam bidang ekonomi dan perniagaan, bahasa dan kebudayaan serta pelbagai minat, kecenderungan masyarakat Cina. Terdapat hampir 3,000 pertubuhan Cina di Malaysia pada hari ini yang mewakili dan menjaga pelbagai kepentingan masyarakat Cina. Nyatalah betapa masyarakat Cina sangat kuat berpersatuan dan mementingkan perpaduan dan penyatuan fikiran dalam memperjuangkan pelbagai kepentingan mereka. Justeru, pertubuhan Cina ini sangat aktif menjalankan pelbagai aktiviti mereka yang amat berpengaruh ke atas pemikiran masyarakat Cina dalam hampir semua hal termasuk politik. 'Huatuan' inilah NGO Cina yang sangat kuat pengaruhnya ke atas pemikiran dan sikap politik masyarakat Cina di Malaysia.

Kegagalan BN memperolehi undi Cina juga dikaitkan dengan krisis dalaman parti itu yang masih belum selesai membuatkan pengundi Cina tidak mahu memilih BN. Jelasnya, ia menyebabkan keyakinan pengundi etnik Cina terhadap MCA masih belum pulih sepenuhnya. Selepas PRU Ke-12 sehingga hari ini (PRU 2018), MCA dilihat tidak berubah serta tidak memajukan diri untuk kebaikan masyarakat Cina. Ini menyebabkan masyarakat Cina berasa kecewa terhadap MCA. Kaum Cina kini kurang berminat bercakap mengenai isu perkauman atau agama sebaliknya mereka lebih mementingkan parti dan berharap parti mempunyai pandangan tegas terhadap isu yang lebih besar berkaitan negara. Mereka inginkan suara mereka dapat dibawa dalam BN/Kerajaan melalui MCA dan GERAKAN iaitu 2 buah parti politik yang didominasi etnik Cina namun ia (MCA dan GERAKAN) gagal membawa aspirasi kaum Cina tersebut sebaliknya masih tunduk kepada tekanan UMNO yang menjadi tulang belakang BN. Kaum Cina kini lebih mementingkan isu negara seperti perkembangan ekonomi, pembasmian rasuah, keadilan sejagat, ketelusan dan kehakiman yang adil. Kaum Cina mahu pemimpin yang boleh membantu pembangunan ekonomi negara dan meningkatkan taraf hidup kaum itu. Walaupun Perdana Menteri sering mewarwarkan gagasan 1Malaysia, namun masyarakat Cina masih tidak merasakan ada perubahan. Dalam pada itu, Pertubuhan Pribumi Perkasa Malaysia (PERKASA) menjadi penghalang untuk mencapai gagasan 1 Malaysia. PERKASA yang dikatakan proksi kepada UMNO dilihat menghalang kejayaan gagasan 1 Malaysia dan menyebabkan masyarakat Cina berfikir Kerajaan (BN) kekal bersifat lebih mengutamakan sesuatu kaum seperti dahulu.

Selain itu, kaum Cina hilang keyakinan terhadap MCA kerana parti itu gagal menyelesaikan masalah masyarakat Cina dengan baik. Bahkan, MCA tidak mempertahankan pendapat dan tegas dalam menangani isu-isu negara. Pandangan kaum Cina kini tidak lagi dihadkan kepada sesebuah parti yang mewakili masyarakat Cina untuk mempertahankan keperluan asas mereka. Parti yang disukai adalah parti yang layak mewakili Malaysia dan mempertahankan ketelusan serta keadilan di negara ini. Ini antara ciri-ciri yang tidak ada pada MCA. Jika BN mahu memenangi semula keyakinan masyarakat Cina, mereka perlu mewujudkan sebuah kerajaan yang seimbang, adil tanpa mengutamakan kaum-kaum tertentu sahaja.

Masyarakat Cina di Malaysia adalah masyarakat yang begitu berminat dengan politik. Mereka adalah amat sensitif dan sentiasa mengikuti perkembangan politik negara ini dan memahami bahawa, sistem politik direka untuk kegunaan dan pemulangan untuk orang politik dan sesiapa saja yang menyokong ahli politik itu. Mereka sedar, sistem politik tidak dapat ditukar atau mengubah tetapi mereka perlu

mencari posisi mereka dalam sistem politik itu sendiri. Isu utama dalam politik adalah kuasa (*power*). Sesiapa yang punyai kuasa ini, tentunya akan digunakan kuasa itu ke atas orang yang tidak punyai kuasa. Kuasa yang diberi pada ahli politik oleh pengundi selalunya dikawal oleh badan kehakiman yang mempertahankan Perlembagaan Negara yang diterima oleh majoriti rakyat dan inilah proses demokrasi. Walau pun hakikatnya kuasa politik itu adalah asal daripada rakyat, tetapi kuasa politik itu akan menjadi hak ahli politik mutlak sehingga pilihan raya yang baharu. Pilihan raya merupakan mandat baharu dan penentuan kepada siapa pengundi ingin memberi kuasa itu.

Budaya politik etnik Cina menunjukkan mereka mempunyai pemikiran politik yang dinamik serta terbuka dalam memilih parti atau calon yang bertanding dalam setiap pilihan raya. Ini dapat dilihat dalam pilihan raya umum 1990 dan 1995 iaitu di negeri Pulau Pinang, bagi kawasan Dewan Undangan Negeri (DUN) mereka mengundi BN untuk mengekalkan kesinambungan pembangunan negeri yang selaras dengan pemerintahan BN di peringkat Malaysia/Persekutuan namun bagi kawasan Parlimen pula, mereka menyokong DAP agar isu/masalah yang tidak diselesaikan oleh BN di peringkat negeri dapat disuarakan oleh wakil rakyat DAP di peringkat Parlimen/Negara seterusnya dapat mewujudkan situasi *check & balance*/sekat dan imbang terhadap kuasa politik BN di peringkat nasional. Pola pengundian etnik Cina lebih bersifat universal iaitu mementingkan isu nasional seperti isu rasuah, keadilan dan ketelusan berbanding isu lokal/setempat. Mereka juga bersifat 'berani berubah' secara total atau disebut sebagai 'tsunami politik' dengan memecah tembok '*status quo*' BN di kawasan yang tidak pernah dimenangi parti-parti pembangkang dan berperanan menumbangkan Kerajaan BN di Selangor, Perak, Pulau Pinang dan Kedah yang diterjemahkan melalui kuasa politik mereka iaitu undi. Keputusan politik etnik Cina juga menunjukkan undi mereka menjadi penentu kepada kemenangan mengikut kawasan dan pembentukan Kerajaan yang mempunyai jumlah kerusi di kawasan bandar yang dominan seterusnya dapat memecahkan hegemoni politik BN di negara ini.

Secara keseluruhannya pada PRU 2018, PH berjaya menawan kerusi Parlimen dan DUN kawasan majoriti Melayu di kawasan bandar dan separa bandar di negeri Pantai Barat Semenanjung iaitu Pulau Pinang, Perak, Selangor, Kuala Lumpur, Negeri Sembilan, Melaka dan Johor manakala BN/UMNO menguasai kawasan luar bandar (Melayu) di negeri bahagian utara (Perlis) dan sebahagian Pantai Barat Semenanjung Malaysia iaitu Perak, Selangor, Negeri Sembilan, Melaka dan Johor. PAS pula dominan di Pantai Timur Semenanjung Malaysia iaitu Kelantan dan Terengganu serta Kedah di negeri utara Semenanjung (Lihat Jadual 3 dan 4). PH berjaya menawan semua kerusi majoriti Cina dan sebahagian besar kawasan etnik campuran (Lihat Jadual 4). Justeru ini menunjukkan bahawa wujud pembahagian penguasaan kawasan mengikut lokasi geografi bagi PH, BN/UMNO dan PAS.

| Etnik  | BN    | PH    | PAS   |
|--------|-------|-------|-------|
| Melayu | 45.5% | 22.3% | 34.0% |
| Cina   | 6.5%  | 93.3% | 0.5%  |
| India  | 15.5% | 83.5% | 1%    |

Jadual 3: Anggaran sokongan pengundi mengikut etnik di Semenanjung Malaysia pada PRU 2018

(Sumber: Merdeka Center 2019)

| Majoriti etnik     | PH+WARISAN | BN | PAS | Calon Bebas | Jumlah |
|--------------------|------------|----|-----|-------------|--------|
| Melayu             | 52         | 52 | 18  | 0           | 122    |
| Bumiputera Sabah   | 11         | 9  | 0   | 0           | 20     |
| Bumiputera Sarawak | 6          | 12 | 0   | 2           | 20     |
| Cina               | 32         | 0  | 0   | 0           | 32     |
| Campuran           | 24         | 6  | 0   | 1           | 31     |
| Jumlah             | 122        | 79 | 18  | 3           | 222    |

Jadual 4: Penguasaan kerusi Parlimen oleh parti politik mengikut majoriti etnik pada PRU 2018

(Sumber: Merdeka Center 2019)

Secara keseluruhannya, tekad untuk menjatuhkan BN dan Perdana Menteri Najib Razak, faktor ekonomi/beban/kos sara hidup rakyat, kerosakan imej atau personaliti/peribadi pemimpin dan parti, kesepaduan Pakatan Harapan, peranan media sosial, pengaruh Tun Dr. Mahathir, pengaruh 1.4 juta pengundi baharu/muda dan perang persepsi telah berjaya membentuk satu gelombang yang akhirnya telah menumbangkan BN dalam PRU kali ini. PH berjaya menewaskan BN dan PAS pada peringkat kerusi parlimen dengan 122-79-18. PH kekal di negeri Selangor dan Pulau Pinang serta berjaya menawan Johor, Negeri Sembilan, Melaka; Kedah, Perak dan Sabah ditawan PH dengan 'lompatan' beberapa ADUN BN. BN kekal di Pahang dan Perlis manakala PAS kekal di Kelantan dan berjaya menawan Terengganu daripada BN. PH menguasai wilayah Pantai Barat Semenanjung Malaysia disebabkan keyakinan pengundi terhadap gabungan parti pelbagai bangsa dan agama untuk memerintah negeri-negeri di wilayah tersebut; pengaruh Tun Dr. Mahathir; serta terpengaruh dengan sentimen negatif yang diterap melalui kempen media sosial dan ceramah bahawa 'undi PAS = undi BN'; dan sosialisasi politik Pantai Barat yang lebih mengutamakan aspek tadbir urus dan ekonomi. PAS dominan di wilayah majoriti etnik Melayu iaitu Pantai Timur dan Utara Semenanjung kerana pengalaman dan kekuatan jentera parti tersebut; peranan agen akar umbi yang meluas seperti golongan ustaz dan para penceramah; yakin bahawa hanya PAS yang dapat menggantikan UMNO untuk membela seterusnya memartabatkan agama Islam dan bangsa Melayu di wilayah tersebut; dianggap parti 'bersih' dan 'kelihatan bersih' kerana tiada kes rasuah yang disiasat SPRM terhadap parti tersebut berbanding pemimpin BN dan PH; penerapan Budaya Politik Matang dan Sejahtera (BPMS) oleh parti tersebut; dan sentimen negatif bahawa undi PH/PMR = undi DAP yang anti Islam dan anti Melayu. BN terus menang di Pahang dan Perlis kerana sentimen politik pembangunan; serta berasa sudah selesai, tenang dan yakin dengan pemerintahan yang sedia ada. Keputusan PRU 2018 juga menunjukkan faktor persempadanan semula bahagian pilihan raya, pertandingan 3 atau lebih penjuror serta trek rekod atau perkhidmatan yang baik oleh Kerajaan BN/Pusat sebelum ini terhadap rakyat seperti pemberian BR1M, penubuhan UTC/RTC, insentif-insentif merakyat dan sebagainya tidak dapat menghalang gelombang atau tsunami 'kuasa politik' rakyat Malaysia untuk menumbangkan BN pada peringkat persekutuan/parlimen. Kesan daripada PRU kali ini memperlihatkan penstrukturan semula governans, wujudnya suasana 'Malaysia Baharu', terpecahnya status quo 'politik lama' yang berasaskan



politik perkauman dan perlunya BN/UMNO untuk bermuhasabah dan bangkit semula menuju PRU akan datang. Harapan rakyat Malaysia pasca PRU ini ialah perlunya Kerajaan PH untuk menunaikan janji atau manifesto mereka, tadbir urus yang berintegriti dan mengutamakan profesionalisme dalam membuat keputusan governans, suasana sosioekonomi dan sosiopolitik yang aman dan stabil, seterusnya dapat mewujudkan sebuah negara yang dihormati oleh seluruh masyarakat dunia.

### **Geopolitik Kaum Pasca PRU 2018**

Apabila mendengar dan membaca kenyataan Perdana Menteri, Tun Dr. Mahathir Mohamad mengenai pelawaan empat parti politik Melayu iaitu (UMNO, PAS, BERSATU dan AMANAH) untuk menyertai BERSATU dalam usaha menyatupadukan dan memperkasakan politik orang Melayu dapat dikaitkan dengan peribahasa seperti 'bersatu kita teguh bercerai kita roboh', 'ibarat aur dengan tebing' dan 'bulat air kerana pembentung'. Ungkapan tersebut sejak zaman dahulu lagi orang Melayu telah diajar dan dingatkan betapa pentingnya memupuk perpaduan demi mengekalkan kuasa politik di tanah air. Walau bagaimanapun ungkapan tersebut ibaratnya hanya terhantuk baharu tengadah dan kesedaran muncul bila kuasa untuk memperjuangkan dan membela hak orang Melayu kian cair dan terhakis.

Tambahan pula struktur parti politik di negara ini yang berteraskan kaum atau bangsa lebih mudah mencorakkan dan menyerlahkan siapa lebih berkuasa dalam memenuhi aspirasi pengundi mereka. Kenyataan Dr. Mahathir tersebut diungkapkan kerana melihat pada PRU Ke-13 dan PRU Ke-14 perpecahan dalam politik Melayu meruncing dan sampai kemuncaknya. Oleh itu, beliau berpandangan menjelang PRU Ke-15 kemungkinan ada parti Melayu baharu akan ditubuhkan dan ini sudah tentu orang Melayu akan terus berpecah bukannya enam tetapi lebih daripada itu. Lantas jurang perpaduan tersekat dan kuasa politik Melayu terus pudar.

Pelawaan Perdana Menteri kepada empat parti politik Melayu untuk menyertai BERSATU telah menimbulkan pelbagai persepsi atau tafsiran dan persoalan daripada pelbagai pihak. Mengapa Dr. Mahathir berbuat demikian adakah beliau benar-benar merasai kuasa politik Melayu dewasa ini amat lemah, terhimpit atau kerisauan dengan pertelingkahan dan dominasi kuasa dalam parti PH itu sendiri atau sebagai pelawaan terbuka untuk mengganggu rentak kerjasama UMNO-PAS? Kuasa Dr. Mahathir sebagai Perdana Menteri ke-4, amat berbeza jika dibandingkan sekarang. Dahulu beliau mempunyai kuasa penuh mewakili parti politik Melayu dan melaksanakan pembangunan dan agenda Melayu dan bukan Melayu dengan jayanya.

Sekarang realitinya tidak begitu, masih berkuasa tetapi dipengaruhi oleh DAP dan PKR dalam perundingan serta membuat keputusan. Oleh itu peranan memperjuangkan kuasa politik Melayu berkurangan. Fenomena tersebut yang membuat Dr. Mahathir memikirkan bagaimana mungkin untuk mendapatkan semula kuasa politik Melayu seperti dahulu, lantas menyuarakan strategi mempelawa parti Melayu lain menyertai BERSATU. Bagaimanapun ada juga pemimpin dalam PH berpandangan berbeza dan menghujah tidak perlu empat atau tiga parti politik Melayu (PKR, BERSATU dan AMANAH) sudah cukup dan mampu memperjuangkan kuasa dan kelestarian politik Melayu.

Dari sudut geopolitik tidak dinafikan kuasa politik Melayu diracik menjadi enam dan sudah tentu sebagai Perdana Menteri, Tun Dr. Mahathir cuba menyuarakan tidak perlu lagi ditubuhkan parti Melayu baharu kerana ia memecahbelahkan lagi kuasa politik Melayu itu sendiri. Dr. Mahathir mahu kuasa politik Melayu mestilah dominan dalam mencatur perundingan dasar dan penentu dalam mengurus pembangunan

negara. Bagi pengundi Melayu khususnya juga mahukan kuasa politik mereka diperkasakan semula dan dikekalkan untuk menerajui negara.

Dalam kajian Akal Budi Politik Melayu yang dijalankan di Selangor, Kelantan, Kedah dan Johor, 95 peratus daripada mereka menyatakan kuasa politik Melayu perlu dikekalkan sebagai kuasa dominan dan 88.7 peratus mahukan dasar atau polisi kerajaan mengutamakan orang Melayu. Malahan pentadbiran kerajaan hendaklah berlandaskan Melayu dan Islam. Mereka takut kehilangan kuasa politik kerana akan memberi kesan kepada hak-hak keistimewaan Melayu, status bahasa Melayu, agama Islam, institusi Raja, penyertaan dalam ekonomi dan pekerjaan. Ketakutan mereka ada kewajarannya kerana dewasa ini perkara tersebut sudah mula dipersoalkan atau ditafsirkan semula oleh pihak-pihak tertentu. Kesungguhan Tun Dr. Mahathir dalam usaha tersebut dapat dilihat apabila beliau bukan sahaja mempelawa menyertai BERSATU malahan boleh masuk parti lain yang sudah wujud. Beliau juga menjelaskan ini bukan sentimen rasis tetapi untuk kebaikan bersama. Bagaimana pula reaksi dua parti politik Melayu terbesar, UMNO dan PAS terhadap pelawaan ini?

Presiden UMNO, Datuk Seri Dr. Ahmad Zahid Hamidi menolak pelawaan tersebut berdasarkan prinsip mereka yang tidak akan bekerjasama dengan mana-mana parti yang menjalin hubungan politik dengan DAP. Begitu juga dengan PAS, walaupun Datuk Tuan Ibrahim Tuan Man, Timbalan Presiden mengalu-alukan pelawaan Dr. Mahathir, beliau juga menolak dan menyatakan tetap kekal konsisten menjalinkan kerjasama politik dengan UMNO.

Sebagai kesimpulan, peribahasa diungkapkan tadi hanya menjadi tatapan bukannya teladan yang mesti dimanifestasikan. Pelawaan Dr. Mahathir setakat ini tidak diterima dan bermakna parti politik Melayu terus berpecah. Mesej yang tersirat dalam pelawaan tersebut ialah parti Melayu mesti bersatu dan tidak boleh berpecah lagi atau menubuhkan parti baharu untuk memastikan kuasa politik Melayu perkasa dan dihormati. Persoalannya, apa mungkin menjelang PRU Ke-15 wujud dua gabungan parti politik Melayu iaitu BERSATU-AMANAH dan UMNO-PAS, atau gabungan empat parti tersebut di bawah Barisan Bersatu Nasional (BBN)? (Mohd Fuad 2019).

Pasca PRU-14, 2018 menyaksikan buat pertama kalinya UMNO yang menunjangi BN telah hilang kuasa pada peringkat Persekutuan dan tewas sebagai penguasa negeri di Johor, Melaka, Negeri Sembilan, Perak, Kedah dan Terengganu. Pakatan Harapan yang menggunakan logo PKR dan WARISAN berjaya menguasai Kerajaan Persekutuan/Putrajaya dengan 125 kerusi (termasuk 3 ahli Parlimen Bebas yang menyertai PH) daripada keseluruhan 222 kerusi Parlimen yang dipertandingkan serta berjaya menawan Johor, Melaka, Negeri Sembilan, Perak dan Kedah serta kekal di Selangor dan Pulau Pinang manakala PAS berjaya menawan Terengganu dan kekal di Kelantan. Secara keseluruhannya sehari selepas hari pengundian, UMNO menang di 55 Parlimen daripada 222 kerusi Parlimen seluruh negara. Namun sehingga 17 September 2019, jumlah kerusi Parlimen UMNO berkurang kepada 36 kerusi kerana 19 orang ahli Parlimen UMNO/BN telah melompat parti menyertai PH/BERSATU. Ini menjadikan ahli Parlimen PH meningkat kepada 168, BN 36 dan PAS kekal 18 orang.

Selain itu, UMNO juga telah mengadakan Pemilihan UMNO pada 30 Jun 2018 di mana pertandingan jawatan Presiden UMNO telah dimenangi oleh Dato' Seri Ahmad Zahid Hamidi manakala jawatan Timbalan Presiden UMNO pula dimenangi oleh Dato' Seri Mohamad Hassan. Namun Dato' Seri Ahmad Zahid Hamidi telah bercuti daripada menjalankan tugas sebagai Presiden UMNO bermula 18 Disember

2018 yang kemudiannya dipangku oleh Timbalan beliau iaitu Dato' Seri Mohamad Hassan bagi memastikan kelancaran gerak kerja parti.

UMNO yang masih menggunakan tiket BN menyertai Pilihan Raya Kecil (PRK) selepas PRU 2018 di DUN Sungai Kandis (4 Ogos 2018), DUN Semenyih (2 Mac 2019) dan DUN Rantau di mana UMNO menang di DUN Semenyih dan DUN Rantau (13 April 2019). Kejayaan UMNO dalam 2 PRK berturut-turut menunjukkan bahawa UMNO sedang mengalami fasa pemulihan selepas tewas pada PRU 2018 untuk bangkit menuju PRU-15 akan datang. Pasca PRU 2018 juga menyaksikan UMNO membentuk piagam 'perpaduan ummah' dengan PAS untuk membentuk parti pembangkang yang kuat dengan menjalinkan kerjasama dari segi pertandingan dalam pilihan raya untuk mengelakkan pertandingan sesama parti pembangkang yang boleh melemahkan sokongan pengundi kepada parti pembangkang. Kerjasama 'perpaduan ummah' ini telah memberi kesan yang positif. Sokongan pengundi PAS pada PRU 2018 yang lalu kepada UMNO/BN dalam PRK 2018-2019 membuahkan hasil dalam PRK DUN Semenyih, DUN Rantau dan Parlimen Cameron Highlands apabila UMNO/BN menang dengan menawan semula DUN Semenyih daripada PH dan menang dengan majoriti lebih besar di DUN Rantau dan Parlimen Cameron Highlands serta berjaya mengurangkan majoriti kemenangan PH di DUN Sungai Kandis, DUN Seri Setia dan DUN Balakong. Kemenangan calon UMNO/BN dalam beberapa siri PRK dilihat petanda positif untuk UMNO semakin pulih serta bangkit selepas kekalahan pada peringkat Persekutuan. Peningkatan sokongan ini berpunca daripada sokongan daripada pengundi PAS, calon UMNO/BN yang berkaliber, jentera pilihan raya yang mantap dan tersusun serta kelemahan PH itu sendiri antaranya kerana kegagalan PH menunaikan janji dalam manifesto PRU 2018 yang lalu, kegagalan Kerajaan PH menangani isu ekonomi iaitu harga barang dan kos sara hidup serta perluang pekerjaan yang terhad, kegagalan Kerajaan PH menangani isu perkauman dan agama dengan baik (perlantikan hakim dan peguam negara daripada orang bukan Melayu/bukan Islam, isu ICERT, isu pergaduhan kaum terhadap kuil Hindu di Subang Jaya, isu Tabung Haji dan statut Rome), calon yang ditolak pengundi, jentera pilihan raya PH yang tidak terpusat antara parti-parti komponen PH dan tindakan serta keputusan Kerajaan PH yang berubah-ubah. Justeru, lonjakan sokongan terhadap UMNO dilihat sebagai berlakunya pemulihan seterusnya dapat membangkitkan semangat UMNO menuju PRU akan datang.

Blok pembangkang Melayu terbesar di negara ini iaitu UMNO dan PAS telah memeterai satu piagam yang menyatukan UMNO dan PAS yang dinamakan Muafakat Nasional (MN) pada 14 September 2019 di PWTC iaitu pusat aktiviti UMNO pusat. Muafakat ini juga melibatkan parti politik pembangkang bukan Melayu/Islam iaitu MCA dan MIC serta parti pembangkang di Sabah dan Sarawak. Dalam Piagam Muafakat Nasional itu, Umno dan PAS menyatakan komitmen untuk:

- i. Menjunjung dan mempertahankan keluhuran Perlembagaan Persekutuan yang menjamin Islam sebagai agama persekutuan, kedaulatan Raja-raja Melayu, kedudukan istimewa orang Melayu dan Bumiputera serta kepentingan sah kaum-kaum lain, bahasa Melayu sebagai bahasa kebangsaan serta menjamin kepentingan masyarakat majmuk.
- ii. Memperkukuh muafakat nasional melalui perbincangan melibatkan pelbagai latar agama, kaum dan budaya.

- iii. Memperkasa agenda Islam, Melayu dan Bumiputera secara tuntas dalam kerangka Perlembagaan Persekutuan demi membangunkan negara sejahtera.
- iv. Membentuk kerjasama dengan mengembangkan naratif (Islam dan bangsa Melayu) tanpa menafikan kepelbagaian agama, kaum dan budaya sebagai paksi kepada kestabilan politik, keharmonian kaum dan kesejahteraan negara.
- v. Mengikhtiar secara kolektif satu citra dan tawaran baharu untuk negara dalam meningkatkan tadbir urus yang baik, dasar pembangunan yang inklusif dan sejahtera serta pengagihan yang menyuburkan keadilan sosial merentasi batas warna kulit dan anutan.

Muafakat Nasional ini akan menjadi cabaran kepada UMNO dan PAS dalam persada politik kini hinggalah masa mendatang dari segi isu pembahagian kerusi pada PRU akan datang; isu kerajaan campuran yang dikuasai kedua-dua parti Melayu tersebut; ideologi yang berbeza; pemikiran/fikrah berbeza; budaya kepartian yang berbeza; isu kepercayaan dan keyakinan antara pemimpin kedua-dua parti; prinsip kebenaran dan keadilan serta nilai Islam; kefahaman ahli parti yang berbeza terhadap Muafakat Nasional; isu sejarah lampau yang hitam/pahit kedua-dua parti seperti isu kafir-mengkafir dan isu berdarah Memali; isu pecah belah dalam keluarga kerana fahaman politik; isu hukum hudud dan RUU335 yang diperjuangkan PAS; dan isu integriti seperti rasuah, penyelewengan dan salah guna kuasa yang dihadapi UMNO/BN sebelum ini. Kesimpulannya, intipati Muafakat Nasional ini menawarkan perubahan yang drastik dalam tata kelola politik di negara ini. UMNO dan PAS sedang meneroka jalan yang tidak pernah diterokai sebelum ini. Harapan pemimpin UMNO dan PAS kepada semua rakyat Malaysia ialah kesempatan perlu diberikan untuk UMNO dan PAS menterjemahkan kerjasama yang disandarkan kepada Muafakat Nasional ini. Jika ia tidak meyakinkan, rakyat boleh menolaknya dalam pilihanraya akan datang. Namun untuk tidak memberikan ia ruang bagi diperkenalkan, dinilai dan diuji, ia adalah petanda bahawa demokrasi Malaysia masih jauh dari dewasa dan berhikmah.

## **KESIMPULAN**

Secara keseluruhannya, geopolitik kaum pada PRU 2018 menunjukkan sokongan terhadap BN/UMNO bergantung kepada undi yang disumbangkan oleh kaum Melayu manakala kekuatan undi Pakatan Harapan bergantung kepada undi kaum Cina/Tionghua. Pengundi Melayu yang tinggal di kawasan luar bandar yang hanya menerima maklumat daripada media arus perdana seperti akhbar Utusan Malaysia, Berita Harian serta media elektronik seperti RTM dan TV3; yang juga dibelenggu kemiskinan yang masih serba kekurangan dari segi kemudahan infrastruktur yang amat dipengaruhi oleh sentimen 'Politik Pembangunan' yang masih memerlukan bantuan atau 'tongkat' serta mempunyai mentaliti bahawa orang Melayu sebagai 'tuan' dan penduduk 'asal' di Malaysia ini dan berpandangan hanya UMNO/BN yang layak dan sesuai mentadbir negara dan negeri berdasarkan pengalaman 56 tahun memerintah negara dan negeri, akan terus menyokong UMNO/BN. Hal ini berbeza dengan kaum Cina yang kebanyakannya tinggal di kawasan pekan atau bandar yang sudah mempunyai kemudahan asas yang mencukupi serta mempunyai struktur ekonomi yang kukuh dan boleh '*survive*' mengikut cara mereka yang tersendiri; ditambah pula mempunyai akses maklumat



melalui media alternatif seperti kemudahan jalur lebar/internet (blog, facebook dan twitter) dan SMS yang pantas dan pelbagai secara dominannya menyokong Pakatan Harapan. Justeru, jika keadaan sedemikian berlarutan maka BN akan terus gagal mencapai kemenangan pada peringkat Persekutuan/Parlimen dan terus menjadi Pembangkang di negeri-negeri yang mempunyai kerusi yang majoritinya kaum Cina. Namun isu semasa pasca PRU 2018 menunjukkan isu perkauman dan isu agama yang dimainkan UMNO/BN dan PAS akan mempengaruhi seterusnya memberi sokongan pengundi Melayu kepada kedua-dua parti tersebut melainkan Kerajaan PH dapat mengendurkan isu tersebut dengan berpegang teguh kepada prinsip Perlembagaan Persekutuan, Kontrak Sosial serta menunaikan janji/manifesto PRU 2018 dengan memulihkan ekonomi rakyat di negara ini.

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## **UNEMPLOYMENT AND SUSTAINABLE DEVELOPMENT IN NIGERIA**

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### **ABSTRACT**

The paper investigates the extent of unemployment in Nigeria and its effects on the sustainable development journey. The study employs secondary data and analysed the data using content analysis. The Keynesian theory of unemployment is adopted in explaining how the government will intervene to fight unemployment by supporting industries to avoid lay-offs and retrenchment of workers even in the event of economic recession in the country. The study found out that unemployment is high among Nigerians, especially the youth category and it has its attendant consequences on the individual, his/her family and the society at large. The study also notes that achieving sustainable development goals is possible if unemployment is reduced to the barest minimum in Nigeria. The paper recommended that government, NGOs and the community should take part in the fight against unemployment in Nigeria. For instance, to fight its menace, emphasis should shift from job security in the public sector or civil service to entrepreneurship development; diversification of the economic sector is needed to make jobs available in the country.

*Key terms: Nigeria, Sustainable development, Unemployment*

### **INTRODUCTION**

Youth represents not only the most important segment of the world population because of the need of their being the future of the society, but also the most significant sub-population by virtue of their magnitude and vitality. In 2004, Interim Report of the Ad Hoc Working Group for Youth and the MDGs (2004), reported that, more than one-fourth of the world's six billion people were between the ages of 10 and 24, making this group of young people the largest ever to be entering adulthood and the largest underrepresented segment of the world's population. Globally, the situation of young people today is characterized by extreme disparities in terms of economic, technological, social and cultural resources, which vary enormously across regions, countries, localities and population groups. Eighty-six percent of 10-to-24-year-olds live in less developed countries. Moreover, despite rapid urbanization, the majority of youth still live in rural areas, primarily in developing countries. Young men outnumber young women (525 million versus 500 million), and 57 million young men

and 96 million young women remain illiterate (Interim Report of the Ad Hoc Working Group for Youth and the MDGs, 2004).

In addition to inadequate education, youth face increasing insecurity in the labour market. Sixty-six million young people throughout the world are unemployed; nearly 40% of global unemployment. Hundreds of millions more work fewer hours than they would like, while still others work long hours with little gain and no social protection (Interim Report of the Ad Hoc Working Group for Youth and the MDGs, 2004). As a result, unemployment has become a global issue. Even the robust economies have in one point in time suffered from the scourge of unemployment. The Great Depression of 1929-1939 in the United States is an instance telling because poverty and unemployment were the main features marking that period. So because of rising globalization, ripple effects of economic crises from one country to another portray the modern world. On this argument, we can reflect upon the global economic recession (2008-2009) which also began in the US by 2007 and then Europe and other parts of the world (Mukhtar, Mukhtar & Mukhtar, 2015).

In Nigeria, the rate of unemployment among youth is high, and its causes are many, such as pervasive corruption, lack of economic diversification, among other poor economic policies. Neglect of agriculture sector is a case in point (Mukhtar *et al.* 2015). It represents a challenge to the realization of sustainable development Goals (SDGs). Unemployment constitutes one of Nigeria's significant challenges because the problem is metamorphosing into other social problems, such as crime, including cybercrime, fraud or 419, armed robbery, banditry, drug dealing and drug abuse, kidnapping, and cattle rustling. Unemployment among youths also fuels conflict, youth radicalism, and political thuggery in Nigeria.

Given this background, the paper is set to investigate the extent of unemployment in Nigeria and its effects on the sustainable development journey.

### **Conceptual Clarifications**

*Unemployment* is defined variously based on the conception and disciplinary orientation of the authors. Muhammad (2012) conceives unemployment to be a microeconomic problem by defining it as a situation where an individual is willing and capable to work, but the job is not there for him. From Muhammad's definition, not every person who is not working can be classified as unemployed, because children, mentally ill individuals, people on voluntary resignation and pensioners are not actively looking for work, thus not unemployed. However, Muhammad's definition does not emphasise the macro-economic dimension of unemployment. In this paper, unemployment can be defined as the state of joblessness among a significant number of youths in a society or country. It is also pertinent to distinguish between voluntary unemployment and involuntary unemployment. The former is when a person chose to stay redundant because of dissatisfaction with the current wage rate. The latter is joblessness as a result of layoffs or structural conditions.

Underemployment, on the other hand, is a situation whereby an individual is not having enough work to do, or not being used to full capacity in a job (Encarta Dictionary, 2009). It is when a person is employed in a particular industry, but the position he/she holds and the wage he/she earns do not commensurate his/her level of knowledge or qualification. Whatever the cognate, unemployment and underemployment constitute social problems, upon which a collective social action must be taken.

Mayee (2010, cited in Sharma *et al.* 2010) states that unemployment and income generation are the buzzwords in all the development sectors. With increasing population, there seems to be an extreme scarcity of employment in the government sectors, and further, the government is also burdened thus trying to cut-off the already existing posts in various departments to meet the financial burden. In such a scenario, youth unemployment has become the primary cause of concern. The scenario is similar worldwide, and the employment rate has been growing annually at more than 15% all over the world.

*Youth* is a term used to mean a stage of transition from childhood to adulthood. Age is the easiest way to define youth with special attention paid on education and employment. It is important to note that the demand for employment poses a significant challenge to the youth, families and the society in general. There are definitions of youth that focused on the economic life of the individual as evident in person's preparation for, and engagement with, pay work, thereby becoming economically independent; anyone in the labour force fell within the category of the youth population.

**Sustainable development:** The concept of sustainable national development is the new parameter of measuring development (Boyi, 2013). The concept of sustainability focuses on achieving human well-being and quality of life, pursued through the maintenance, care and equitable use of natural and cultural resources. Terminology around sustainability is by necessity extraordinarily complex and highly contested, with definitions varying according to context and perspective (Ryan, 2011). Sustainable development is the effort of attaining development, putting into consideration the present conditions of people as well as not compromising those that come later.

### **Theoretical Framework**

The perspective on capitalist *growth* or accumulation opens the view to two problems: the role of crisis and the historical transformations of capitalism itself. Economic growth under capitalism has been extraordinary but also characterized by cyclical, sometimes catastrophic, crisis. After the Great Depression of the 1930s, a widespread view was that capitalism had exhausted its potential for further growth; another, which became dominant, was the Keynesian: Through state intervention and changed social and political structures, the crisis could be eliminated. Schumpeter claimed that capitalism's crises are a process of "creative destruction" that lays the conditions for renewed accumulation. Crises are adjustments that are functional for furthering the inherent drive of capitalism to grow. This was linked to the idea that the accumulation process is marked by historical transformations of capitalism itself, distinct phases in which different socioeconomic structures dominate.

Social welfare may be a consequence of change, but it can also be a means of change in itself. In doing so, it has the potential directly to change the structure of a society - even if the results are not immediately apparent (Spicker, 1988). Because of this, the Keynesian theory of unemployment is adopted as it explains how the government will intervene to fight economic crises, such as unemployment by supporting industries to avoid lay-offs and retrenchment of workers even in the event of economic recession in the country. This measure is practicable in Nigeria, especially as the country faces the same problem that triggered the idea of Keynes in his American society of the first half of the 20<sup>th</sup> century; that is, economic recession.

## Unemployment and Sustainable Development in Nigeria

Unemployment is a major problem in the world, and millions of graduates and school leavers are busy roaming the streets in search of elusive jobs. During each global recession of the past decades, there have been recurrent suggestions in the media that domestic violence increases with unemployment (Anderverg, Rainer, Wadsworth & Wilson, 2013). In 1993, for example, the British daily newspaper *The Independent* cited a senior police officer accounting for the increase in domestic violence that with the problems in the country and unemployment being as high as it is and the associated financial problems, the pressures within family life are far greater. That must exacerbate the problems and, sadly, the police service is now picking up the pieces of that increase.

Unemployment among Nigerian youths also has its attendant consequences on the individual, his/her family and the society at large. Government at all levels is paying lip service to create employment opportunities for the people. As the mass of the unemployed roams the street, government officials, elected and appointed, are busy enlarging their coast at the expense of the people. While the people are groaning under the eight poverty and penury, the government is busy reeling out statistics that the economy is growing. Some of the unemployed youths have died of frustration, while others are persevering, hoping that life will better for them (Innocent, 2014).

This means that unemployment is inimical to development. Thus, achieving sustainable development goals is possible if unemployment is reduced drastically in Nigeria. Implementing the effective dividend towards meeting the SDGs by building social capital is needed to foster pragmatic development. Indeed, without the involvement of young people, a demographic that comprises a significant percentage of the world's total population, the full achievement of the SDGs will remain elusive and their long-term sustainability will be compromised. Youth participation is currently quite SDGs include; youth, civil society, faith-based organizations, local authorities, towns and cities, parliamentarians and elected officials, media and communication partners, United Nations, and trade unions. However, the youth may not contribute positively for the realization of these global development strategies unless if their respective societies, states or nations empower them. This is one of the primary reasons why many youths become hopeless and therefore resort to brigandage, thuggery, insurgency, and violence.

It should be acknowledged that the Nigerian government has initiated multiple programs aimed at addressing poverty and unemployment such as the National Directorate of Employment (NDE), National Poverty Eradication Program (NAPEP), the Social Welfare Services Scheme (SWSS) and the National Economic Empowerment and Development Strategy (NEEDS). However, the facts on ground demonstrate an absence of commitment, transparency and determination, which are criteria for achieving a positive outcome as far as these programs are concerned. Consequently, the number of the country's poor has increased from 65 per cent in 1996 to 70 per cent in 2006 (Innocent, 2014). This represents gloomy feedback rather than positive decrease in the poverty rate in the country, and it hints that the need for improving way and manner developmental strategies are handled.

On the educational sector and targets, the knowledge or skill obtained in the process of schooling is essential for individuals and social development; education opens doors opportunity to youth in pursuing their future career, and the society will benefit from its educated members. The biggest challenge in this regard is



inadequate public spending on education, which on average has been 4 per cent of federal allocation instead of the 26 per cent recommended by UNESCO. The SDGs seek to achieve universal primary education by 2015, but there is a high degree of resource mismanagement in the education sector through corruption. Faced with these challenges, it is unlikely that the education goal can be achieved (Imuodu, 2012) and failure to provide universal primary education means that, children's future educational opportunity from high school through to tertiary systems is virtually impossible. Consequently, an uneducated youth will remain underemployed, if not unemployable.

### **Nigerian Experience**

Yemi Kale, Statistician-General of NBS, said that the problem with jobs is that if you are generating jobs and more people are entering the job market than you can generate, you might have a problem. It is wrong to say that things are not improving. Things are improving, jobs have been created, but the challenge is how we can increase the number of these jobs to balance out. Indeed, every year, not less than 80,000 graduates of universities and polytechnics are thrown into the employment market. Tsiga (as cited in Innocent, 2014), raised an alarm that the number of graduating students from universities and polytechnics would soon rise to half a million per year. It does not require rocket sickness to know why the unemployment situation is worsening. The fact that more graduates are being churned out by the schools is said to be a function of the ever-rising population and increasing access to institutions of higher learning. For instance, the NBS estimates that Nigeria's population grew by 3.2 per cent in 2011, from 159.3 million people in 2010 to 164.4 million in 2011. Now, that is not taking into consideration the scores of young Nigerians who are yearly denied admission into these schools or have to go offshore for tertiary education (Eme, 2013).

The federal government insists that job creation tops its Transformation Agenda. It targets that the agriculture sector would produce about 3.5 million jobs by 2015. Okonjo-Iweala said the YouWin programme would create 14,000 jobs are expected to be created from the second trench while the third would create about 110,000 jobs. The graduate internship programme is expected to absorb 50,000 graduates as the first batch. Of this number, 1,309 graduates have been, so far placed while 1,000 private firms have already applied to participate in the programme. The community services programme is expected to absorb 730,000 job seekers. Out of these, the government says that 178,000 jobs have been created. However, the quality of these jobs has been criticized as low level (Salif *et al.* 2014; Innocent, 2014).

Young people are making a difference as activists, as leaders in community development, and by their record levels of volunteerism. Young people in many parts of the world may be perceived as apathetic or disengaged, but this is mostly inaccurate. All over the world, youth are surpassing the avenues of traditional political participation (i.e. voting) through their activism and volunteerism. However, the global youth movement is characterized by fragmentation resulting in isolated actions that do not reach their full potential due to lack of resources, access to knowledge and information, and institutional barriers. Without the guidance, understanding, support, and recognition of government leaders and other decision-makers, young leaders are often unequipped to fully participate in the decisions that are affecting their lives (Interim Report of the Ad Hoc Working Group for Youth and the MDGs, 2004).

### **Policy Implications and Recommendations**

To overcome the challenges of unemployment in Nigeria, the following policy recommendations are suggested:

The government, NGOs and the community should take part in the fight against unemployment in Nigeria. For instance, to fight its menace, emphasis should shift from job security in the public sector or civil service to entrepreneurship development; diversification of the economic sector is needed to make jobs available in the country. Successful models of youth participation should be adapted and replicated to specific political and socio-economic realities, taking into consideration the challenges facing youth-led and youth-serving organizations. The existing mechanisms for youth engagement are channels that governments and institutions can currently strengthen and use to mobilize young people as partners in achieving the SDGs. Each goal from the SDGs should be analyzed for its effect on young peoples' lives as well as how young people play their roles in its implementation. Under each goal are several "Options for Action" that governments, the UN and multilateral organizations can use to fully harness the contributions that youth can make to achieving the SDGs.

Secondly, for Nigeria to successfully fight youth unemployment, the issue of infrastructural deficits in the country, especially the issue of power supply should also be addressed. Also, the paper noted right from the introduction that unemployment is associated with a lack of economic diversification. The national economy should strategically have diversified to move from oil and gas to solid minerals, aviation, tourism, agriculture. Small and Medium Scale Enterprises, as well as the manufacturing sector, should become the real engine of growth and employment generation, backed by the enabling environment for private investments. We also advocate for a comprehensive national policy on employment to drastically reduce unemployment ratio in the country to the barest minimum.

In addition, the Nigerian economy should be managed in such a manner that would have a direct bearing on the wellbeing of the generality of the people. After all, the economy cannot exist in a vacuum; also government should address the gross underutilization of resources to deal with pervasive unemployment in the country. The government must be courageous enough to put in place homespun economic policies devoid of any misanthropic tendencies and reject foreign induced anti-people economic agenda. The government must get to the brass task of tackling the serious problem of corruption with all the attention it deserves. Also, social security schemes must be created to curb the fangs of unemployment amongst the teeming population.

### **CONCLUSION**

The paper is set to investigate the extent of unemployment in Nigeria and its effects on the sustainable development journey. In conclusion, unemployment of very high in Nigeria and its causes include corruption, poor planning on the side of the citizens and economic policy and lack political will on the side of the leaders. The consequences are also many as it can lead to crimes, conflict, rising poverty and the extent to which youths are used as an instrument of violence and extremism. Above all, the pervasive unemployment in Nigeria will not allow for the successful accomplishment of the SDGs.

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## SPIRITUAL DOMAIN IN HUMAN CIVILIZATION

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### ABSTRACT

Spirituality is a powerful dimension of human experience. As written in the Bahai text, "No matter how far the material world advances, it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and coordinated will happiness be assured, for in material civilization good and evil advance together and maintain the same pace" Material civilization should be integrated with spiritual civilization, like a lamp that needs a light to give the lamp a meaning, purpose and value. If the material and spiritual civilization become united, then we will have the light and the lamp together, and the outcome will be perfect. For material civilization is like unto a beautiful body, and spiritual civilization is like unto the spirit of life. If that phenomenal spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity. This paper aims to address the importance in enhancing spirituality in our human family by trying to give answers to these two key questions, firstly the origins of the deficiencies of the current civilization and secondly, how can humanity build up civilization based on the spiritual treasures, which comprises of meaning, purpose and value of life, existing in all cultures, religions and traditions.

*Keywords: Spirituality, Human Civilization, Religion, Culture, Meaning*

### INTRODUCTION

Impact of Modern Technology, such as more instantaneous communication is the goal that modern humans have been obsessively pursuing. Today's society positively evaluates itself as 'advanced' and 'civilized'. The most prominent attribute of the highly advanced technological and materialistic society is mass consumption, and materialistic value is highly appreciated. 'Moreness' is greatly valued and appreciated by the people living in this materialistic world. The crisis of the natural environment, the socioecological, which destruction of nature and violence in which humans live, the crisis of the human social environment, and the crisis of human civilization arising from the negative impacts of the explosive development of technologies that leads to economic inequality, religious conflict, and the influence of science that affects the direction of human evolution.

A human being is endowed with three important domains, namely physical, intellectual and spiritual. A human is not following a proper path until he makes the full accomplishment of these domains. Human beings are now facing many challenges because they are disconnected and alienated from spiritual treasures, which comprises of meaning, purpose and value of life, existing in all cultures, religions and traditions. (Seaward, 2001)



In order to develop a sustainable future that works for all life, we must build it on a foundation of higher consciousness and awareness. Thus, this paper aims for sharing of how spirituality could be enhanced in building human civilization. This paper also proposes that spirituality could serve as a bridge between humans and ecology. By introducing spirituality to self-regulation, it would enable people to follow their beliefs and values.

## **RESEARCH METHODOLOGY**

This research uses a systematic technique, whereby problem-solving based on knowledge gained from previous studies are critically analyzed to produce new conclusions with a new idea. It refers to any study aiming to get an overview of existing work, such as completion analysis, literature reviews and others.

## **FINDINGS & DISCUSSIONS**

Civilization, from its definition, aims at developing more of the human social, cultural, material aspects of human life, development and organization that is considered as the most advanced. However, as s economic reaches its peak, civilization starts to lose its traditional value.

### **Material Civilization and Spiritual Civilization**

Civilization has often been understood as a more significant state of a human society containing highly developed forms of government, advanced culture, industry, and conventional social norms. In contrast to smaller, supposedly primitive cultures. Civilization denotes to the process of a society through which a region or society, outstretches an advanced stage of human development, developing into a centralized, urbanized, stratified structure and organization. Human society plays a very vital role in making a civilization. According to Islam, development is not necessarily linked to the accumulation of wealth and living in a luxury state, but it is to conserve human, social and natural capitals. The Islamic civilization, in its early renaissance, is a good example. That civilization was possible only because "Islam gives the Oneness of Allah a living dimension. There is only One Allah" is not an ontological statement; it is a living experience, for it means that man should not surrender to any other form and should discern truth from illusion (Ali, 2009).

The harmonious relationship means nature is an indicator that the earth is a stable state, created in natural equilibrium, endowed with the resources and capacity to sustain its life forms. For the material and spiritual dimensions of civilization to advance in harmony, the very notion of prosperity needs to be re-examined. Material means are vital to the advancement of civilization, and achieving prosperity implies that all people should have access to such means. Prosperity, however, cannot be understood as the mere accumulation of personal wealth. Such an individualistic conception—deprived of as it is of the values of spiritual civilization—inevitably places excessive weight on indulging desires and tends to cultivate a love of luxury (Robinson, 2016). To contribute to the advancement of material and spiritual civilization, material means need to strike a balance with spiritual and to be used for

more meaningful purposes, which is to promote unity, to elevate and educate the life of society, and to facilitate access to knowledge for all.

The ultimate goal and vision of life, as well as the path to achieve human civilization, should begin from the understanding of humanity itself. Only when a consensus has been reached on the fundamental questions-where do we come from, why are we here and where are we going-can we put an end to short-term efforts and come up with systemic solutions. Only then will we realize humanity's long-cherished ideal of a great human civilization.

There are three dimensions for each person. A person can be a real self only when these three domains are together. The true meaning of life is also to be found when there is a proper exercise of these three essential dimensions: spiritual, intellectual and physical self. Thus, in order to face the challenges as mentioned earlier, to overcome our survival as a species on the planet, we need to restore this connection, the connection between men and spiritual treasures. With a positive spiritual relationship, emerges emotional stability and enhancement of mental ability like concentration as well as the ability to think, to rationalize and to decide, as well as to discern. This is a prerequisite of human development in building a human civilization in a more sustainable world (Fisher, 2010).

### **Why is Spirituality Important?**

Spirituality has various definitions that depend on the school of thought we have. It begins with an enquiry into the unique workings of the self, our inner world. Spirituality has a very close relationship with an image of what it is to be human. To be human incorporates not only the physical being but also spiritual and intellectual identities.

Human consists of three main domains namely, physical, composed of different systems such as the digestive, central nervous system, renal, endocrinal, reproductive and lymphoid, intellectual, where which a brain plays its role, and spiritual, which makes humans "human" with values. This spiritual domain also responsible, to capture and actualize the potential and spirituality in humans, the oneness of transcendence and able to manifest such attributes as sacred, consciousness, awareness, intuition, intentionality, compassion, and search for meaning and truth.

Some reviewers define spirituality as an inner power, which is the real power that governs a person's life. (Frankl, 1959) It is characterized by reflection, the attribution of meaning, purpose and value, which are worth enduring. Al-Jamal of Fez's work on *The Meaning of Man*, as (Al Jamal, 1977, Diwan Press; New edition) also stresses the spiritual domain of man and the need to be inward-looking in performing the outward sensory action.

Spirituality is not synonymous with religion. Religion is essential for people's personal development as it provides a manual of how human beings should conduct themselves on a shared planet. A distinction between religion and spirituality needs to be taken into account. Belonging to a particular religious value manifests as an observance of dogmatic morality and the following of certain rituals. Devotion to the superpower meant for the continuous evolvement of the real self-making of every individual creativity in science, art, and literature a means of service of all creation: nature and the human family, not for personal glory or to gain the power to manipulate others.

Spirituality, however, emphasizes a greater awareness and desire for the betterment of the self and the expectation of progress inspired by the teaching and the faith, with the power of goodness. It also involves the growth of the sense of self, a unique potential. Religious values in the spiritual dimension can guide sustainable living, as the essence of religion is not only about God and rituals, but also about a relationship with the environment.

Additionally, it gives values and meaning to their lives. The fundamental teaching of most religions in the world is to engender goodness among people in this world. Arguably, religion can educate people to cultivate a love of learning along with the academic skills to continue learning for life. In this vein, religious teaching is not antithetical to "worldly education." Holistic education is, therefore, important in supporting the formation of a noble character that can achieve spiritual goals through the pursuit of knowledge and service to the community and society. Holistic education not only cultivates behaviour that reflects religious morals and values, but also helps foster an open spirit of inquiry in which faith and reason lead toward higher knowledge, individual sound choices, and responsible citizenship. (Holistic education as a tool for sustainable development has been discussed in "The Importance of Religious Teaching in Promoting Education for Sustainable Development: Islam in Focus," *Islamic Quarterly*, 53 no. 1 (2009): 69.)

The spiritual domain that is intended in this study is the effort to answer the question of the meaning, purpose and value of life. In order to answer this problem, several matters relating to it, were first to be deeply understood.

According to Frankl (2000), the primary human orientation to life is manifesting as a search for meaning. However, as for Muslims, they do not need to bother to wander in life looking for meaning and purpose that gives value to real life. Everything has been explained as the word of Allah in Surah Azzariyat: 56; "And I did not create the jinn and mankind except to worship Me.", a true servant of Allah, an individual has an awareness that he is a servant of Allah, for whom obedience to Allah and Allah love is delight. He is intimate with Allah and relies on Him for all his needs.

Servitude can be summed up in three things. First is that the servant does not consider himself to own any of what has been bestowed upon him, for slaves own no property. They see all property as Allah's, and when He commands, they spend it. Secondly, as a servant, he does not plan for himself, and lastly, as a servant, he is preoccupied only with Allah's instructions and prescriptions. The nature of this servitude continues to be filled by expanding the task as a vicegerent (caliph), in order to develop spiritual and physical infrastructure properly and civilized for all inhabitants of nature by administering and advancing the world to prosper.

In Surah al-Baqarah: 112, Allah says; "Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of goodwill has his reward with his Lord. And no fear will there be concerning them, nor will they grieve." In Surah al-An'am: 165; "And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful."

The role as a vicegerent will only be done well if he is upright on the basis and nature of servitude to Allah, which is embroidered with feelings of affection, truthfulness, sincerity, honesty and responsibility. In their capacity as vicegerent,

humans are stewards and custodians of the earth with a mission to build and establish a just social order. They are accountable to Allah and also to their fellow humans being for the faithful rendering of the trust, placed upon them. The situation of the servant who is thus able to guarantee the earth is set in the right way, as desired by Allah.

The spiritual domain is a complement to the physical and intellectual domains. This spiritual domain places the heart or is called "*qalb*" in Arabic. In the heart, resides the spirit or referred to as the soul. The success of the function of the heart can be seen through *akhlaq* (moral deeds) that are capable of giving birth to true values or virtues. Essene (2005) also argued that because a powerful coherence starts in each individual's heart rhythms, the heart may be considered the conduit or vessel through which soulfulness, higher consciousness, or spiritual energies enter the human being at birth. This scientifically identified condition of heart coherence supports the teachings of many world religions that state the human heart is the seat of the soul. Spiritual teachings also suggest that it is humanity's task to join together their coherent heart energies into one unified, peaceful heart; one spiritually inspired healing intention (Essene, 2005).

This view is related to one of Frankl Logotherapy's central concepts, which is conscience. It is the mechanism which enables a person to become attuned to that which is the "main concern" of a human being: i.e. meaning, purpose and value of life. Frankl (1997) singled out the concept of conscience in searching for the meaning of man. Frankl saw conscience as a sort of unconscious spirituality, different from the instinctual unconscious that Freud and others emphasized. The conscience is not just one factor among many; it is the core of our being and the source of our integrity. For Frankl, this is the main issue of human existence and the source of human integrity. This conscience is something that is very intuitive, personal, always alive and in a real situation and should not be reduced to 'universal law'. (Frankl, 1969) Our disconnection and alienation from our true self are at the crux of the planetary crisis and that we face a crisis of spirituality that leads to an ethical crisis. The thoughtlessness of the true self rooted in the very souls of every one of the humankind, many people go further and further from the source of all peace and violate the very law stamped on their profound nature. Consequently, they have nothing to offer to themselves and others but turmoil, chaos and conflict.

When people look at themselves from that perspective, they understand that all their capabilities are gifts from the Supreme that would help them realize their humanity. While so doing they discover their belonging to one spiritual origin and that they are connected. They shall discover how much they need each other on all levels. Moreover, the sense of fulfilment will be directed to means for helping, not crushing each other. "We have one, and only one, infallible guide: the eternal spirit that penetrates each and every one of us in unity and fills us with the ambition to attain that which we ought; it is the same spirit that urges the tree to grow towards the sun, the flower to drop its seed in autumn, and which urges us to strive after Allah, thereby uniting ourselves." By paying no attention to our real spiritual call, the intellectual and the physical are getting so dreadful that selfishness, greed, and lust for superiority became central motivations for behavior both on a personal and collective level. If only the intellectual and physical become the absolute masters of human life, they will become more insecure and unhappy people have become, and the more insensitive to each other.



Humans in our modern time are mixed up, and unable to understand the differences between searching for meaning, purpose and value of life for the sake of personal growth and egoistic approach. Personal growth is seen as part of collective processes where the goodness of others becomes a person's prime goal. Channels of a loving heart and peaceful mind overwhelm one's existence and multiply one's energy. Egoistic approach hinders our personal growth because it limits our energy and ignores the spiritual dimension of life. Egoistic only directs someone to serve the narrow circle of individual interests. Most energy is lost in struggle and worry.

By ignoring the spiritual dimension, which is the natural outcome of the values of life, all the achievements of the modern civilization, namely economic, ecological and political relations and institutions will be the very causes of fatal destruction. According to Islam, when the human conduct amount to what Al-Quran describe as *fasad* (corruption and decay), it will lead to human deviations and indulgence in human transgression and extremism. In Islam, science and development must preserve the essence of humanity. This is because One who is fanatically focused on money, or cares deeply about owning luxury goods is just like a "malignant cancer that poisons and erodes all the time" (FB). It is the bloodsucking growth which has to be demolished because it is making humanity sick in body, mind and spirit. They only believe that "only matter exists" and deny the place of the spiritual domain, which is obviously not a 'matter'.

### **Spirituality in the Fourth Industrial Revolution (4IR)**

According to Alvin Toffler (1991), there were three significant transitions in human history. The first, the agricultural revolution, was the transition from hunting and gathering societies to the agrarian societies. The second was brought about by the industrial revolution. Finally, the third transition, the revolution of communication, promoted the information society leads us to the social, cultural and political change.

The challenges of the Fourth Industrial Revolution (4IR) era in no small extent, is a crisis of values, i.e. how personal data is used in creating a "crisis in trust" that businesses need to demonstrate to consumers that their values and intentions are trustworthy. (Simon Mulcahy, 2018 ) This value is a byproduct of realization of spiritual domain and the foundations on which the structure of society is built. The lack of spirituality expresses itself on many levels. Despite recent impressive advances in technology, means of production and availability of knowledge in this Fourth Industrial Revolution (4IR) era, human beings are now more out of tune with themselves and more susceptible to damaging conditions such as depression and mental health problems. As a result, they leave themselves in a state of vacuum to listen to the inner voice from within and around in order to have a more meaningful life. The calamities which man would bring on him were of so awesome a character that unless the power of the spirit could lead to competition, exploitation, human suffering and social violence, and the world in which one lives. (Penprase, 2018) According to Islam, the advancement of science and technology must incorporate and go in tandem with the human factor as well as natural wisdom.

Spirituality is needed here so as it could gradually change the mass media strategies that breed in competition and violence. The technology should be used to create programs that help people discover their spirituality and grow it instead of being moulded according to pre-determined social prototypes. (Aisha Rafea, 2016) This is in line with what has been said by Klaus Schwab, "We can only meaningfully address these challenges if we draw on the collective wisdom of our minds, hearts,

and souls. This includes all of us, across all sectors and stakeholder groups, taking responsibility for shaping a future that reflects common objectives, values, and ethical principles. We must ensure that we develop and use technologies to empower and strengthen communities rather than disempower and divide them. Furthermore, we should reflect on the everyday choices we make that shape the role of technology in society. The more we think about how best to harness the technology revolution, the more we will engage in self-reflection and examine the underlying social models that technologies embody and enable, and the more we will have an opportunity to shape the revolution to serve the global public interest". (Klaus Schwab, 2016)

The basic principles of the present civilization per se are short of bringing a cure to those maladies because they lack the catalyst for allowing human beings experience the harmony that can exist between mind, spirit, and body.

### **Sustainability in developing a human civilization**

As put in the Bahai text, "No matter how far the material world advances, it cannot establish the happiness of mankind. Only when material and spiritual civilisation is linked and coordinated will happiness be assured, for in material civilisation good and evil advance together and maintain the same pace". (Abdul al-Baha, 1982) Sustainable development was explained as: A process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are all in harmony and Sustainable Development in Human Civilisation enhance both current and future potential to meet human needs and aspirations (Brundtland Report 1987).

To be sustainable in its development, a civilization must maintain the integrity of the physical, social and spiritual foundations upon which it is established. To seek only to survive—to do no more than exist—is not a sufficient foundation for long-term sustainability. An insight from Simone de Beauvoir clarifies our challenge: "Life is occupied in both perpetuating itself and in surpassing itself; if all it does is maintain itself, then living is only not dying." If we do no more than work for a sustainable future, then we are in danger of creating a world in which living is little more than "only not dying." To engage our enthusiasm for evolution, we must look beyond sheer survival—we need a compelling sense of purpose and potential for living together as a world civilization (Duane Elgin).

The prevailing model of economic did not bring up full wholeness to humans but lead to a poverty trap, human dignity deficit and ecological degradation. The age of the scientific and technological revolutions has been creating its dogmas and artificial meaning for development. It also hindered wholeness and led to many crises of the modern age such as competition, exploitation, human suffering and social violence. Even though wholeness is a complex issue because it involves three essential domains, all of what makes us human, namely, intellectual (mind), physical (body) and spiritual (soul, emotions). Because the subject of wholeness is so immense, let us consider three parts of what it means to be whole, i.e. how we see ourselves, what we do with how we see ourselves what we do when we go "backwards". The whole person moves toward improving our limitations and shortcomings and utilizing areas of personal excellence. A whole person rests in who, and where they are in life while seeking personal growth for the benefit of self and others in case we missed it, life is not a steady improvement in the right direction. A whole person can find comfort within the discomfort of life (Zahra Azeera).

Wholeness shall be the fruit because balance is the core of the natural laws that control the whole creation both on the physical and the metaphysical level. Living in harmony with those laws shall always be subject to man's experience, knowledge and discoveries. A balance should be strike between economic, social and ecological development to ensure social equity and harmony.

In order to do so, human, where which the spirit resides, need to be focused first — otherwise the human factors of greed, exploitation and domination. Spirituality helps people to live in harmony with nature and not mastering or exploiting it. It supports human beings well estimate the value of being 'human' and look to live from a deeper and more proper perspective. We need to build global cultures that, in their diversity, can raise people's consciousness of themselves as spiritual beings. The fruit will be leading to healing the damage that materialism has been doing to our planet and our souls.

Spirituality gives a chance to people to get rid of the distractions of the modern civilization and be accessible to a cultural environment that raises their consciousness that to be 'human' is not for granted; it is a quality of being to look forward. The teaching from the religion could support people to realize that they have the potentiality of being 'human' since divinity is their real, pure and primordial nature, the *fitra*, as Islam calls it. It is the higher self, the centre for the highest consciousness or the spiritual intelligence that dwells in the texture of every soul. Here we could understand that when people's spiritual conscious is awoken, they shall be ready to read in the teachings of great revelations means and tools for supporting them to grow more and flourish spiritually, and express themselves more in deeds permeated with creativity, love and guts of service. They would approach religion differently: "Religion is the living of a life, not the acceptance of sectarian belief. The laws that control life are universal; where there is universal understanding, religion will be of mutual service (Aisha Rafea, 2016).

According to Islam, development becomes sustainable and contributes to the formation of civilization when it is observant of equilibrium (*mizan*), moderation (*wasatiyyah*) and considerations of social equity. *Mizan* is mainly concerned with the celestial universe and the place of planet earth in the scheme of creation. (Hashim Kamili, 2008) *Wasatiyyah* teaches moderation in all aspects of human conduct.

At this moment in time, the challenges and crises mentioned above are closely related to the relationship between man and nature, man and man, and man and society, as well as the direction of the human development way. In short, it is man whom which the problems emerge. Thus, in order to save our human civilization and also to ensure the survival of our planet, man's behaviours should be diagnosed and amended, and the material and spiritual realms are reconciled. Then the social harmony and peace with nature, between people and within the individual only can come about.

Civilization demands that people take responsibility for respecting and living in harmony with nature, instead of dominating it. Both man and nature should develop in a coordinated manner. To build a civilization, humans cannot live above and outside nature but should be included in it to promote ecological and biological balance. In short, to ensure survival, humans must live respectfully from nature and not take it as a slave. Indeed, this approach is especially crucial in this era of globalization, in which more severe problems, including environmental destruction, reduction of biological and cultural diversity, poverty, unemployment and a significant gap between the "haves" and the "have-nots," are emerging. For this reason, we

must analyze and consider the relationships among human beings as well as that between man and nature. The concept of symbiosis or cooperation, rather than competition, should be practised.

It is essential to realize that, in order to ensure the development and sustainability of human civilization, it requires shifts of paradigms in these two following fields, which are, individual-centred to God-centered and balancing between material and spiritual needs.

A shift from individual-centred to God-centered, emphasizes the harmonious relationships of the individual with society, nature and Allah is required. Development must focus on the different relationships of man. In this context, the concept of human rights needs to be assessed. There is the need to reintroduce the concept of man in a holistic framework addressing his relationships with other men, society, nature and the Creator.

In order to deal correctly not only with the relationship between humans and nature but also with the relationship among various social aspects, man should first and foremost empower the spiritual domain. In this context, spiritual values and the pursuit of social well-being at a high level of development take precedence. Spiritual principles — that is, a new universal set of values for development — are essential to reduce the crisis between human beings and their environment. By crisis here, we mean an ultimate unevenness or imbalance man's relationship with the natural world which has surrounded and nourished human beings for as long as they have lived on this earth. We have to accept the fact that as human beings, we cannot live independently of the natural world. All elements of nature around must coexist with one another. There is an intimate relationship between the various elements of nature, such as air, water, soil, and forest.

For balancing between material and spiritual needs, man's need for material goods, namely the tendency to prefer more rather than less, should be substituted by a multi-dimensional view concerned with balancing the material and spiritual needs. According to Furusawa, there are two general approaches in dealing with sustainability of human civilization, which is first, identifying a material quantity consistent with sustainable use, and secondly the equity approach which emphasizes socio-economic, political and ethical justice. (Furusawa, 1989)

The former approach contains two fundamental conditions. First, resources can easily be recycled, and second, environmental pollution with unsafe materials must be minimised and strictly controlled. (Furusawa, 1989) The latter approach has been developed mainly in response to the Brundtland Report titled, "Our common future." (United Nation, 1987) The kind of human respect for nature that underlies most religious values is not sentimental, but rather intellectual and spiritual. Respect is intellectual because it is based on and sustained by an objective knowledge not only of nature and the delicate ecological balance and unity but also of the metaphysical nexus between all things and God.

These principles revolve around the teaching that human beings have been given the responsibility to manage with respect and integrity the lives on earth, both for them and the other creatures. It can be assumed that to educate people holistically is to let people know, understand, and practice their beliefs. Concerning environmental literacy and the quest for sustainable development, religion teaches us to respect the interdependence of all things and the equality of all species in sustaining their lives on earth.



Albert Einstein says in his famous quotes that "a scientist's religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compare with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection." For him, man is suffering from a feeling of spiritual vacuum because they look at life from the wrong perspective. They see life only in earthly and material terms. They are unconscious of their higher nature, which is the reality and the mainspring of their existence. Even though they believe they have a soul or a spirit, they think of themselves in terms of a body with spirit, whereas they are spirits with bodies. The real you is the spirit, the soul, the divine, the eternal.

## CONCLUSION

In order to build up a civilization based on spirituality, humans need to use the means and tools for attaining wholeness or balance of the physical, spiritual and intellectual domains. The connection to their innermost spiritual part is very crucial because it can give it a chance to unfold and be fulfilled.

Awareness of the spiritual dimensions of life helped humanity in experiencing wholeness in some given times of its history. Through this spiritual dimension, it could awaken the primordial nature (*fitra*) of human, which is conscious of its spiritual origin or embedded divinity. That awakening leads humankind to realize that material needs and transient goals should not receive absolute values but rather meant for serving more sublime goals. In order to build a planetary civilization, our actions should be directed as a global community of individuals. With unique talents that we have, correspondingly with unique responsibilities, we could build the foundations of a sustainable future. Every one of us needs to contribute a significant portion of their time and talent to the healthy coevolution of the planet. (Duane, 1993)

Spiritual awareness is in dire need to address people to take necessary steps to play a role in creating a new world culture that uproots hatred, fanaticism, prejudice and prideful superiority from the heart of the citizens of the world. This is not an easy task, for once the trappings of religion have mastered you, it takes a long time for spiritual truth to penetrate that thick wall of superstition. Spiritual awareness should be nurtured because it can lead humans to steer the knowledge to the direction of more humane and compassionate goals. We need to spread the spiritual awareness on several levels. To be human is a potentiality and also the ultimate objective of life. Here, spirituality could help people be aware that their transient goals and spiritual evolvement are not contradictory because if we have the right perspective, our focus is real, our daily outlook is balanced, we would be able to give to the requirements of matter what is supposed to get. There are means and tools for keeping our humanness alive:

Spirituality gives us new insights into the meaning of worship guided to in all revelations. They can be experienced as a spiritual training system that man needs to nurture his soul. Training systems in all faiths comprises many forms that all make it possible for human beings to be connected to the divine power, the illuminated energy or the high Intelligence within and around.

To build up a new civilization based upon a new understanding of what 'humanness' implies we need to elucidate the journey of humanity in its search for wholeness. We need to discover the roots of the maladies of the modern materialistic

global civilization. The crux of problems lies on the aspect of meaning, purpose and values of life. Man has a crisis, and they are deprived of a deeper dimension of knowledge that is embedded in the very texture of his soul. Because the absence of the spiritual dimension, selfishness, greed, violence, and animosity to himself, others and the natural world, are growing well in modern man looks to live from a materialistic perspective.

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## **PRELIMINARY STUDY OF EXISTENCE VACANT AND IDLE HOUSES IN TRADITIONAL VILLAGE (CASE STUDY: KAMPUNG SELAT PULAU, PASIR SALAK)**

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### **ABSTRACT**

A sustainable community is a place of residence that can meet all existing or future needs of the population. For traditional village settlements, it accommodates residents at low density and balanced levels. However, when a phenomenon such as the existence of vacant and idle houses takes place in the traditional village, it hinders the people enjoying a prosperous and sustainable life. Moreover, this phenomenon may result in rural hollowing phenomenon according to what happened in other developed countries nowadays. The aim of this paper is to identify the problems occurring in a traditional village, in the context of the phenomenon of the existence of vacant and idle houses. In this regard, the study is based on two objectives. Firstly, it aims to identify the key factors influencing the existence of vacant and idle houses in a traditional village and secondly, to identify the effects of this phenomenon. For the implementation of this study, the researcher has chosen Kampung Selat Pulau, Pasir Salak as a case study. The qualitative method was used as data collection. Interviews were conducted with Penghulu, head of village and also representatives of Kampung Selat Pulau. Respondents' feedback and views were analyzed using descriptive methods and quasi statistical methods. The research found that the existence of vacant and idle houses in Kampung Selat Pulau stems from various aspects such as the first generation mortality, limited employment, and economic conditions, family issues and differences lifestyle. Hence, these problems negatively affect the local population which includes aspects of economic development, social problems and also the impact of the surrounding environment. It is very important to study this problem because it exerts a wide range of influences on the lives of rural residents and rural communities, agricultural production, eco-environment and the sustainability of rural land use.

*Key terms: Traditional Village, Vacant, Idle Houses, Rural Hollowing*

### **INTRODUCTION**

Generally sustainable communities are places where people want to live and work in the present and future. However, in particular, it is a settlement or residential area that can meet all existing or future needs of the population, sensitive to the



environment and contributes to high quality of life (Anis Fadhilah, 2013). Sustainable communities encompass the principles of sustainable development that balance and integrate social, economic, environmental and community components and meet the needs of existing as well as future generations.

Sustainable development means development that meets current needs without destroying or exploiting the needs of future generations (Brundtland, 1987). Sustainability is a paradigm of future thinking (futuristic). Environmental, social and economic balance aspects are taken into account in designing and upgrading the quality of life (Brundtland, 1987). Under the background of rapid urbanization in Malaysia, [severe?] villages have turned to be unoccupied by the communities. According to Liu Yansui (2010) urbanization is a construction on new dwellings at the outer village due to its improved amenities and easy access to transportation infrastructure and will let [lead?] to the existence of vacant and idle houses in the inner village. This situation then creates a phenomenon of Rural Hollowing as commonly found in rapidly industrializing and urbanizing countries all over the world such as Japan, South Korea and China (Gracia, 2007 ; White et al., 2009). However, this phenomenon is much more pronounced and widespread in China than elsewhere (Liu Yansui, 2010).

Generally, cities and villages are an organic whole and they are tightly connected with each other in the forms of resource flows like labor, capital, material and information (Li, 2012). When a traditional village is not properly maintained, such as the problem of vacant or idle houses that are left in a dirty and worn state, it will have a huge impact on the entire neighborhood of the traditional village itself. For example, when the population lives in idle neighborhood, this will cause the population to be in disarray with the surroundings.

Hence, it will contribute to the migration of residents to other neighborhoods, or the population becomes less sensitive to the aspect of maintaining the environment and the sense of responsibility towards the traditional neighborhood itself. Hence, the image of the traditional village neighborhood will be affected as a whole and the objective of sustainable development can not be achieved. Based on statistics from Department of Statistics Malaysia, it shows that the percentage of rural-urban migration from the year 2016 to 2018 increased from 4.2% to 19.8%. According to Liu Yansui (2017), rural decline is today an undisputed fact and it has become a global issue as the world endeavors to promote urbanization and industrialization development.

## **LITERATURE REVIEW**

When a phenomenon such as the existence of vacant and idle houses takes place in the traditional village, it hinders the people enjoying a prosperous and sustainable life. Moreover, this phenomenon may result in rural hollowing phenomenon according to what happened in other developed countries nowadays. Rural Hollowing is the phenomenon that nowadays happen around the world especially in some of developed countries with the urbanization and industrialization process. This phenomenon is linked with serious depopulation of the communities in rural area which has resulted from the decision of rural-urban migration. The term of Rural Hollowing or Hollow Village was first coined by Zhang (1998), emphasizing on the lateral expansion of villages. Hollowing-out of rural area is due to population

declines and changes of cultural and social structure of these communities (Dewey Thorbeck, 2014).

Rural Hollowing Phenomenon actually refers to the phenomenon of vacant and idle houses in the inner villages (Liu Yansui, 2010). Some of the developed countries that have experienced a trend of industrialization Germany, France, England, Japan, China (Sun et al., 2011), US (Nelson, 2001), UK (Philips, 2008), Australia (Gibson C., 2005), New Zealand (Freeman, 2008), Sweden (Borgegard, 1995; Westlund, 2002), and Sepanyol (Solana-Solana, 2010). However, this phenomenon is much more pronounced, complex and widespread in China than elsewhere. The findings of this preliminary reading indicate that the problems that researcher want to address are very similar to those that currently occur in many developing countries.

The phenomenon of rural hollowing was first identified by the reading of the preface by the researcher, which was the issue of vacant and idle of residential houses in rural areas so that the condition of the house could be categorized as neglected. This situation is also associated with the declining population in village. According to Li Yurui (2014), the vacant houses can be categorized as two characters; firstly, the abandoned houses are unsuitable for living; secondly, the idle ones are occupied for less than one month in two consecutive years.

## METHODOLOGY

The existence of vacant and idle houses in traditional village society refers to an action of the communities in the area moving into the cities, leaving the house without managing it. In general, this study uses a qualitative approach by case studies to achieve the objectives of the study. This study focuses on studying the key factors influencing the existence of vacant and idle houses and the effects of this problem [on...?] by case study.

### Study Area

A case study was conducted in Kampung Selat Pulau, Mukim of Pasir Salak in Perak. Traditional farming is the pillar industry in Kampung Selat Pulau, whereas manufacturing and service industries are poorly developed. The problems of agriculture, farmers, and rural areas are quite severe because of long-term limited input. Due to poor living conditions and few job opportunities in rural areas, a vast number of farmers, especially the younger ones, make their living in big cities (Sun Hu, 2011). This has contributed to the existence of vacant and idle houses in that area. Furthermore, there was insufficient proper supervision. Thus, a large amount of land has been unoccupied by the communities. Eventually, this makes the village become inhabitable and unsustainability environment of the traditional villages.

The investigation was undertaken in the whole of Kampung Selat Pulau with 172 units of houses. The survey had three goals: firstly, to collect the basic information about the village; secondly, to gather the basic information of the villagers, including their household members, incomes, employment, opinions about the existence of vacant and idle houses; and thirdly, to obtain information about the existence of vacant and idle houses in that area. The selection of case studies, Kampung Selat Pulau, Mukim of Pasir Salak is influenced by several criteria such as:

1. This traditional village has begun to be built in the early 1990s, one of the earliest villages built in the Mukim of Pasir Salak. Therefore, this area is suitable for study because it is more than 20 years old. This is because the residential property found in the old traditional village area has the potential to be left empty and abandoned.

2. Kampung Selat Pulau was selected as a case study based on the record number of vacant and idle houses. The source of the pilot survey conducted by village chief, out of 172 housing units, there were 49 uninhabited, vacant and idle units. The value represents 28% of the total number of houses available at Kampung Selat Pulau.

3. The choice factor of the housing area is also due to its position in the interior and coinciding with the traditional village status.

### **Data Collection**

Interviews are one of the methods used to obtain direct information from village committee representatives as well as resident representatives on the key factors influencing of the phenomenon of the existence of vacant and idle houses and their impact on images in the traditional village area. In addition, the interviews were also aimed at gaining the views of the residents on the phenomena of the existence of this vacant and idle houses as well as suggestions that could be addressed to address the problems. The result of the interview is the essence of achieving the objectives set. These qualitative data are collected, analyzed and processed into systematic and organized data.

An interview form containing questions is drafted and listed in advance to facilitate interviews. The questions that are formed should also be relevant so that it facilitates the objective of the research that is formed easily accessible. To facilitate the researcher to make the analysis more thoroughly, the interview form has been provided as a guide. It aims to facilitate researcher to find answers to the questions and objectives of the study. The researcher divided the interview form into three sections: Part A, Part B, and Part C. Each part consisted of different categories of questions.

Part A: Respondent information. This section involves questions of general questions to get respondents' information. There are four questions in this section, the respondents' names, respondents' age, respondents' marital status and respondent's job.

Part B: Perceptions of problems in the study area. This section examines questions to the level of knowledge or sensitivity of the respondents to the situation during the image of the living area inhabited by the respondents. Among the questions posed were the residency of the respondents in the study area, the level of respondents' awareness of the problems that existed in the study area and the respondents' views on the causes of the existence of vacant and idle houses in the study area. The question in section B is based on the first objective of this study, to study the key factors influencing the existence of vacant and idle houses in traditional villages.

Part C: Impact of vacant and idle houses and respondents' views on this issue. This section emphasizes the impacts of respondents on the basis of the existence of vacant houses and idles in their residential areas to cater to the two objectives of the study. In addition, respondents also asked questions about their views in identifying

the best methods and solutions to address the phenomenon of these vacant and idle houses.

### **Data Analysis**

This study has been using qualitative approaches to analyze data as a result of interviews conducted against the parties involved. There are two methods of analysis used in this study. Among the methods are descriptive analysis methods and quasi statistical methods.

The descriptive analysis method is a preliminary analysis used in the study where the information obtained is described in detail. Each answer from the respondents during the interview session was the main reference for the researcher to get the results of the analysis. This method is used to achieve the objective of the study which is to study the key factors influencing the existence of vacant and idle houses (first objective) and to identify the effect (second objective) of the existence of vacant and idle houses in the traditional village.

It is used to analyze the interview data from the village committee as well as representatives of the villagers living in the traditional village. The purpose of this method is to verify the key factors influencing the existence of vacant and idle houses obtained in the literature review is as stated by the village committee and representative of the villagers during the interview. Then, the quasi analysis method is a method for checking the data of a concept to be identified in the research data obtained. The quasi-statistical analysis method is used to achieve the first and second objective of this study, to study the factors and effects of vacant and idle houses in traditional villages.

This method is used as a result of the list of responses given by interviewed respondents. All respondents were asked questions related to the factor and effect of the existence of vacant and idle houses in traditional villages. From the list of answers given from the respondents, the researcher classified them into several categories. Thus, the equation of the respondents can be identified and the researcher reports it in the form of majority, percentage, amount and so on.

## **RESULTS AND ANALYSIS**

### **Degree of Damage**

During the survey conducted at Kampung Selat Pulau, there was a vacant and idle house that had a different level of damage. Therefore, the researcher made observations in the field of case studies and classify the extent of the vacant and idle houses in Kampung Selat Pulau. The classification of categories for the breakdown of vacant houses was made by reference to the study by Liu Yansui (2010) titled "The Process and Driving Forces of Rural Hollowing in China under Rapid Urbanization". According to the study, vacant and idle houses suffer from three different categories of levels of damage. Among the categories of damage are:

- a) Category of minor damage
- b) Category of moderate damage
- c) Category of abandoned damage



The total number of vacant and idle houses available in Kampung Selat Pulau is 49 units of houses of 172 houses. The breakdown of the number of vacant and idle houses found in Kampung Selat Pulau is shown in figure 1.

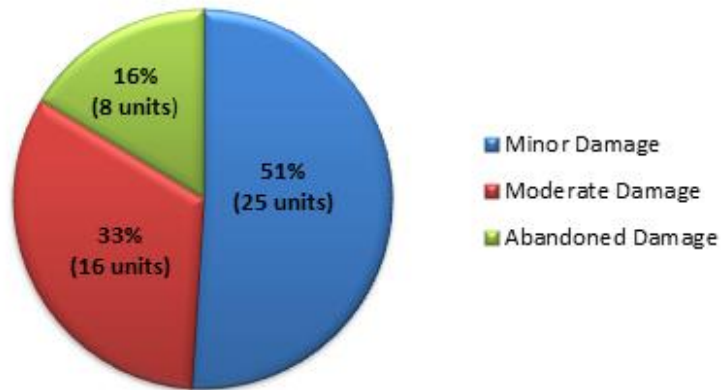


Figure 1: Number of vacant and idle houses by category of damage

From the figure above, it shows that the damage of the vacant houses by the communities has three level of damaged categories in Kampung Selat Pulau. From the total number of vacant and idle houses, which are 49 units of house out from 172 units, show that 28% was vacant. From 49 units, out from 25 units are the minor degree of damaged, while 16 units are the moderate damage and 8 units are the abandoned damage. These houses have been left vacant because the occupier or the owner has migrated out of the village. Figure 2 shows the conditions of the vacant houses based on the categories of damage.

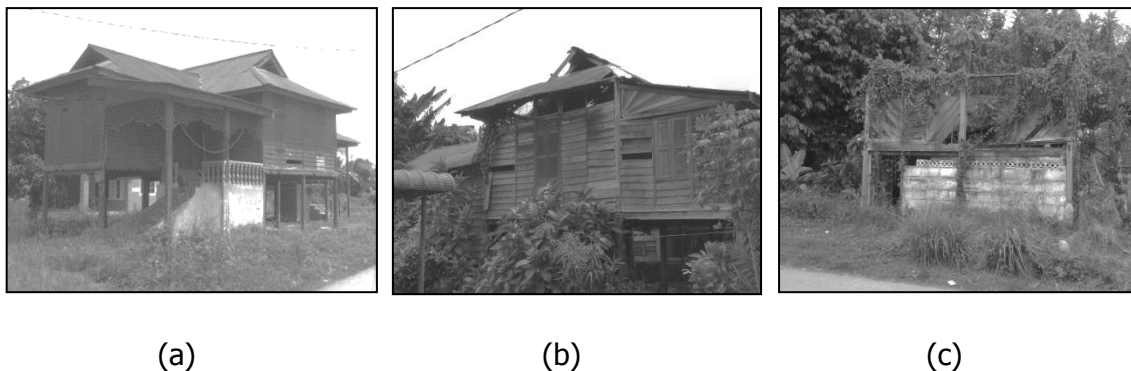


Figure 2: Various degree of damage of dwelling in Kampung Selat Pulau

This degree level of damaged is based on the level of suitable for living (Liu Yansui, 2010; Li Yurui, 2014). For the minor damage, it's refers to the condition of house require only minor repair work to be inhabitable again (Figure 2a). Then for the moderate damage means that costly repairs are needed to make the house inhabitable again (Figure 2b). While the degree level of abandoned damage refers to the total ruin that the roof has collapsed with remaining walls standing only (Figure 2c). Unlike abandoned dwellings, vacant houses have a more dispersed pattern in Kampung Selat Pulau.

### Key Factors Influencing the Existence Of Vacant And Idle Houses

During the interviews conducted with the respondents, the researcher asked the question of what are the key factors influencing the existence of idle and vacant houses in their area of residence. Following the interview, the researcher has found several sources that contribute to the existence of vacant and idle houses in Kampung Selat Pulau. Table 1 shows the results from the interview with respondent from Kampung Selat Pulau.

| No | Causes   | R1 | R2 | R3 | R4 | R5 | R6 | R7 |
|----|--|----|----|----|----|----|----|----|
| 1  | First-generation death factor                  | ✓  | ✓  | ✓  | ✓  | ✓  | ✓  | ✓  |
| 2  | Economic Factor & Local Employment Opportunity | ✓  | ✓  | ✓  | -  | ✓  | -  | ✓  |
| 3  | Family Issues                                  | ✓  | ✓  | -  | ✓  | -  | ✓  | ✓  |
| 4  | Different Lifestyle                            | ✓  | -  | ✓  | -  | ✓  | -  | -  |

Table 1: Descriptive methods of the indicator of key factors influencing the existence of vacant and idle houses

From the sources and the results of the analysis (refer table 1), the researcher found that the main factor of the existence of vacant houses and idle in Kampung Selat Pulau was due to the death factor of the first generation of family members. The first generation is meant to be the first to settle down and to open the Kampung Selat Pulau around the 1990s. When this first generation dies, the next generations are more likely to move out of the village to continue living elsewhere. It causes the existing house to be abandoned without occupants for a long time. The findings of the first objective of the study were to list other sources that contributed to the existence of vacant and idle houses in Kampung Selat Pulau. Among the reasons are the limited employment opportunities and the backward economy of the economy, family issues among the members of the idle house owners and the desire of the people to choose a lifestyle that is more likely to live in the city than in the village.

Table 2 shows the causes existence of vacant and idle houses according to the categories of key factors based on the result of the interview with 7 respondents from Kampung Selat Pulau.

| No | Key Factors | Causes   | R1 | R2 | R3 | R4 | R5 | R6 | R7 |
|----|-------------|--|----|----|----|----|----|----|----|
| 1  | Social      | - First-generation death factor                  | ✓  | ✓  | ✓  | ✓  | ✓  | ✓  | ✓  |
|    |             | - Family Issues                                  | ✓  | ✓  | -  | ✓  | -  | ✓  | ✓  |
| 2  | Economic    | - Economic Factor & Local Employment Opportunity | ✓  | ✓  | ✓  | -  | ✓  | -  | ✓  |
| 3  | Environment | - Different Lifestyle                            | ✓  | -  | ✓  | -  | ✓  | -  | -  |

Table 2: Key factors influencing the existence of vacant and idle houses in Kampung Selat Pulau

The result indicates in Table 1, shows that the key factors influencing the existence of vacant and idle houses in Kampung Selat Pulau include social, economic and environment factor. This entire pulling factor from cities results in the out-

migration of the young rural communities to get a good lifestyle to compare to a rural area (Refer to Table 2).

### **Effect Existence of Vacant and Idle Houses In Traditional Village**

The second objective of this study was to identify the effects that occurred due to the existence of vacant and idle houses in traditional villages. During the interview, the respondents stated that the dumping of vacant and idle houses had given some impact to the residents of Kampung Selat Pulau. The impact of the existence of vacant houses has been divided into three main aspects, namely the effects of economic development, the impact of social issues and the impact on the surroundings of Kampung Selat Pulau. (Refer figure 3)



Figure 3: Research findings of objective 2

Based on these three effects, the findings obtained by the researcher found that the main effect of the existence of vacant and idle houses was its impact on the surrounding environment in Kampung Selat Pulau. These vacant and idle houses have affected the views of the village. The physical form of idle house for long periods was mostly filled with bushes, paints of faded houses and the surrounding environment of dirty courtyards. It directly destroys sight to anyone who lives near the vacant and idle house as well as outside visitors visiting the Mukim Pasir Salak area, especially Kampung Selat Pulau.

## **CONCLUSION**

Due to rapid urbanization, has attracted immigrants from rural areas to cities and it leading to the trend of population reduction in rural areas. Indirectly, the existing houses in the village were abandoned or in poor condition. Therefore, this study presents the problems of the existing vacant and idle houses in traditional villages. It also investigates the factors influencing and the effects of the existence of vacant and idle houses that influence patterns of rural village development and deterioration in Kampung Selat Pulau, Pasir Salak. Take Kampung Selat Pulau as a case, we can find that the existence of vacant and idle houses is now in great trouble.

This study has a limitation. The scope of this study is limited and focuses only on a traditional village as a case study. The limitation of this study also focuses only on the causes and impacts that occur due to the existence of vacant and idle houses

in traditional villages. It does not touch on the possible solutions to overcome the problem. Besides, the limitation of this study is also based on the findings of research findings related to factors that contribute to the cause and effect of vacant and idle houses in traditional villages. The findings of this paper are constrained by the limited number of cases. Therefore, we should be careful when generalizing the results. The researcher only analyzed respondents' responses to identify the main causes and effects that contributed to the existence of vacant and idle houses in Kampung Selat Pulau. Then, this study does not deeply focus on the relationship between the existence of vacant and idle houses with sustainable development in a settlement.

Overall, the analysis carried out in connection with the existence of vacant and idle houses in this traditional village, it has been shown that the existence of the phenomenon of vacant and idle houses due to several things has been identified. Besides, this phenomenon also affects aspects of economic development, social issues and the surrounding environment of the traditional village. Indirectly, it has tarnished the image of the neighborhood in the area. In addition to the causes and effects of the existence of vacant and idle houses, the survey from respondents also found that abandoned houses have varying levels of damage and that researchers can classify these categories of damage based on references from existing studies.

As a conclusion, the findings have been successful in achieving its objectives and the research questions that have been formed at the beginning of the study. The researcher also hoped that the responsible parties could gain the benefit of the findings of this study to implement the best solution to curb the problem of the existence of vacant and idle houses from becoming more critical as a rural hollowing phenomenon that happened in others developed country. It is very important to study the rural hollowing because it exerts a wide range of influences on the lives of rural residents and rural communities, agricultural production, rural eco-environment and the sustainability of rural land use, to support the perfection of land management policies and new countryside construction of rural areas in Malaysia.

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## **RITUAL NYANGAHATN MASYARAKAT SALAKO DI SARAWAK SALAKO SOCIETY NYANGAHATN RITUAL IN SARAWAK**

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### **ABSTRAK**

*Nyangahatn* merupakan salah satu ritual yang dominan dalam masyarakat Salako. Ritual *Nyangahatn* telah wujud dalam masyarakat Salako sebelum migrasi besar-besaran ke Sarawak sekitar 1800-an. Agama Salako (*adat*) yang tidak ditulis (*anan' baketab*) menyebabkan ritual *Nyangahatn* ini kurang mendapat perhatian umum dan makalah berkaitannya amat sukar diperolehi kerana kebanyakan kajian di Sarawak sebelum ini lebih tertumpu kepada etnik majoriti seperti Iban, Melayu dan Melanau. Oleh yang demikian, makalah ini akan membincangkan ritual *Nyangahatn* yang menjadi warisan budaya masyarakat Salako. Usaha mengetengahkan makalah ini adalah sebagai salah satu bentuk warisan nenek moyang yang masih lagi diteruskan sehingga kini dan perlu diketahui umum. Fokus penyelidikan adalah meneliti pengendalian dan fungsi ritual *Nyangahatn* dalam masyarakat Salako di daerah Sematan, Sarawak. Pengumpulan data dilakukan menggunakan kaedah pemerhatian di lapangan. Temu bual mendalam bersama *Binua* dan *Tuha Adat*, iaitu orang yang terlibat dalam upacara masyarakat Salako dilakukan pada tahun 2018. Manakala lokasi kajian di Kampung Biawak, daerah Sematan, Sarawak. Hasil kajian mendapati ritual *Nyangahatn* masih dilakukan oleh masyarakat Salako dengan prosedur dan pantang larang yang tetap dijaga dan diamalkan secara turun-temurun untuk mencapai tujuan ritual tersebut walaupun berdepan dengan cabaran arus kemodenan dan pegangan agama.

*Kata kunci: Budaya, Ritual, Nyangahatn, Salako*

### **ABSTRACT**

*Nyangahatn is one of the Salako community's dominant rituals. Nyangahatn ritual has existed in this community before the big migration into Sarawak in the 1800s. Salako religion (custom) which is unwritten (anan' baketab) causes the Nyangahatn ritual to be overlooked by the public, and related articles regarding this are difficult to obtain due to the reason that most studies in Sarawak focused on other majority ethnics like the Iban, Malays and Melanau. Hence, this article will discuss Nyangahatn ritual which is the cultural heritage of the Salako community. The effort to bring forth this article is one form of ancestral heritage which is still being practised until today, and should be made known to the public. The focus of the research is studying the operation and function of Nyangahatn ritual in the Salako community in the sub-district of Sematan, Sarawak. Collection of data is done by fieldwork observation. Detailed interviews of the Binua and Tuha Adat were done in 2018. The location of*

*the research is at Biawak Village, in the sub-district of Sematan, Sarawak. Research findings show that the Nyangahatn ritual is still actively practiced, and all procedures and taboos are still adhered to as practised for generations. All these are aimed to achieve ritual objectives despite facing the ongoing challenges of modernity and religious beliefs.*

*Key terms: Cultural, Ritual, Nyangahatn, Salako*

## PENGENALAN

Masyarakat Salako merupakan kaum minoriti di Sarawak. Mereka berasal dari Gunung Gajing yang terletak di sekitar Sungai Salako atau Sungai Selakau berdekatan dengan daerah Singkawang, Kalimantan Barat, Indonesia (Adelaar, 2005). Majoriti mereka telah bermigrasi ke Sarawak sekitar 1800-an atas faktor politik dan geografi. Kedudukan Kalimantan yang berdekatan dengan negeri Sarawak memudahkan masyarakat Salako berpindah dan seterusnya membina penempatan di Sarawak. Kumpulan terawal yang datang ke Sarawak membina penempatan pertama mereka di sekitar kawasan Sungai Pasir dan Sungai Kayan (Chang, 2002). Kini beberapa perkampungan majoriti masyarakat Salako telah wujud di daerah Sematan seperti kampung Biawak, kampung Pueh, kampung Sebako dan kampung Selabat. Masyarakat Salako mempunyai keunikan tersendiri dari aspek budaya, pemakaian tradisi, percakapan dan organisasi masyarakat sehingga membentuk satu identiti kepada masyarakat itu sendiri (Schnieder, 1975). Ritual *Nyangahatn* merupakan salah satu daripada keunikan masyarakat Salako yang telah diwarisi zaman berzaman. Dalam penyelidikan ini, fokus adalah kepada pengurusan ritual *Nyangahatn* di daerah Sematan, Sarawak. Tinjauan yang dilakukan oleh penyelidik mendapati ritual *Nyangahatn* masih diamalkan oleh masyarakat Salako di daerah Sematan sehingga kini. Ritual *Nyangahatn* dilaksanakan dengan menyediakan persembahan makanan dan barangan untuk tuhan atau *Jubata*. Manakala *Tuha Adat* merupakan individu yang penting dalam ritual *Nyangahatn* ini di samping bait-bait mantera yang dilafazkan untuk meminta perlindungan daripada suatu ancaman, memohon pertolongan untuk mencapai sesuatu hajat, mohon keberkatan dan tanda syukur. Kebiasaannya ritual *Nyangahatn* dilakukan bersempena dengan sesuatu aktiviti penting diadakan sama ada berkait rapat dengan kitaran hidup masyarakat Salako, peringkat-peringkat penanaman padi atau selepas berlakunya bencana yang tidak diingini menimpa masyarakat. Dan menurut Awang Hasmadi (1979), ritual *Nyangahatn* juga boleh dianggap sebagai upacara membayar niat.

## KAEDAH PENYELIDIKAN

Penyelidikan ini menggunakan pendekatan kualitatif. Penyelidikan secara kualitatif adalah kaedah sistematik bagi menerangkan, memerhati, memahami, dan menyelidik corak hidup, norma, sosial dan amalan individu dan kumpulan, nilai dan kepercayaan yang wujud. Kaedah pemerhatian ikut serta dan temubual mendalam bersama *Binua* dan *Tuha Adat* bertujuan untuk mendapatkan data penyelidikan yang lebih sahih.

## DAPATAN KAJIAN

### Ritual *Nyangahatn* dalam Masyarakat Salako

Masyarakat Salako di daerah Sematan, Sarawak sehingga kini masih lagi mengamalkan ritual warisan zaman berzaman mereka iaitu ritual *Nyangahatn*. *Nyangahatn* merupakan upacara persembahan atau berdoa kepada Tuhan atau *Jubata* dengan tujuan untuk memohon perlindungan daripada sesuatu ancaman dan bencana dalam kehidupan. *Nyangahatn* turut diadakan bertujuan untuk memohon keberkatan, keharmonian dan kedamaian hidup di samping memohon kesuburan dan hasil padi yang baik. Masyarakat Salako sering mengadakan ritual *Nyangahatn* dalam dua bentuk perayaan penting mereka yang disebut sebagai *Gawe Ka Padi* (himpunan perayaan untuk kesuburan padi) dan *Gawe Ka Manusia* (himpunan perayaan untuk kesejahteraan manusia).

Dalam *Gawe Ka Padi* terdapat beberapa upacara yang dijalankan sepanjang proses penanaman padi bermula daripada upacara *Munoh Manuk Ka Pagar* (pembukaan tanah sawah), upacara *Nyang Padi Bunting* (biji padi baru keluar), *Ngarantika* (permulaan padi masak), upacara *Nuruni'* (proses menuai baru bermula), upacara *Ngabayatn* (tamat proses menuai). Manakala *Gawe Ka Manusia* pula adalah perayaan-perayaan yang melibatkan proses kitaran kehidupan manusia seperti upacara *baranak* (kelahiran), upacara *baturih* (berkhatan), upacara *batenek* (bertindik telinga), upacara *kawen* (perkahwinan) dan kematian (Awang Hasmadi, 1981). Dalam kesemua upacara yang disebut tadi, wajib dijalankan ritual *Nyangahatn* sebagai cara memohon kesuburan tanaman padi dan kesejahteraan hidup serta memohon perlindungan daripada bencana.

Selain *Gawe Ka Padi* dan *Gawe Ka Manusia* yang juga merupakan himpunan perayaan bagi kitaran hidup masyarakat Salako, *Nyangahatn* turut dijalankan dalam beberapa upacara khusus seperti *Ngoncong*, satu upacara berbentuk tarian bertujuan untuk menunaikan *nazar* (janji) seseorang atau satu kaedah perubatan bagi penyakit yang sukar dirawat dengan kaedah perubatan moden. Ritual *Nyangahatn* turut dijalankan dalam upacara *Nyemah Ai' Tanah* (upacara pembukaan tanah baharu untuk tujuan penempatan, pertanian dan pembangunan), upacara *Pamindahan Padukng* (upacara pemindahan kubur lama ke tapak baharu atas faktor pembangunan) dan pelbagai lagi upacara khusus yang bertujuan untuk memohon pertolongan kuasa ghaib iaitu *Jubata* bagi mengatasi krisis kehidupan masyarakat Salako. Pelaksanaan ritual *Nyangahatn* yang dilakukan oleh masyarakat Salako adalah mengikut keperluan dalam sesuatu zaman. Pada zaman dahulu, ritual *Nyangahatn* sering dijalankan bagi aktiviti pembukaan tanah baharu untuk tujuan pertanian dan penempatan, dan juga aktiviti *ngayau* (berburu) bagi mohon keselamatan dan kesejahteraan. Namun begitu, bersesuaian dengan arus kemodenan kini, masyarakat Salako sekarang memerlukan pertolongan daripada kuasa-kuasa ghaib untuk mendapatkan perlindungan, kebahagiaan hidup dan kekayaan. Justeru itu, ritual *Nyangahatn* masih dilakukan sehingga kini sekiranya terdapat keperluan-keperluan tertentu yang penting untuk dilakukan dan kebiasaannya persediaan tempat dan keperluan ritual *Nyangahatn* dijalankan secara bergotong-royong.

Ritual *Nyangahatn* juga dikenali sebagai *Indu' Gawe* di mana ia merupakan peristiwa penting dalam memastikan objektif sesuatu majlis tercapai atau tidak. Pendek kata, jika ritual *Nyangahatn* tidak dijalankan dalam sesuatu majlis berunsur ketuhanan masyarakat Salako, maka majlis tersebut tidak sah atau tidak lengkap.



Melalui pemerhatian penyelidik, terdapat tiga elemen yang perlu wujud dalam menjalankan ritual *Nyangahatn* iaitu barang persembahan yang dikenali sebagai *Buis*, pengendali ritual yang dikenali sebagai *Tuha Adat* dan bait-bait ayat mantera.



Gambar 1: Ritual Nyangahatn

### Fungsi Buis dalam Ritual Nyangahatn

Untuk menjalankan ritual *Nyangahatn*, ia memerlukan persediaan rapi daripada penganjur majlis atau tuan rumah. Antaranya ialah menyediakan *Buis* untuk ritual tersebut. *Buis* merupakan barang sembahkan kepada *Jubata* berupa makanan dan perhiasan. Penyediaan makanan ritual ini berbeza-beza mengikut majlis. Akan tetapi, makanan ritual yang wajib ada dalam *Buis* ialah *Manuk* (ayam) atau babi (khinzir), *Bontonk*, *Tumpi'* dan *Garetant* yang disediakan di atas satu dulang khas yang dikenali sebagai *Apar*.

Dalam upacara *Nyangahatn*, ayam dianggap sebagai pendinding antara alam manusia dan alam ghaib. Oleh yang demikian, untuk menjemput *Jubata* hadir ke majlis masyarakat Salako, maka perlu disediakan ayam sebagai bahan persembahan. Penganjur majlis perlu menyediakan sama ada seekor, tiga atau tujuh ekor ayam. Hakikatnya, bilangan penyediaan ayam adalah berdasarkan kemampuan penganjur majlis. Tetapi bagi penganjur majlis yang mempunyai hajat yang lebih khusus seperti mohon kesembuhan daripada penyakit, menunaikan nazar atau janji dan sebagainya, maka dianjurkan untuk menyediakan tujuh ekor ayam atau juga boleh digantikan dengan babi. Menurut temubual bersama *Tuha Adat*, bilangan ayam ini menunjukkan status penganjuran majlis tersebut. Menurut beliau lagi, semakin banyak ayam disediakan, maka ia membolehkan *Tuha Adat* menjemput lebih banyak *Jubata* untuk hadir ke majlis tersebut dan tempoh bacaan mantera perlu dipanjangkan juga. Cara penyediaan ayam untuk persembahan kepada *Jubata* turut berbeza dengan cara penyediaan makanan biasa. Bagi penganjur yang tidak berkemampuan maka perlu menyediakan seekor ayam jantan. Manakala bagi penganjur yang berkemampuan maka digalakkan untuk menyediakan tiga atau tujuh ekor ayam dan mesti terdiri daripada ayam jantan dan betina. Mahu pun begitu, bilangan ayam jantan dan betina

tidak ditentukan. Ketika proses *Munoh Manuk* (sembelih ayam) dijalankan, ayam disembelih dengan cara yang berlainan dari cara penyembelihan biasa iaitu dengan menebuk sedikit pada bahagian bawah pipi ayam bagi memutuskan saluran makanan tanpa memutuskan saluran darah dan kepala dengan menggunakan pisau khas yang dikenali sebagai *Ensaut*. Setelah dibersihkan, keseluruhan bahagian dalaman badan ayam tersebut akan dibuang kecuali bahagian hati. Hati ayam dibiarkan untuk menandakan ayam tersebut masih hidup. Selain itu, daging babi turut digunakan sebagai makanan sembah dan bahagian yang lazim digunakan ialah pada bahagian paha kerana dikatakan bahagian tersebut adalah kegemaran *Jubata*. Berdasarkan cara penyediaan ayam dan babi tersebut menunjukkan bahawa masyarakat Salako amat menjaga tatatertib mereka dalam menyediakan makanan untuk tuhan mereka iaitu *Jubata*.

Selain daripada ayam, antara barangan sembah yang wajib disajikan di dalam *Buis* ialah *Bontonk*. *Bontonk* merupakan makanan yang berasaskan beras seakan-akan kelupis. Untuk *Gawe Ka Padi*, beras yang digunakan untuk membuat *Bontonk* mestilah daripada hasil padi yang ditanam oleh penganjur majlis atau dikenali sebagai *Padi Baru*. Hal ini kerana, sebelum beras dijamu kepada manusia, *Jubata* diberi keistimewaan untuk makan terlebih dahulu hasil tanaman manusia tersebut agar mendapat keberkatan untuk hasil tuaian yang seterusnya. Manakala, untuk *Gawe Ka Manusia*, boleh menggunakan mana-mana jenis beras. Dalam membuat *Bontonk*, beras perlu dibalut dengan daun yang dikenali sebagai *Daun Minyak*. Setelah dibalut, ia akan disumbatkan ke dalam buluh (seperti buluh leman) dan dimasukkan air ke dalam buluh tersebut kemudian dibakar di atas api. Terdapat tiga jenis *Bontonk* yang akan diletakkan di dalam *Buis* iaitu *Bontonk Sehelai Daun*, *Bontonk Dua Helai Daun* dan *Bontonk Tiga Helai Daun*. Apa yang menarik tentang *Bontonk* ini, cara lipatan pada *Bontonk* tersebut adalah berbeza mengikut keturunan Salako iaitu keturunan *Singkukuk* dan keturunan *Gajengk* (Awang Hasmadi, 1979). Jelasnya di sini, dengan melihat pada cara lipatan *Bontonk* yang ada di atas *Buis*, kita akan mengetahui keturunan penganjur majlis tersebut secara tidak langsung.

Barangan asas ketiga yang perlu disediakan di dalam *Buis* ialah *Tumpi'*. *Tumpi'* ialah sejenis makanan seakan-akan kuih penyaram atau penjaram. Ia diperbuat daripada campuran tepung beras, tepung gandum dan gula. Campuran bahan-bahan tersebut akan digoreng menggunakan minyak masak yang baharu. Dalam proses menggoreng *Tumpi'*, tidak dibenar menggunakan kualiti dan peralatan menggoreng makanan biasa. Ia mestilah diasingkan kerana *Tumpi'* adalah makanan suci untuk *Jubata*. *Tumpi'* digoreng dengan api yang sederhana agar bahagian luarnya tidak rosak. Menurut kepercayaan masyarakat Salako, *Tumpi'* merupakan pembuka bicara kepada *Jubata-Jubata*. Sebelum ritual *Nyangahatn* dijalankan, *Tumpi'* perlu dicucuk pada sebatang buluh atau kayu dan diletakkan di jendela rumah dan ia dikenali sebagai *Noget*. *Noget* boleh diibarat sebagai kad jemputan kepada semua *Jubata* bagi menghadiri majlis masyarakat Salako. Selain itu, sekiranya masyarakat Salako hendak berbicara tentang hal-hal ketuhanan, sekurang-kurangnya perlu disediakan *Tumpi'* sebagai pembuka bicara. Menurut *Tuha Adat*, tanpa hidangan *Tumpi'* di atas meja, maka masyarakat Salako dilarang berbicara tentang perkara yang melibatkan alam ghaib atau kuasa luar biasa seperti *Jubata*. Pada kebiasaannya, apabila masyarakat Salako berkumpul untuk mendengar cerita-cerita dewa dan *Jubata*, maka mereka terlebih dahulu menghidangkan jamuan yang dikenali sebagai *Anak Buis* terdiri daripada *Bontonk*, *Tumpi'* dan *Garetant*.

Barang asas keempat yang perlu disediakan di dalam *Buis* ialah *Garetant*. *Garetant* ialah sejenis makanan yang menyerupai leman. Bahan asas untuk memasak *Garetant* ialah beras, air dan garam. Ia dimasak di dalam sebatang buluh kecil yang dinamakan sebagai *Buluh Soenk* dan dibakar menggunakan api kayu (seperti proses pembuatan buluh leman). Semasa penyediaan *Buis*, buluh yang digunakan untuk memasak beras tadi diraut untuk menanggalkan kulit buluh tersebut dan dipotong pendek. Buluh yang diraut tadi, sebelum dipotong pendek ia dikenali sebagai *Poe'* dan apabila ia telah dipotong pendek ia dipanggil *Garetant*. Fungsi *Garetant* di dalam *Buis* adalah seperti *Bontonk* iaitu sebagai bahan sembah dan makanan untuk *Jubata*. Jika majlis yang dianjurkan tersebut ada kaitan dengan penanaman padi, maka beras yang digunakan untuk membuat *Garetant* ialah dari hasil tuaian padi penganjur majlis tersebut. Hal ini adalah untuk memohon keberkatan, kesejahteraan serta memohon hasil padi yang baik pada musim tuaian akan datang.

Selain daripada empat bahan asas yang telah dibincang sebelum ini iaitu manuk, *Bontonk*, *Tumpi'* dan *Garetant*, terdapat juga bahan-bahan lain yang perlu diletakkan di dalam *Buis* mengikut keperluan dan tujuan majlis yang dianjurkan seperti kain batik atau kain pelikat, *Baras Bantant* (beras di dalam cawan kecil), telur rebus, *Poe'*, *Jungkahant* (buluh yang berisi air), minyak kelapa, sirih, pinang, kapur dan tembakau. Selain itu barang perhiasan seperti perak dan emas lama yang dikenali sebagai *Harata Muda* turut disediakan sebagai bahan dalam *Buis*.

Secara keseluruhannya, *Buis* disediakan dalam ritual *Nyangahatn* adalah untuk dijadikan bahan sembah kepada tuhan masyarakat Salako iaitu *Jubata*. Ia merupakan sebahagian daripada subjek penting yang mesti ada dalam melaksanakan ritual *Nyangahatn*. Menurut *Tuha Adat*, setiap barang yang diletakkan di dalam set *Buis* ini tidak diletakkan saja-saja sahaja malah ia mempunyai makna dan cerita mitosnya yang tersendiri.



Gambar 2: Buis

### **Peranan Tuha Adat dalam Pelaksanaan Ritual Nyangahatn**

Peranan pakar ritual seperti *Tuha Adat* mempunyai kaitan dengan pelaksanaan ritual *Nyangahatn* dalam budaya dan masyarakat Salako. Hal ini berlaku kerana *Tuha Adat* merupakan sebahagian daripada subjek ritual *Nyangahatn* dalam



masyarakat Salako. Ritual *Nyangahatn* tidak boleh dilakukan oleh sebarang orang kerana ia melibatkan kuasa-kuasa ghaib dan luar biasa. Selain itu, kejayaan sesebuah pelaksanaan dan pengurusan dalam ritual *Nyangahatn* adalah bergantung kepada peranan dan kemahiran *Tuha Adat* tersebut. Dalam menjalankan ritual *Nyangahatn*, *Tuha Adat* mesti mengikut aturan yang telah ditetapkan sepertimana yang telah diperturunkan caranya sejak daripada zaman nenek moyang mereka dan tidak boleh melakukan kesilapan sebelum, semasa dan selepas ritual tersebut. Tambahan pula, ritual *Nyangahatn* yang dilakukan oleh golongan pakar seperti *Tuha Adat* memerlukan disiplin, tatatertib yang tinggi dan mesti dilakukan dengan cara yang berhemah. Hal ini membuktikan bahawa peranan *Tuha Adat* adalah amat penting dalam menguruskan upacara-upacara budaya masyarakat Salako.

Kajian mendapati jumlah *Tuha Adat* dalam masyarakat Salako di daerah Sematan semakin kurang saban tahun sehingga beberapa buah kampung terpaksa mencari dan menempah perkhidmatan *Tuha Adat* dari kampung yang berdekatan terlebih awal. Keadaan yang agak membimbangkan ini disebabkan oleh sebilangan besar daripada golongan pakar ritual ini telah meninggal dunia. Tambahan pula, golongan *Tuha Adat* dalam masyarakat Salako kini terdiri daripada warga emas dan ada yang sudah terlalu tua sehingga membataskan pergerakan mereka untuk menjalankan ritual dalam masyarakat. Selain berperanan dalam menguruskan ritual *Nyangahatn*, *Tuha Adat* perlu memberi pendedahan kepada generasi muda masyarakat Salako agar mempelajari ritual tersebut. Hal ini kerana ritual *Nyangahatn* ini merupakan salah satu elemen budaya yang telah diamalkan sejak zaman nenek moyang mereka yang perlu dilestarikan. Jika ritual *Nyangahatn* ini mula dipinggirkan maka ia akan menghakis identiti dan budaya mereka.

### ***Mantera Ritual Nyangahatn***

Dalam ritual *Nyangahatn*, mantera antara perkara penting yang tidak boleh ditinggalkan. Tanpa mantera, maka ritual *Nyangahatn* tidak akan mencapai objektifnya. Hal ini kerana, mantera merupakan satu alat untuk berkomunikasi dengan *Jubata* untuk memohon pertolongan, kesejahteraan dan kebahagiaan hidup.

Mantera tidak diucap sebarang atau menggunakan ayat sendiri. Mantera yang disebut oleh *Tuha Adat* adalah mengikut ayat yang telah diperturunkan sejak generasi nenek moyang masyarakat Salako zaman berzaman. Mantera diperturunkan daripada satu generasi kepada satu generasi tanpa menggunakan penulisan (*anan' baketab*). Dan menurut *Tuha Adat*, tidak semua orang boleh menghafal dan membaca ayat mantera dengan lancar kerana orang yang layak membaca mantera *Nyangahatn* dikatakan adalah orang pilihan *Jubata*. Jelas beliau lagi, untuk menjadi seorang *Tuha Adat*, bukan setakat mempunyai minat dan keinginan yang mendalam dalam ritual tersebut malah dia mestilah mendapat perkenan daripada *Jubata*. Mantera dibaca secara spontan dan pada asasnya, ayat mantera adalah pendek sahaja dan dibaca berulang-ulang. Menurut *Tuha Adat* lagi, ketika beliau membaca mantera tersebut berulang-ulang seakan ada satu kuasa yang membantu mengatur dan menambah-nambah ayat beliau sehingga mantera tersebut menjadi panjang dan bacaan beliau seakan-akan dilancarkan. Jelasnya di sini, terdapat satu kuasa yang membantu *Tuha Adat* dalam pembacaan mantera *Nyangahatn* tersebut.

Ayat mantera *Nyangahatn* adalah berbeza-beza mengikut tema majlis. Akan tetapi peringkat-peringkat dalam mantera adalah sama dan mempunyai tujuan yang tersendiri. Peringkat yang pertama ialah mantera untuk Noget iaitu menjemput *Jubata* datang ke majlis. Yang kedua ialah mantera untuk mengalu-alukan kehadiran



*Jubata*. Yang ketiga ialah mantera untuk mencuci kaki *Jubata* dan mengalu-alukan masuk ke rumah. Dalam peringkat mantera ketiga ini, *Tuha Adat* dilihat melakukan gerakan seperti menepung tawar seseorang. Peringkat mantera yang seterusnya ialah untuk memberi makan dan cuci tangan *Jubata*. Peringkat kelima pula, mantera dibaca untuk *badendeng* iaitu melayani *Jubata* yang telah kenyang. Dan yang keenam, mantera dibaca untuk menghantar *Jubata* pulang ke tempat tinggalnya. Kebiasaannya isi kandungan mantera-mantera tersebut adalah berkisar tentang memohon kesejahteraan dan pertolongan daripada *Jubata*.

### **Aturcara Ritual Nyangahatn**

Ritual *Nyangahatn* kebiasaannya dijalankan dalam tempoh selepas waktu subuh dan sebelum waktu tengahari. Menurut *Tuha Adat*, selepas waktu tengahari adalah masa untuk *Jubata* berehat. Justeru itu, segala persediaan bahan yang akan digunakan untuk sembahsan disiapkan pada sebelah malam hari sebelumnya dan dilakukan secara bergotong-royong. Ketika ini, peranan *Tuha Adat* adalah untuk memastikan prosedur ritual dijalankan dengan kaedah yang betul bagi memastikan objektif ritual *Nyangahatn* tercapai.

Aturan ritual *Nyangahatn* adalah berbeza-beza mengikut tema majlis yang dianjurkan. Di dalam *Gawe Ka Padi* seperti upacara *Munoh Manuk Ka Pagar* (buka tanah pertanian) dan upacara *Ngarantika* (mula musim menuai), *Nyangahatn* dijalankan di rumah dan di sawah padi. Manakala di dalam *Gawe Ka Manusia* seperti *Bataah* (beri nama anak), *Batenek* (bertindik telinga), *Baturih* (berkhitan), *Bakawen* (berkahwin) dan *Baranak* (melahirkan anak), ritual *Nyangahatn* dijalankan di rumah sahaja. Tetapi kedua-dua bentuk *Gawe* ini tetap dijalankan secara besar-besaran dan bergotong-royong.

Ritual *Nyangahatn* dimulakan dengan mencucuk tiga biji *Tumpi'* dengan menggunakan sebatang kayu atau buluh yang telah diraut dan diletakkan pada jendela rumah yang terbuka. Proses permulaan *Nyangahatn* ini dikenali sebagai *Noget*. Fungsi *Noget* ini adalah untuk membuka pintu kepada *Jubata* dan roh-roh leluhur nenek moyang yang telah meninggal dunia untuk hadir ke majlis tersebut. Kemudian, *Tuha Adat* perlu meminta izin daripada *Jubata* dan roh-roh leluhur nenek moyang untuk memulakan upacara dan menggunakan tempat atau rumah tersebut untuk upacara *Nyangahatn*. Mantera dibaca oleh *Tuha Adat* sebagai cara berkomunikasi dengan *Jubata* dan roh-roh leluhur nenek moyang di hadapan bakul yang digantung di dalam rumah yang dikenali sebagai *Bakol Awapama*. Setelah itu, satu set Anak *Buis* yang terdiri daripada *Bontonk*, *Garetant* dan *Tumpi'* diletakkan ke dalam *Bakol Awapama* tadi.

Seterusnya, ayam perlu disembelih sebagai salah satu barang sembahsan di dalam *Buis*. Bahagian ini dikenali sebagai *Munoh Manuk*. Sebelum ayam disembelih, jika penganjur majlis mempunyai hajat tertentu di dalam majlis tersebut seperti memohon kesejahteraan anak kecil, doa selamat untuk pengantin baharu, memohon kesembuhan daripada sebarang penyakit dan sebagainya, *Tuha Adat* akan membaca mantera sambil mengibas-gibas ayam di atas kepala individu yang mempunyai hajat tadi. Perlakuan ini dijalankan untuk menyerap semua hajat yang ada pada individu tersebut untuk disampaikan kepada *Jubata* yang mempunyai kuasa luar biasa. Ayam tersebut akan disembelih di tempat tertentu mengikut tema majlis tersebut, jika ia berunsur penanaman padi (*Gawe Ka Padi*) maka ayam tersebut akan disembelih di kawasan sawah padi. Manakala, jika majlis tersebut berunsurkan kehidupan manusia seperti perkahwinan dan kematian, maka ayam tersebut akan disembelih di

sekitar rumah penganjur sahaja. Cara menyembelih ayam untuk ritual *Nyangahatn* adalah berbeza dengan cara menyembelih ayam untuk makan biasa iaitu hanya dengan memutuskan saluran makanan sahaja. Ayam untuk *Nyangahatn* disembelih menggunakan pisau khas yang dikenali sebagai *Ensaut*.

Setelah itu, *Buis* akan disediakan di satu sudut di dalam rumah. Kebiasaannya *Buis* akan diletakkan di hadapan jendela rumah di mana Noget (tiga biji *Tumpi'* yang dicucuk dengan kayu atau buluh) diletakkan. Di dalam *Buis* tersebut akan disusun barang berupa makanan seperti *Bontonk*, *Tumpi'*, *Garetant*, Manuk, telur rebus, *Baras Bantant*, *Poe'*, *Jungkahant*, *Tungkat*, minyak kelapa, sirih, pinang, kapur dan tembakau. Ada juga barang berupa material seperti *apar*, pinggan, kain pelikat dan barang perhiasan. Semua barang di dalam *Buis* mesti disusun dengan aturan yang betul dan tidak dibuat sebarangan. Menurut *Tuha Adat*, jika *Buis* tidak disusun dengan aturan yang betul, ia akan memberi kesan kepada majlis tersebut contohnya, *Tuha Adat* akan mengalami kesukaran dalam melafazkan mantera *Nyangahatn* dan ada sesuatu yang tidak diinginkan akan berlaku dalam majlis tersebut yang mereka kenali sebagai Tulah. Apabila selesai persiapan *Buis*, maka *Tuha Adat* mula membaca mantera *Nyangahatn*.

*Tuha Adat* memulakan pembacaan mantera *Nyangahatn* dengan mengetuk *Beliong* (seperti kapak kecil) dengan menggunakan *Ensaut* (pisau untuk menyembelih ayam) untuk menghasilkan bunyi seakan-akan bunyi loceng. Fungsi bunyi tersebut adalah untuk menyeru *Jubata* untuk hadir ke dalam majlis. Mantera dibaca dengan spontan tanpa teks. Dan menurut *Tuha Adat*, pada asasnya mantera tersebut adalah pendek sahaja, tetapi apabila beliau membaca mantera tersebut berulang kali, seakan ada sesuatu kuasa yang membantu mengatur ayat mantera menjadi panjang dan dilafazkan dengan baik tanpa tersekat-sekat. Tambah beliau lagi, jika bacaan tersekat-sekat menandakan wujud aturan ritual *Nyangahatn* yang tidak betul berlaku seperti kesilapan susunan barangan dalam *Buis* dan sebagainya. Beberapa perilaku *Tuha Adat* yang berbentuk simbolik berlaku semasa mantera dibaca seperti *Tuha Adat* mengangkat tangan seakan-akan menyuap makanan dan menepung tawar sesuatu. Selain itu, *Tuha Adat* mengambil sedikit makanan dan membalingkan makanan tersebut ke belakang. Setelah selesai bacaan mantera, bagi mana-mana individu yang mempunyai hajat, maka mereka akan dicalit pada dahi mereka campuran *Baras Bantant* dan darah ayam yang disembelih tadi bagi mendapatkan restu dan kesejahteraan daripada *Jubata*. Seterusnya, makanan yang disediakan di dalam *Buis* seperti Manuk, *Bontonk*, *Tumpi'* dan *Garetant* dan dibahagikan kepada individu yang terlibat di dalam ritual *Nyangahatn* tersebut seperti *Tuha Adat*, tuan rumah dan tetamu untuk dibawa balik ke rumah masing-masing. Pembahagian makanan ini adalah untuk memastikan keberkatan ritual *Nyangahatn* turut dirasakan oleh sanak-saudara dan keluarga di rumah.



Gambar 3: *Tuha Adat* Sedang Membaca Mantera

## PERBINCANGAN

Melalui kajian ini, didapati masyarakat Salako masih lagi mengamalkan kepercayaan warisan walaupun sebahagian besar mereka telah beragama seperti agama Kristian dan agama Islam. Hal ini kerana, masyarakat Salako masih lagi berpegang dengan konsep *Parukunan Diri* dan *Parukunan Kita* iaitu satu pegangan di mana mereka percaya akan kewujudan kuasa ghaib yang wajib dijaga haknya dan mereka mempercayai setiap perkara atau benda yang wujud di alam ini mempunyai penjaganya yang mereka kenali sebagai *Jubata* (Awang Hasmadi, 1990). *Jubata* yang mana masyarakat Salako anggap sebagai tuhan mereka perlu dijaga, dipuja dan dihormati melalui ritual *Nyangahatn* kerana kewujudan kuasa-kuasa luar biasa tersebut mempunyai peranan yang besar terhadap cara hidup masyarakat Salako. Sekiranya perasaan *Jubata* ini tidak dijaga dan tidak dipuja, dikhuatiri akan mendatangkan perkara buruk kepada diri sendiri dan masyarakat yang dikenali sebagai *idap*, *badi* dan *tulah*. Kekhuatiran ini menyebabkan wujudnya perasaan takut dan gentar menguasai jiwa masyarakat Salako dan ia secara tidak langsung mempengaruhi aktiviti harian serta segala tindak tanduk yang dilakukan oleh mereka. Justeru itu ritual *Nyangahatn* perlu dilakukan bagi menyelesaikan segala masalah yang berkaitan dengan masalah kehidupan masyarakat Salako. Di samping itu, masyarakat Salako berharap dengan melakukan ritual *Nyangahatn* dapat meredakan kemarahan kuasa-kuasa luar biasa dan *Jubata*.

Selain itu, segala perkara buruk yang berlaku dalam kalangan masyarakat Salako memerlukan penyelesaian iaitu dengan melakukan ritual *Nyangahatn*. Ia bertujuan untuk memohon keampunan dan kemaafan daripada kuasa-kuasa luar biasa seperti *Jubata*. Ritual *Nyangahatn* juga bertujuan untuk memohon terhindar daripada malapetaka seperti kemalangan, tanah runtuh, kebakaran, kematian yang tragik, nasib malang dan sebagainya. Selain itu, ritual *Nyangahatn* juga dilakukan bagi memohon keberkatan, keizinan, mengekalkan keharmonian hidup bermasyarakat serta dikurniakan kebaikan yang diperlukan oleh masyarakat Salako. Selain itu juga, masyarakat Salako melakukan ritual *Nyangahatn* untuk memohon pertolongan dan perlindungan daripada kuasa-kuasa luar biasa seperti *Jubata*. Oleh

yang demikian, ritual *Nyangahatn* merupakan keperluan penting bagi masyarakat Salako yang masih lagi mengamalkan kepercayaan warisan.

Walaupun berlaku sedikit perubahan dan perbezaan dalam ritual *Nyangahatn* di suatu kawasan, akan tetapi ritual tersebut tetap mempunyai matlamat yang sama iaitu untuk berkomunikasi dengan *Jubata*. Perubahan dan perbezaan ritual *Nyangahatn* di suatu tempat adalah disebabkan oleh pengaruh peredaran zaman. Terdapat beberapa perubahan berlaku dalam pelaksanaan ritual *Nyangahatn* seperti keperluan semasa, masa dan lokasi ritual, pakaian *Tuha Adat* serta barang-barang yang disediakan di dalam *Buis*. Walaubagaimanapun, perubahan yang berlaku di dalam ritual *Nyangahatn* kini tidak menghalang ianya terus diamalkan. Selain itu, terdapat perbezaan sedikit ritual *Nyangahatn* mengikut kampung-kampung di sekitar daerah Sematan. Oleh yang demikian, pelaksanaan ritual *Nyangahatn* yang dilakukan dalam budaya masyarakat Salako adalah bergantung kepada ketua yang memegang sesebuah kawasan tersebut seperti *Binua* dan *Tuha Adat*.

Berdasarkan tinjauan yang dijalankan di beberapa buah kampung sekitar daerah Sematan, masyarakat Salako menghadapi pelbagai cabaran dalam melaksanakan ritual *Nyangahatn*. Antara cabaran yang terbesar ialah kedatangan agama-agama besar seperti Islam dan Kristian, golongan muda dalam masyarakat Salako kurang memahami dan mengenali ritual tersebut, pemodenan, perubahan zaman, kekurangan orang yang mahir dalam hal-hal yang berkaitan ritual seperti *Tuha Adat* akibat meninggal dunia. Hal ini sedikit sebanyak memberi kesan kepada pengendalian ritual *Nyangahatn* kerana ia amat memerlukan kefahaman dan kemahiran yang tinggi.

## RUMUSAN

Dapat disimpulkan bahawa tradisi budaya *Nyangahatn* dalam masyarakat Salako perlu dikekalkan kerana ia merupakan tradisi warisan nenek moyang mereka sejak zaman berzaman. Ia perlu dikekalkan kerana ia akan menjadi lambang dan identiti masyarakat Salako. Kelestarian budaya *Nyangahatn* dalam masyarakat Salako penting bagi menjana tradisi kebudayaan etnik tersebut agar ia terus kekal sehingga pada masa akan datang.

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# PARADIGM SHIFT FROM NATIVENESS PRINCIPLE TO INTELLIGIBILITY PRINCIPLE IN THE ERA OF ENGLISH AS AN INTERNATIONAL LANGUAGE: PRACTICALITY IN THAI EFL CLASSROOMS

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## ABSTRACT

Nativeness paradigm has long influenced in EFL pronunciation classrooms, but its importance has been reduced when the status of English has been changed. Intelligibility paradigm then has been raised instead. English is recently used as an international language by speakers from various backgrounds and cultures; the English language has thus been altered by such varieties. The speakers from different geographical areas incorporate their identity, accent, and embedded cultural thoughts into the English language. Thailand, as a major global tourist destination, has welcomed more than 40 million visitors annually. Thai people have to host guest from different countries, and English has become the lingua franca in Thailand. Therefore, when English is used as a medium of communication, Thais will have to encounter different varieties of English. Therefore, English language teaching and learning have to expand its focus from what is called 'native speaker standard' to include more English varieties that learners will soon have to encounter. With awareness in the preparation of learners to communicate with different varieties of English, the current paper aims to discuss that the intelligibility principle should be considered as the most promising preparation package for learners to concern. English teachers should raise learner's awareness of linguistic and cultural differences in intercultural communication by equipping them with intercultural communicative competence. Also, English teaching and learning should pay more attention to mutual intelligibility of the English varieties than nativeness principle.

**Key terms:** *nativeness principle, intelligibility principle, English as an international language, English teaching and learning*

## INTRODUCTION

English unquestionably obtains the status of international language for international communication, particularly in bilingual and multilingual contexts. The widespread of its use is influenced by globalization, where the language is accessible through education, politics, social media, industries, technology, and business (Graddol, 1997). These international encounters are likely to increase drastically. The combination of various speakers comes into contact with one another for various purposes. Thus, the great importance of English leads to a growing number of new users which has brought a concern of acceptance varieties of English (Kang, Thomson, & Moran, 2018). Different varieties of English are categorized according to

phonological and regional variation. In other words, varieties of English are about people who live in particular geographical regions and having notable features of English pronunciation interference in their language structures. Also, the English spoken by Thais is considered as 'Thai English' while the type used by Americans is labelled as 'American English' (Jindapitak, 2010, p. 10). Each variety of English can be distinguished from one another by accent. Speakers from different language and cultural backgrounds produce their English accents. With these cross-cultural differences, making a speech to be recognized and understandable, intelligibility plays a crucial role, contributing to speaker and interlocutor in achieving a successful communication.

In the Thai context, English is exceptionally significant for Thai people because Thailand is a tourist destination that welcomes millions of visitors each year. Thais have many opportunities to interact with speakers with different backgrounds. Therefore, English seems to be a utilizable language for communication among Thais and visitors (Jindapitak, 2010). To experience this, Thai learners are encouraged to know the cultural diversity of varieties of English and encounter speakers from different language backgrounds. On the other hand, English pronunciation teaching and learning in Thailand is dominated with nativeness principle which pronunciation books and materials rely on native-speaker norms: British and American models (Lee, Mo, Lee, & Sung, 2013; Singhanuwananon, 2018). Learners are promoted to sound like a native speaker. The traditional school of thought influences the learners themselves: native-like pronunciation is an ultimate goal in English pronunciation classroom. For instance, the learners are introduced to the similarities and differences between British English and American English, such as word pronunciations and spelling. Jenkins (2000) and Forman (2005) indicated that English is taught as a preparation for learners to interact with only native speakers. Correspondingly, Methitham (2009) reveals that half of his participant teachers promote learners to hold native speakers' model in pronunciation class. As a result, learners perceive two standards of English as prestigious models for them to follow. They have no adequate chances to be exposed to other varieties of English. More importantly, the notion of nativeness principle contradicts with the emergence of English.

Nowadays, with English as an international language, teachers and educators are prompting Thai EFL learners to put a primary focus on maintaining intelligibility rather than native-like pronunciation. The idea of intelligibility principle should be emphasized instead in order to help learners to achieve the realistic goal in communication.

With the changing paradigm from English as a foreign language to English as an international language, many scholars urge to change the goal of studying English from native-like principle to intelligibility principle. Even though English teachers try to encourage Thai EFL learners to have native-like pronunciation, few learners have successfully achieved it (Boriboon, 2011). This native-like achievement difficulty can be viewed for three reasons: speakers' accent, age, and inconsistency with the emergence of World Englishes (Levis, 2005).

## **THE CONTRADICTION OF NATIVENESS PRINCIPLE AND INTELLIGIBILITY PRINCIPLE**

The recent worldwide use of English has brought a significant change of focus in pronunciation studies from nativeness principle to intelligibility principle. These two contradictory principles have influenced pronunciation research and pedagogy for decades. In addition, both principles can shape how pronunciation instructions and practices should be.

The nativeness principle supports learners to achieve native-like pronunciation in foreign language learning. This nativeness paradigm was very influential in teaching pronunciation before the 1960s, and its dominant influence decreased when studies of the Critical Period Hypothesis (CPH) were revealed. The CPH studies indicated that nativeness principle was linked to biological condition appearing before adulthood (Archibald, 2014; Levis, 2005). After puberty, the possibility to reach a native-like pronunciation is quite tricky. Only a few adult learners can achieve native-like pronunciation with a combination of effort, motivation, and length of exposure. Thus, native-like pronunciation seemed to be unrealistic to hold in pronunciation class. The intelligibility principle is required.

The issue of intelligibility is brought into discussion in the era of English as an international language (EIL). Also, intelligibility phenomenon becomes the central issue in research inquiry. Its vital necessity can shape teachers and learners to understand the role of EIL, which relates to varieties of English. Munro (2011) states that intelligibility is a fundamental aspect of communication (Kaur, 2018). In a similar vein, Moedjito (2015) indicates that an ultimate goal in teaching pronunciation is to assist learners in achieving global intelligibility across cultural communication. This is how intelligibility comes into play. The intelligibility principle considered as a vital key for successful communication. Without intelligibility in the interaction among speaker and interlocutor, the communication would breakdown.

Furthermore, the intelligibility principle requires language learners to understand the speaker, even s/he has a foreign accent. To recognize the increase chances of global interaction, it is crucial to promote a realistic goal, intelligibility in pronunciation classroom. As a result, the issue of intelligibility cannot be avoided (Levis, 2005) Even though the nativeness principle and intelligibility principle are contradictory, both of them affect pronunciation teaching and learning. However, specific consideration should be put on intelligibility principle than nativeness principle. Moreover, English teacher should raise learners' awareness of why intelligibility principle is needed in across-cultural interaction.

## **ENGLISH AS AN INTERNATIONAL LANGUAGE**

English as an international language (EIL) is a language paradigm, referring to a global language which is spoken internationally among people of different cultures and language backgrounds in any purposes of contacts. To put it another way, speakers use English for exchanging their ideas and cultures. EIL paradigm promotes speakers to achieve mutual intelligibility between a speaker and an interlocutor rather than the correctness of a native-speaker based model. McKay (2002) points out that the Inner Circle norms are no longer serve L2 learners' needs for successful communication in international settings. Based on EIL perspective,



language users can speak English in their local accents without any worries of being judged in terms of native-based correctness as long as it is intelligible. Besides, the ownership of the English language does not refer to only countries where their citizens speak English as mother tongue, but English belongs to others who are labelled as non-native speakers as well. In other words, English can be used by people of all nations who have created their English accents. Therefore, the idea of nativeness should be reduced its importance in order to put more emphasis on successful and effective interaction in multilingual settings.

### **ENGLISH PRONUNCIATION IN THAI CONTEXT**

English pronunciation teaching and learning in Thailand is taught in English as a foreign language (EFL) where two dominant native models, Received Pronunciation (RP) and General American (GA) are used in the pronunciation classroom. Teachers and learners hold these two prestige standards to serve their goal, being a native-like as much as possible. Adopting suitable published materials with audio-aids in the pronunciation teaching are dominated with two models which are consistent with the nativeness principle (Prakaianurat & Kangkun, 2019).

Despite the influence of English as an international language paradigm, however, native speakers' orientation plays an important role supporting teachers and educators as guidance for theoretical instructions and practices in English pronunciation classroom. Retaining the traditional school of thoughts in the Thai education system would lead to a misunderstanding of realistic goal in pronunciation learning in EIL pedagogy (Jindapitak & Teo, 2013). Similar to Phongsirikul (2017) claims that teaching English in Thailand decades ago and at present, remains the same idea of encouraging learners to master native-like proficiency. Hence, shifting the paradigm from EFL to EIL should be taken into account. If the nativeness principle remains in the Thai educational system, Thai learners would keep firm and go deep the idea of the unrealistic native-like pronunciation. Also, learners who strive to sound like a native speaker might dishearten when their goal is unachievable (Derwing & Munro, 2010). As a result, they would never go any further understanding of new trends of world Englishes where understanding varieties of English users' cultural differences, and maintaining intelligibility in intercultural communication is more necessary.

### **THE REASONS TO FOSTER INTELLIGIBILITY THAN NATIVENESS PRINCIPLES**

With the unprecedented spread and use of English by non-native speakers, the notion of nativeness paradigm has quickly been eroded. Conversely, intelligibility paradigm gains its popularity over the previous school of thought because of several factors:

The first factor in reducing the possibility of L2 language attainment is the Critical Period Hypothesis (CPH). CPH is a particular biological period that allows learners to acquire a language spontaneously without any external intervention and instruction (Rahman, Pandian, Karim, & Shahed, 2017). Lenneberg (1967) stated that language acquisition starts occurring with mere exposure during the critical

period at the age of two to puberty. There has been a long debate about the age-based constraint attaining native-like pronunciation. The malleability of the brain is essential in second and foreign language acquisition. When learners pass over puberty approximately 13 years old, the ability to acquire a language declines. The mastery of the language is limited due to the changes in brain plasticity (Abu-Rabia & Kehat, 2004). Scovel (1988) proposed that the plasticity of the brain before puberty helps learners acquire language easier than adults. Similar to Walsh and Diller (1981), they found that learners with different ages achieved different results in language learning. The learners who were at a young age acquire a second language faster and their pronunciation almost the same as native speakers of that language.

Contrary to adults after puberty, they found difficulty with the laboured effort to overcome native-like pronunciation, and their pronunciation remained foreign-accented. Therefore, CPH supports that age is one of the factors which degrades the ability to learn L2. To start learning at the young age benefits learners to have more chances attaining native-like pronunciation than young adults but adult learners can learn L2 well as they learn their first language (Sayananon & Padgate, 2005). However, to encourage learners to learn a second language at an early age does not mean to sound like a native pronunciation but to promote learners to achieve high language proficiency. This can assist learners to attain more mutual intelligibility.

The second factor is the accent. An accent is one of the most observable features, representing the speakers' background and origin. Sifakis and Sougari (2005) stated that each accent represents the speaker's culture, identity, personality, and social class. This means that when a speaker produces the speech, an accent is noticeable. Levis (2005) indicated that both biological period and sociolinguistic facts influence accent. In other words, speakers in each group can speak in the same accent. However, to remove an accent is not easy, especially for late-starting language learner whose capacity of language learning is decreased. Cook (1999) stated that "people simply cannot be expected to conform to the norms of a group to which they do not belong" (p.194). Many scholars suggest that learners have the choice to retain their foreign accent, which is a reflection of learner identity (Momenian, 2011). More importantly, to put extra focus on how communication is intelligible not only prevents the problem of racial and social class discrimination but also encourage L2 learners to be content with their accent. Furthermore, the acceptance of a strong foreign accent should be taken into consideration as long as it attains intelligibility.

Native-like pronunciation is an unrealistic goal in the era of English as an international language. English belongs to every nation that uses it for various purposes. However, native speakers' norms should not dominate English pronunciation classrooms. This is because retaining native-like pronunciation is not consistent with the implication of English as an international language (Matsuura, 2007). Millions of non-native speakers in many countries widely speak English. It results in reshaping multicultural and identities. Therefore, no specific model is adequate to serve various functions in different communities (Rajadurai, 2007). The interaction between non-native speakers who have different mother tongues is more likely to increase while communication among native speakers remains in size. L2 learners would have more chances to interact with non-native speakers rather than native speakers in real encounters. According to Mete (2009), more non-native speakers speak English than native speakers. Hence, in international contexts, the

focus should be given to how to reach mutual intelligibility among speaker and interlocutor. Having a native-like pronunciation does not guarantee that the interlocutor understands what has been said. Furthermore, teaching English pronunciation for attaining a native-like pronunciation is an unrealistic goal and becomes burdensome for teachers and learners. This would be impossible to speak like a native speaker of English when learners have passed a critical period (Momenian, 2011). However, communicating with various speakers in global settings, it is necessary to be aware of the cultural diversity of the interlocutor which may lead to misunderstanding between speaker and interlocutor (Crowther & Costa, 2017). Therefore, intercultural communicative competence needs to be discussed.

### **THE IMPORTANCE OF INTERCULTURAL COMMUNICATIVE COMPETENCE IN EFL CLASSROOMS**

A rapidly growing number of non-native English users, communications with various cultural backgrounds require not only linguistic competence from the learners but also intercultural communicative competence. In English language teaching, the culture of the target language cannot be neglected. Therefore, to prepare learners to have adequate knowledge about cultural differences of the interlocutor is necessary. According to Siriphanich and Mohdyusoff (2018), learning a language without understanding the social and cultural values of the target language might lead to misunderstanding, which leads to miscommunication. Some social etiquettes of one culture might be appropriate while another culture is unsuitable. For instance, the intercultural differences of gift-giving, giving a clock to a Chinese means to wish a receiver a short life while providing a clock to a Malay receiver represents friendship and thoughtfulness (Salleh, 2005). Hence, to avoid a communication failure, intercultural communicative competence should be taught in the Thai EFL language classroom.

Intercultural communicative competence (ICC) refers to the ability to communicate effectively and appropriately with other speakers who have different in linguistic and cultural backgrounds (Alptekin, 2002; Tran, 2017; Siriphanich & MohdYusoff, 2018). Byram (1997) proposed the ICC model comprising three components which are attitude, knowledge, and skills. Each component is related to linguistic competence, sociolinguistic competence, discourse competence (Lázár, 2007), and intercultural competence (Tran, 2017). In attitude, the component requires speakers' curiosity, openness, and readiness to observe other cultures and their own cultures without criticizing. The knowledge component is the knowledge "of social groups and their products and practices in one's own and in one's interlocutor's country, of the general processes of societal and individual interaction" (Byram, 1997, p.51). In skills, the component consists of interpreting and relating, discovery and interaction, and cultural awareness/political education. Therefore, the combination of mentioned components would assist learners to develop an understanding of their own cultures as well as other cultures. Also, they can deal with multicultural differences with effective and appropriate interaction (Tran, 2017; Lázár, 2007).

In English teaching and learning practice in Thailand, ICC model should be taken into account. Thai EFL learners would undeniably encounter with speakers from multicultural and linguistics backgrounds. As a result, raising

Thai EFL learners' awareness of multicultural diversities, as well as an understanding of ICC, would help them realize how to interact effectively in intercultural circumstances. There is a range of activities which can help learners to profoundly comprehend ICC, such as role-play (Ismail, 2006) and discussions on cultural differences. These two activities promote attitudinal dimension, which found to be an essential role in intercultural communication. From role-play and discussion, learners would compare similarities and differences between cultures. According to Siriphanich's and MohdYusoff's (2018) study, the attitude dimension is the most critical dimensions in dealing with different people because it requires learners to be open-minded people. However, the other two components-knowledge and skills-remain vital in language classrooms.

## CONCLUSION

In conclusion, the spread of English results from an increasing number of non-native speakers; therefore, people dwell in a combination of language backgrounds and cultural diversities. People from different language backgrounds have different norms from one another. This paper attempts to introduce to English teachers a paradigm shift from nativeness principle to intelligibility principle. Furthermore, the teachers should encourage learners to confidently speak English with their accents and remain intelligible for interlocutors (Singhanuwananon, 2018). One crucial necessity is to urge Thai English teachers and EFL learners to prioritize the intelligibility principle over native-like pronunciation.

To enhance learners' ability to interact with speakers who come from various backgrounds, the knowledge of intercultural communication is significant. Hence, introducing learners to an intercultural communicative competence model in the English language classroom would not only assist learners to be aware of cultural differences but also know how to communicate intelligibly and appropriately. This is the key concern of how to use English as a means for international communication.

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## **PSYCHOSOCIAL FACTORS, DEPRESSION AND MUSCULOSKELETAL DISORDERS AMONG TEACHERS**

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### **ABSTRACT**

Although there has been a health and safety issues on teachers, few studies that related with somatic health problems of teachers were actually published particularly studies conducted in Malaysia itself. Viewing from this perspectives, it is clearly demonstrating the need and the importance to investigate psychosocial factors, and MSD with depression as mediator among school teachers. This cross-sectional study of a group of primary school teachers ( $n=367$ ) in Kuala Lumpur school tested the hypothesis that depression mediate the effect of psychosocial factors on MSD. Information on demographic, psychosocial factors, depression and MSD was collected using a self-administered questionnaire. The prevalence of MSD in the past 6 months was 80.1% (95% CI: 75.8% – 84.2.2%), with 80.5% of female and 77.5% of male teachers reporting discomfort in the preceding six months. There were significant relationships between psychosocial factor, depression, and MSD. Depression was a partial mediator in the relationship between psychosocial factors and MSD. The findings from the present study support the idea that psychosocial factors and an depression are significant agents of MSD among teachers. Understanding the relationship is valuable and will help those teachers in planning, designing, or implementing preventive intervention programs to reduce the risk of MSD.

*Key terms: psychosocial factors, depression, MSD, teachers*

## INITIAL TRUST IN MOBILE BANKING ADOPTION IN MALAYSIA: A CONCEPTUAL FRAMEWORK.

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### Abstract

Every financial institution in Malaysia is trying their level best to provide the best M-banking experience to their customers. The banking sector has been encouraging their customers to adopt and continue to use M-banking. However, the adoption rate of M-banking within Malaysia is still in its infancy stage despite banks having established the infrastructure of M-banking since 2012. Therefore, there is a need to examine factors affecting consumer preference especially among millennials to use M-banking services in Malaysia which is a higher level technology with multiple capabilities. One of the main contributing factors that have a significant impact on the adoption and usage of M-banking is the lack of trust by users towards the M-banking service providers. A customer should have great trust and reliance towards the bank that they use for M-banking. The customer must develop initial trust towards the M-banking service provider from the beginning. Banks are required to instil initial trust towards M-banking services in order to ensure continuous use of M-banking services. This paper aims to propose a conceptual model based on Initial Trust and constructs from UTAUT 2 which focuses on Initial Trust among M-banking users. Initial trust among new users of a technology is crucial to increase adoption of technology. The proposed model should benefit researchers and practitioners in understanding the fundamental concept on M-banking which in the long run increases usage of M-banking adoption and effective utilization.

*Keywords: Initial trust, M-banking, conceptual model, Malaysia.*

### INTRODUCTION

M-banking has revolutionized global financial institutions with strong influences on banks and its customers. M-banking services are provided by the banks to enable their customers to conduct numerous transactions via mobile phones (Al- Jabri & Sohail, 2012). Via M-banking, users are able to check their account balance, transfer funds, make payments, check their transactions history, make payments for their purchase, transfer money using mobile number (Duitnow) and many other useful transactions. According to Tam & Oliveira (2017), M-banking features multiple



security levels compared to the previous version of electronic banking (e-banking).

M-banking enables transactions without the need for bulky machines, hence, increasing its users' convenience. According to Mohamad Noorman Masrek, Nor'ayu Ahmad Uzir and Irni Iliana Khairuddin (2012) trust can be categorized as trustor (the trusting party) and trustee (trusted party). Within the M-banking context, the trustor is the user of M-banking services and trustee is the bank that provides M-banking services. Trust from the customer's perspective is crucial to sustain M-banking services, mainly in countries like Malaysia where M-banking is said to be in its early stages (Yeow, Haliyana & Devika 2017).

According to the Malaysian Communications and Multimedia Communications 2018 report on Internet users, only 10.9% of Malaysians use M-banking for financial transactions on a daily basis, and 42.4% of Malaysians still prefer going to banks. This is despite the fact that all Malaysian banks have their own M-banking services. Lack of confidence conducting M-banking transactions (35.5%) and security concerns (25.5%) are among the reasons cited by the report. According to Central Bank of Malaysia, in 2018 the penetration rate of M-banking is still low (43.8%) compared to 2017 (35.4%) despite of the drastic increase in mobile penetration rate from 26.8% in 2017 to 33.5% in 2018.

The increase in mobile penetration rate should have a significant impact on M-banking; however, Malaysians are still reluctant to use M-banking services despite having the capacity to do so. The lack of initial trust towards technology hampers users to adopt a technology (McKnight, Carte, Thatcher, & Clay, 2011). This study attempts to address the initial trust of M-banking adoption from the customer's perspective, involving initial trust among Malaysian customers. This study is proposed with the aim of researching initial trust in M-banking. Based on extensive literature review, this paper develops a conceptual model on initial trust and Mobile Perceived Trust in M-banking.

## LITERATURE REVIEW

### Initial Trust

Initial trust refers to "trust building through first impression rather than repeated interactions" Mohamad Noorman Masrek, Nor'ayu Ahmad Uzir and Irni Iliana Khairuddin (2012) p.3. Initial trust helps shape interest and eagerness to find out more about or use the said services or technology for the very first time. Due to the uncertainty within the context of online transaction, it has a lasting impression on user's adoption. Trust has a significant impact on user's adoption of internet banking, online social networks and mobile shopping (Susanto, Lee, Zo, Ciganek. 2013, Wu, Huang, Hsu. 2014, Yang 2015).

According to Chong (2013) it is common for people to be more cautious when monetary transactions are conducted via mobile devices. Users of M-banking have to trust the M-banking service provider with their money and personal information. Hence, service providers are required to build a strong relationship and gain initial trust of users from the beginning to ensure continuous usage of M-banking service (Oliveira, Faria, Thomas, & Ales, 2014; Slade, Dwivedi et al., 2015; Slade, Williams, Dwivedi, & Piercy, 2015; Shareef, Abdullah Baabdullah, Dutta, Kumar, & Dwivedi, 2018).

Within the context of M-banking, users willingly place their trust towards M-banking service providers based on available information. The initial trust that a new

user develops during his or her first transaction online is the most vital factor for new users in using online platforms because the user will only perform online activities after obtaining initial trust (Kim 2012; Luo, Wang, Lin 2014; Zhou, Lu, Wang, 2014).

Benefiting from using M-banking increases initial trust among new users (Gao & Waechter, 2015). Nevertheless, factors that help to increase initial trust among consumers has been questioned by scholars and there is very little empirical research focused on mobile trust (Kim, Ferrin & Rao, 2008; Kim & Li, 2009; Kim, Oh, Shin & Chae, 2009a; Kim, Shin & Lee, 2009b; Kim, Mirusmonov & Lee, 2010; Gao and Yang 2014). Trust is a pivotal construct that needs to be brought forward in order to increase the number of M-banking subscribers in Malaysia.

The majority of past mobile related research have only focused on users that have used M-banking. Hence, initial trust should not be examined from users without past experience but it is built momentarily within a short period of time (Kim 2012). Initial trust can govern the first transaction and at the same time encourage future usage (Yang 2015). Initial trust is crucial for gathering enough support from users in order to instil a strong trust among users.

### Mobile Banking in Malaysia

According to the Malaysian Communications and Multimedia Communications 2018 report on internet users, there is a total of 28.7 million internet users in Malaysia. The report also added that 73.5% of Malaysian use smartphones to access M-banking services compared to other mobile devices. This reflects the Malaysian preference towards the internet and their smartphones. In Malaysia, as of February 2019 there are 18 banks that offer M-banking services to their customers compared to 12 banks in 2012 as listed in table 1. This clearly indicates that banks are upgrading their services in line with current trends and market needs. The services of M-banking have been established, yet Malaysians are not willing to adopt M-banking.

Substantial research has been conducted in various contexts which has significant impacts towards M-banking, using theories from the Diffusion of Innovation Theory, TAM, UTAUT and UTAUT2 (Daud, Kassim, Wan Mohd Said, & Noor, 2011; Cheah, Teo, Sim, Oon, Tan 2011; Al-Jabri & Sohail, 2012; Baptista & Oliveira, 2015; Choudrie, Junior, McKenna, & Richter, 2018; Lee & Chung, 2009; Yu, 2012; Zhou, 2011). While past research has improved understanding of M-banking trends in various countries including Malaysia they did not specifically focus on trust as a factor for not using M-banking (Kim Shin & Lee, 2009; Lee & Chung, 2009; Alalwan, Dwivedi, Rana, & Williams, 2016; Sharma & Sharma, 2019).

| 2012   | 2018   |
|--|--|
| Al Rajhi Banking & Investment Corporation (Malaysia) Berhad, | Al Rajhi Banking & Investment Corporation (Malaysia) Berhad, |
| AmBank (M) Berhad  | AmBank (M) Berhad  |
| Bank Islam Malaysia Berhad                                   | Bank Islam Malaysia Berhad                                   |
| Bank Simpanan Nasional                                       | Bank Simpanan Nasional                                       |
| CIMB Bank Berhad   | CIMB Bank Berhad   |

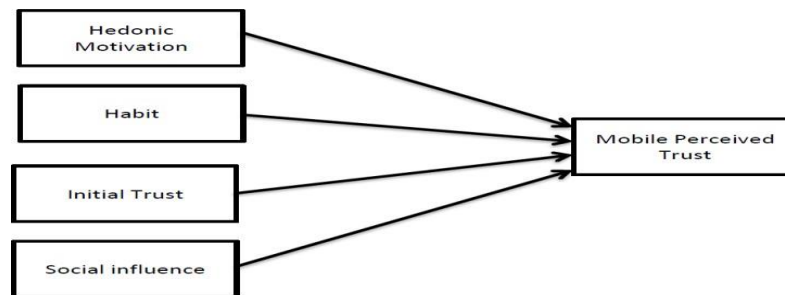
|   |   |
|---|---|
| Citibank Berhad                         | Citibank Berhad                         |
| Hong Leong Bank Berhad                  | Hong Leong Bank Berhad                  |
| Malayan Banking Berhad                  | Malayan Banking Berhad                  |
| OCBC Bank (Malaysia) Berhad,            | OCBC Bank (Malaysia) Berhad,            |
| Public Bank Berhad                      | Public Bank Berhad                      |
| RHB Bank Berhad                         | RHB Bank Berhad                         |
| Standard Chartered Bank Malaysia Berhad | Standard Chartered Bank Malaysia Berhad |
| N.A                                     | Alliance Bank Malaysia Berhad           |
| N.A                                     | Bank Muamalat Malaysia Berhad           |
| N.A                                     | Bank of China (M) Berhad                |
| N.A                                     | United Overseas Bank (Malaysia) Berhad  |
| N.A                                     | Industrial and Commercial Bank of China |
|   | (Malaysia) Berhad                       |
| N.A                                     | HSBC Bank Malaysia Berhad               |

Table 1: Comparison of Banks in Malaysia with M-banking services for 2012 and 2018  
(Source: Central Bank of Malaysia List of Regulates (February, 2019))

| Year | Number of subscribers | Penetration rate (%) |                       |
|------|-----------------------|----------------------|-----------------------|
|      |                       | To population        | To mobile subscribers |
| 2005 | 127.6                 | 0.5                  | 0.7                   |
| 2006 | 246.7                 | 0.9                  | 1.3                   |
| 2007 | 367.6                 | 1.4                  | 1.6                   |
| 2008 | 574.6                 | 2.1                  | 2.1                   |
| 2009 | 675.0                 | 2.4                  | 2.2                   |
| 2010 | 898.5                 | 3.1                  | 2.6                   |
| 2011 | 1560.3                | 5.3                  | 4.3                   |
| 2012 | 2446.2                | 8.3                  | 5.9                   |
| 2013 | 4378.8                | 14.5                 | 10.2                  |
| 2014 | 5639.2                | 18.4                 | 12.6                  |
| 2015 | 7182.2                | 23.0                 | 16.3                  |
| 2016 | 8794.8                | 27.8                 | 20.0                  |
| 2017 | 11348.2               | 35.4                 | 26.8                  |
| 2018 | 14444.4               | 43.8                 | 35.5                  |

Table 2: Mobile banking subscribers in Malaysia from 2005-2018  
(Source: Central Bank of Malaysia (February, 2019))

### Conceptual Framework:



### Habit

Habit is "the extent to which people tends to perform behaviour automatically because of learning" (Venkatesh et al., 2012, p.161). It is associated based on self-reflex and continuous behaviour to perform the activity and action without force. The importance of habit is crucial to escalate usage (Changchit, Lonkani, & Sampet, 2017; Gupta, 2013). In relation with M-banking, there repeated use of M-banking services becomes a habit compared to E-banking (Huili and Zhong, 2011).

M-banking is performed using a smart mobile device which is connected to internet. And based on convenience, a person E-banking requires a desktop to perform the activity hence reducing the usage. According to Venkatesh et al., (2012), habit can be operationalized in two different methods: the first is with prior behaviour and the second is by individual's spontaneous behaviour, usually due to past positive experience. The following hypothesis is suggested:

H1: Habit positively enhances the use of M-banking in Malaysia.

### Hedonic motivation

Hedonic motivation is "the fun or pleasure derived from using a technology, and it has been shown to play an important role in determining technology acceptance and use" (Venkatesh et al., 2012, p.161). This relates to the users' experience in using technology as well as post experience which gives a sense of delight to the user. Hedonic motivation is experienced when a user of a technology experiences joy, fun and satisfaction using said technology and will maintain using it (Alalwan, Rana, Dwivedi, Lal, & Williams, 2015; Baabdullah, 2018; Koenig-Lewis et al., 2010). The usage of hedonic motivation has also shown significant results among new users in accepting new technology and is an important construct (Brown and Venkatesh 2005).

Hedonic motivation construct helps to facilitate the acceptance of a technology and how it fits in the users' experience which turn creates a sense of happiness. Based on past studies, Hedonic motivation has shown significant results in relation to M-banking (Alalwan et al., 2017; Dwivedi, Rana, Janssen et al., 2017;; Zhou et al., 2011; Yu, 2012). This discussion can be related to the Malaysian context, and the following hypothesis is suggested:

H2: Hedonic motivation positively enhances the use of M-banking in Malaysia

### Social influence

Social influence is defined as "the degree to which an individual perceives that important others believe he or she should use the new system" (Venkatesh et al.,



2012, p.163). Social influence helps to initiate interest towards a technology based on one's settings. According to Chong (2013), peer influence, family members and the media has a significant impact on an individual technology adoption. By observing other users using said technology, it will trigger interest among new users to seek more information and even participate in using the new technology for the first time under the supervision of the recommender.

Technology that benefits the user is most likely to be recommended to others (Fan, Saliba, Kendall & Newmarch, 2005). Influence from actual users is highly valued by others and increases trust, and at the same time provides reassurance towards online related services since there is an absence in face-to-face interaction. Malaysians are known to be live in a collective society and social influence will have a positive influence on users' intention to use M-banking, as consumers tend to seek the opinions of their friends and families regarding M-banking experience (Toh, Marthandan, Chong, Ooi, & Arumugam, 2008). Social influence is an important construct to increase trust among Malaysians to adopt M-banking services which has been made available by 18 banks. The following hypothesis is suggested:

H3: Social Influence positively enhances the use of M-banking in Malaysia.

### **Initial Trust**

According to Gao and Waechter, (2017) it is very important to create user's initial trust for M-banking to be adopted successfully. Initial trust is a significant construct to enhance intention to use M-banking, and at the same time encourage continuous use. Past research conducted in other countries have proven that users' initial trust is an important factor in technology adoption (Wu, Chen, Chen, & Cheng, 2014; Zhou, 2014).

Studies conducted on M-banking usage among Malaysians (Cheah, Teo, Sim, Oon, & Tan, 2011; Daud, Kassim, Wan Mohd Said, & Noor, 2011; Mohamad Noorman Masrek, Nor'ayu Ahmad Uzir and Irni Iliana Khairuddin, 2012) has not researched initial trust among Malaysians' M-banking adoption. Thereby the initial trust is the foundation of this study to strengthen M-banking in Malaysia.

H4: Initial Trust positively enhances the use of M-banking in Malaysia.

### **Mobile Perceived Trust**

Mobile Perceived Trust (MPT) is referred to as the ability to deliver the promises made in securing information. M-banking service providers are required to show higher levels of integrity in order to obtain the trust of users engaging in M-banking services through mobile phones (Leong, Hew, Tan, & Ooi, 2013). In order to increase the number users of M-banking there is a need for perceived trust in order to initiate M-banking.

M-banking transactions can be conducted without the need for face-to-face interactions which makes it difficult for users to trust M-banking. Online platforms are difficult for new users to trust due to the risk of being scammed (Immonen & Sintonen, 2015). Studies on MPT by numerous researchers show significant results in increasing users intention to use M-banking (Yang, Pang, Liu, Yen, & Michael Tarn, 2015; Teo, Tan, Ooi, Hew, and Yew (2015). This discussion can be related to the Malaysian context.

## CONCLUSION

The intent of this research is to develop a conceptual framework on initial trust in M-banking. The proposed framework designates four independent variables: Hedonic Motivation, Habit, Social influence and Initial Trust which is vital in increasing trust towards M-banking. Based on the proposed framework, several hypotheses were established and it will benefit researchers that are keen to investigate in this area.

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## CONSUMER'S PREFERENCES ON DELIVERY OPTIONS: A STUDY FROM ONLINE SHOPPERS

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### ABSTRACT

Last-mile delivery is an important aspect to ensure online shoppers in Malaysia experience excellent online shopping. Therefore, e-retailers are required to explore the difficulties faced during the delivery of the product, and the preferred delivery option chosen by the online shopper. From this study, it shows how the traditional delivery, time-slot delivery and the unattended delivery may influence the customer delivery options of online shopping. Questionnaires were distributed in order to collect the data needed for this study. Pearson's correlation, multiple regression analysis and chi-square analysis were used to analyse the result of the questionnaires. It is found that time slot delivery is the most preferred delivery option follow by unattended delivery and traditional delivery. This study is essential for online retailers to provide the preferred delivery option to their customers and improve their last-mile delivery services. This paper also includes the study of unattended delivery which is rarely applied in Malaysia context.

*Key terms: delivery options, last-mile delivery, online shopping, e-retailers*

### INTRODUCTION

E-commerce's functioning on the B2C market depends upon product deliveries because of its generic specificity. There are three main types of delivery methods or models, namely traditional delivery, time-slot delivery, and unattended delivery. Same-day, next-day and multi-day delivery are the traditional delivery choices that are right now utilized by some of the e-retailers (Xu et al., 2008). Time slot delivery refers to a time allocated and communicated to the recipient of a parcel from a courier or delivery service to receive delivery of their parcel. Secure unattended delivery alternatives including mobile reception box, home security access systems, fitted external box, fitted integrated box, utilization of existing outlets, mechanised storage (collection points), workplace collection, and retrieval devices. Recent studies by Morganosky and Cude (2015) have demonstrated that the convenience and time-saving advantages of online shopping cannot be achieved. Due to delays in delivery or the issues of a failed delivery, some online shoppers even feel online shopping takes longer than traditional shopping. 38% of home customers need to collect missed delivered things from a post office or other warehouse in 2016 (Castle, 2016). 63% say delivery speed is an important consideration when shopping online (Charlton 2018). According to a 2017 statistics by Statista, customers demand delivery flexibility the most from their last-mile delivery services, which occupies 65% — followed by speed of delivery (61%), real-time visibility (51%), delivery options (45%), and specific

delivery slot selection (41%). The objective of this paper is to identify the problems faced by customers in last-mile delivery of online shopping, to identify the preferences of customers in choosing delivery options for online shopping, and to investigate the willingness of customers to pay higher for fast delivery. With 67% of Malaysians online, Malaysia has the most astounding penetration of online shoppers, followed by 57% contributed by Thailand and 52% by Singapore. It is also stated that by looking at the development rate of our region in general, Malaysia is one of the speediest developing markets, keeping pace with China at 25% development rate.

The remainder of the chapter is organized as follows. In section 2, we present the literature review of our independent variables and dependent variable. In section 3, we discuss the methodology used to collect and analyse data. In section 4, we discuss the resulting outcome of this paper. Finally, in section 5, we discuss the conclusion of the paper and important areas of further research.

### **Theoretical background and research framework**

With the growth of online shopping, the importance of last-mile deliveries to customers has increased. However, issues are occurring in this service, and these issues significantly result in customer dissatisfaction and low efficiency. The last mile issues occur during the arrangement of distribution service from a transportation hub to the final delivery destination of the consumer's house or workplace (Han et al., 2017). Therefore, it is crucial to identify the issues existing in last-mile deliveries because it influences how consumers perceive the organization's brand image. 45% of users responded that they would never shop again with an e-retailer that provide a negative delivery experience (Allen et al., 2018.). A recent study by Holdorf and Haasis (2014) concluded different issues with last-mile deliveries. The main issues that are faced by consumers are delayed delivery; not-at-home or forced to stay at home to receive the products which leading in failure of first-time delivery (Visser et al., 2014). Most product delivery services distributed products during office hours or the time not at home, resulting in failed product deliveries (Huang, 2015). In such cases, courier services will ask recipients to rearrange another time to redeliver the products or require them to go to a nearest post office branch to collect their items. Thus, the shipping courier company or the customer might need to bear for the additional charges for a failed delivery, and this consequently dissatisfied the customers. Therefore, it is obvious to identify the delivery options preferred by most of the online shoppers. The most common delivery options used by online retailers nowadays are traditional delivery, time slot delivery and unattended delivery (Xu et al., 2008).

#### *Customer preferences*

As the consumers' expectations have expanded simultaneously due to the growth of e-commerce, this leads to a challenge for the e-retailers to meet consumers' requirements while sustaining the profits when developing their business (MetaPack, 2015). Several studies suggest that it is necessary to understand consumer preferences for online delivery to obtain their satisfaction and loyalty as well as to increase deliveries efficiency. The insufficient understanding of online shoppers' preferences and needs for the logistics services leads to high costs and low efficiency of logistics. According to European Commission (2012), each customer has different preferences on the products or services. The previous survey indicated that online shoppers would like to have more control over delivery, deep understanding of the delivery process, convenient return processes, and delivery status acknowledgement

via new technologies. Furthermore, online shoppers prefer to have a say over when, where, and how they want their consignments to be delivered.

#### *Willingness of consumers to pay for fast delivery service*

Other than the delivery options preferred by consumers, it is also crucial to understand the willingness of a consumer to pay for the fast delivery services. Although many consumers desire faster last-mile delivery, yet price-sensitive remain most highly concern when choosing an e-retailer. Pallant (2016) has emphasized 56% of e-shoppers mentioned that free shipping was a crucial factor when choosing an e-retailer and 55% of consumers refuse to completed an order because the delivery charges were too high. Several researchers argued that some consumers are willing to pay for the express delivery because it is convenient to have their order delivered to their house. However, they do not consider to pay too much for that convenience. Online shoppers always expect the delivery charges to be relatively low as they think they would instead purchase from a retail shop if they had to spend more on shipping prices (Agatz et al. 2011). In addition, Peiling and Tingting (2018) claimed that consumers would measure whether the shipping price is worth purchase those products online. Likewise, E-Consultancy conducted a survey stated out 58% of 5,849 respondents will purchase more to take advantages of free shipping. Based on the previous *researcher's findings*, means that regular delivery or called multi-day delivery, which is essentially the low-cost delivery, will continue to play a significant role in last-mile delivery.

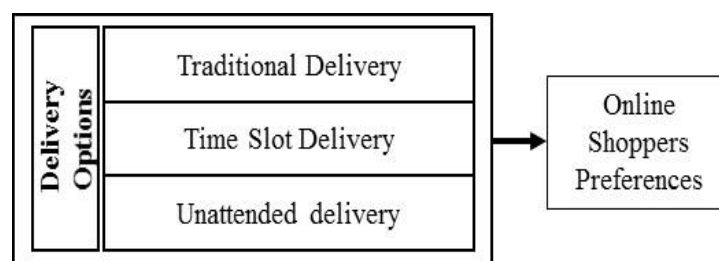


Figure 1: Research framework

#### *Traditional delivery*

Traditional delivery emphasizes on same-day delivery, next-day delivery and multi-day delivery (Xu et al., 2008). This delivery reception of the goods ordered at a location chosen by the customer either in-home or workplace using delivery time windows defined by the service provider. So, it needs the recipient to be available to receive the goods and signature also required during the recipient of items. Based on the studies investigate by Peiling and Tingting (2018), the three levels of different values of the delivery speed factor had been compared. It can find that same-day delivery has the highest value, which is 0.231, and it means the consumers are acceptable to this method on the same day when they shop the products online. Furthermore, a survey study by Brewster and An (2018) conclude that consumers are willing to pay more for same-day or express delivery due to the exception of the price, about 25% survey respondents mentioned fast delivery as the elements that customer purchase from a particular retailer. Next, the values of the next-day delivery are lower than the value on the same-day delivery, but the customer is still receivable for that. From the results, it can judge that the consumers are perfectly acceptable for delivery

speed of fewer than two days. The survey also finds out the multi-day delivery or weekly delivery speed has the lowest value compared to both of the delivery because the value is -0.423. The changes in the utility value are massive from a positive value to a negative value. This means that consumers unable to accept the multi-day of groceries online.

Based on the study done by Ahn et al. (2014), the consumer may switch to other competitor or physical shops if delivery speed is too late. In other words, timely and reliable delivery will satisfy users so that they can continue to use the Internet to purchase, and companies can also increase sales and market share through customer loyalty. According to the survey done by Joerss et al. (2016), traditional delivery has been ranked as the top delivery options that the consumer had chosen. Despite increasing customer demand for same-day and express delivery, more than 50% of consumers choose delivery options simply based on price, while another 20% prefer the cheapest available option of home delivery. That means that regular parcel delivery (delivery several days after the order), which is essentially the low-cost alternative to same-day or express delivery, will continue to play a significant role. Furthermore, Eurosender (n.d.) also noted that traditional delivery remains the most popular choice among customer because there have some benefits for traditional delivery. For example, it is saving time and effort as there is no need to go anywhere and carry the shipment around since it will be taken from the stated address. However, Dimaria (2014) argued that same-day delivery is not realistic for most online ordering since the organization should have enough storage located in nearly every location within the country, leading to an expensive operation. Thus, Dimaria (2014) prefer next day or multi-day delivery in her/ his studies. Therefore, the following hypothesis has been developed:

*H1: There is a significant relationship between traditional delivery and customer preferences on delivery options for online shopping in Malaysia.*

#### *Time slot delivery*

Time slot delivery is providing an hourly delivery window when or after online ordering was made, which has been widely used by many e-grocery retailers nowadays (Xu et al., 2008). The goal is for all couriers and delivery services to provide their customers with a delivery slot to ensure the efficient use of a driver's and customer's time. According to de Vos (2016), 80% customers want a time slot of when to expect their delivery to arrive. It is widely used in attended delivery services for the organizations to offer the consumer a choice of narrow delivery time slots to ensure a satisfactory service provided and to prevent delivery failures as much as possible. Some authors have recognized the specific time slot offering impact the perceived customer service and also the expected delivery efficiency (Agatz et al., 2011). Time slot delivery (mean = 3.80) is the most likely delivery options to be favoured by online retailers over the next three years since adopting the time slots delivery can be resulting in significant savings by driving down total delivery costs (TDC) (Xu et al. 2008). Retailers can then use this experience to adjust their business operations further to increase delivery and logistics efficiency. Wayne (2018) found that businesses that offer 3-hour delivery services are now preferred by one in five (19%) Aussie shoppers. It is appealing that almost a third (32%) of Aussie consumers are willing to pay extra for the convenience.



Generally, time slots for attended delivery are pre-scheduled by online shoppers during the time of ordering. Also, some time slots can be shorter and more popular, which are mostly during late afternoons and weekends. Thus, the following time slots will be offered at a higher delivery charge to balance the demand peaks season (Ferguson 2015). There is an excellent advantage to the clients by providing a time slot as they can better manage their time by picking an appropriate slot. Nonetheless, this represents a challenge to the service and delivery organizations, a capacitated Vehicle Routing Problem (cVRP), their original issue, turns into a capacitated Vehicle Routing Problem with Time Windows (VRPTW) (Hungerländer et al., 2017). They also mentioned the VRPTW is an extension of the well-known vehicle routing issue. We get the VRPTW on the off chance that we add a time window to every client. A vehicle presently needs to visit a client within a specific period in addition to the capacity limitation. The client cannot be serviced until the point that the time windows open although the vehicle may arrive before the time window opens yet. After the time window has shut, it is not permitted to arrive. Therefore, the following hypothesis is proposed:

*H2: There is a significant relationship between time-slot delivery and customer preferences on delivery options for online shopping in Malaysia.*

#### *Unattended delivery*

Unattended delivery refers to simply leaving an item on someone's doorstep, or in their garden shed, but this brings many security concerns and implications for those items (Xu et al., 2008). According to the studies of Temando (2016), unattended reception depends on the courier reception boxes, shared reception boxes, or the collection and delivery points (CDP). These options considered as an alternative to home delivery to meet the busy lifestyle of consumers while still being profitable for the company. Furthermore, unattended reception is the ideal service concept from the viewpoint of cost-efficiency in-home delivery transportation. It allows for increased operating efficiency without giving up the level of service; however, it needs investment in reception solutions at the shopper end. According to Morganti et al., (2014), collection and delivery points (CDP) have become a crucial factor in effective last-mile deliveries in Europe countries. Delivery to-door, although the recipient is not present also applicable when the items are delivered or pass to the neighbours. Based on Xu et al. (2008), unattended delivery (mean = 3.87) are the most preferred delivery options to be preferred by online retailers over the next three years, whereas consumers do not show a keen interest in this method. There are only two respondents agree with unattended delivery due to the concerns of cost, safety, space, and planning permission concerning the installation of receptive devices at consumers' homes. By tradition, UK consumers are used to and prefer to have, items delivered to neighbouring houses, rather than attempting to use safe boxes for unattended delivery. Moreover, according to Huang (2015), this option would be successful in reducing the problems of failure of attended delivery. The prior research has shown that 40% of potential or active European e-grocery shoppers would be interested in unattended deliveries (Metapack, 2015).

In contrast, (Morganosky et al., 2015) found out a slightly different statement compared to by the above researcher. In his findings, attended home delivery method is the first choice chosen by the consumers. Pickup from collection point came second, followed by pickup from a delivery point, while unattended home delivery and pickup

from store mode were the least preferred choices, mainly due to the cost and security concerns. Therefore, different countries or area resulting in different preferences of delivery options. Hence, the following hypothesis is proposed:

*H3: There is a significant relationship between unattended delivery and customer preferences on delivery options for online shopping in Malaysia.*

## METHODOLOGY

In this research, to evaluate the relationship between the independent variable and the dependent variable, the quantitative methodology was conducted. The data collection method used in this research is questionnaires. Purposive sampling is used in this research as it saves time, money and effort. It also helps in reaching the targeted sample quickly. In this research, the targeted sample is people who shop online and uses the delivery options provided by online retailers. The targeted population is 150 online shoppers in Malaysia with different age range and from different categories. In factor analysis, a sample size of 100 or higher is advised (Hair et al., 2010). A sample of 100 is sufficiently large enough to produce reliable factors. If less than 100 subjects are used, then replication studies are required using other samples for purposes of validity. The targeted area for the survey questionnaire is in Malaysia, and the targeted samples for this research are the respondents that are in the age range of 18 until 60 years old. The targeted age range is between 18 to 60 years old as the majority of Malaysians that uses the internet for online shopping are range from age 18 to 60 years old (Digital Influence Lab, 2017).

## FINDINGS

### Data analysis and discussion

Collected data would be analysed by descriptive analysis, normality test and reliability test. Finally, developed hypothesis in this research will be tested by Pearson product-moment correlation, multiple regression test and Chi-Square analysis.

Normality test is used to test whether the collected data is typically distributed while the reliability test is used to test the reliability of the collected data. Descriptive analysis is used to find out our first objective of the paper, which is the problem faced by customers in last-mile delivery. Frequency distribution analysis will summarize the information on the problems faced by customers in last-mile delivery. To meet the second objective, correlation analysis and multiple regression analysis are used to find out the most preferred delivery options among Malaysian.

### *Demographic profile of respondents*

From Table 1, there are 63 male (42%) and 87 female (58%) who responded to the questionnaire. Sixty-two of the respondents (41.3%) are in the age range of 18 to 29 years old; 43 respondents (28.7%) are in the age between 30 to 44 years old. Lastly, 45 respondents (30.0%) are 45 to 60 years old. Most of the respondents are single where there is 99 of them accumulating 66.0% of the total respondents. As this research targets respondents in Malaysia, all 150 respondents (100%) are Malaysian. There are 7 Malay respondents (4.7%), 131 Chinese respondents (87.3%), and 12

Indian respondents (8.0%) in this research. Most respondents are Bachelor degree graduates which is 108 of them and complies of 72.0% of the total respondents. 85 respondents (56.7%) are employed; 46 respondents (30.7%) are unemployed; 19 respondents (12.7%) with other employment status are mostly part-timers. There are 65 respondents (43.3%) with a monthly income range from RM 0 – RM 2,000. 41 respondents (27.3%) have a monthly income range from RM 2,001 – RM 5,000. Besides, 39 respondents (26.0%) received a monthly income range from RM 5,001 – RM 8,000. Three respondents (2%) come from the monthly income range of RM 8,001 – RM 10,000. The remaining questionnaires are completed by two respondents (1.3%) whose incomes are more than RM 10,000.

| <i>Item</i>       |                            | <i>Frequency</i> | <i>Percentage (%)</i> |
|-------------------|----------------------------|------------------|-----------------------|
| Gender            | Male                       | 63               | 42.0                  |
|                   | Female                     | 87               | 58.0                  |
| Age               | 18 to 29                   | 62               | 41.3                  |
|                   | 30 to 44                   | 43               | 28.7                  |
|                   | 45 to 60                   | 45               | 30.0                  |
| Marital Status    | Single                     | 99               | 66.0                  |
|                   | Married                    | 49               | 32.7                  |
|                   | Divorced/Widowed/Separated | 2                | 1.3                   |
| Nationality       | Malaysian                  | 150              | 100.0                 |
|                   | Non-Malaysian              | 0                | 0.0                   |
| Race              | Malay                      | 7                | 4.7                   |
|                   | Chinese                    | 131              | 87.3                  |
|                   | Indian                     | 12               | 8.0                   |
| Education Level   | Primary/Secondary          | 13               | 8.7                   |
|                   | Diploma                    | 13               | 8.7                   |
|                   | Bachelor Degree            | 108              | 72.0                  |
|                   | Postgraduate               | 5                | 3.4                   |
|                   | Others                     | 11               | 7.3                   |
| Employment Status | Employed                   | 85               | 56.7                  |
|                   | Unemployed                 | 46               | 30.7                  |
|                   | Others                     | 19               | 12.7                  |
| Monthly Income    | RM 0 – RM 2,000            | 65               | 43.3                  |
|                   | RM 2,001 – RM 5,000        | 41               | 27.3                  |
|                   | RM 5,001 – RM 8,000        | 39               | 26.0                  |
|                   | RM 8,001 – RM 10,000       | 3                | 2.0                   |
|                   | More than RM 10,000        | 2                | 1.3                   |

Table 1: Demographic profile of respondents

### *Problem faced in last-mile delivery*

According to Table 2, the delivery problems usually encountered by the respondents is the parcel delivered too late, which accounted for 56.7% of the total respondents. The second problem usually encountered by the 150 respondents is that respondents had to wait around for the delivery. This problem is selected by 55 respondents which represent 36.7% of the total respondents. Our results are broadly similar to every survey established that late deliveries and have to wait around for the delivery are common problems that experience by consumers. Refers to Consumer Dispute Resolution Ltd. (2016), nearly half of customers (46%) experienced late parcel delivery. Another survey done by Metapack (2015) revealed that almost 40% of customers stayed at home to receive a parcel, but it did not arrive on that day.

However, more reports of late parcels may help online retailers identify patterns of overall parcel delays and method to figure out these problems or help a retailer promise a more realistic delivery time. Besides, according to the study investigated by marketing consultant Acquity group in the year 2015, it showed that more than half of surveyed consumers (52 %) blamed the online retailer when a parcel arrived late, whereas 49 % who said they would blame the delivery company. This means that consumers will hold the online retailer's responsibility and not the delivery company when something goes wrong. This impact can be destructive to the online retailer because the test also revealed that 63 % of consumers who had experienced a late delivery would negatively influence their relationship with the online retailer and they might not return to the online retailer. Besides that, problems such as the parcel did not get delivered at all, respondents had to queue to collect the parcel, and it was not possible to track the parcel with 9.3%, 8.7%, and 8.0% are also problems faced by the respondents.

| <i>Delivery Problems Usually Encountered</i> | <i>Frequency (n)</i> | <i>Percentage (%)</i> |
|--|----------------------|-----------------------|
| The parcel got delivered too late            | 85                   | 56.7%                 |
| The parcel did not get delivered at all      | 14                   | 9.3%                  |
| I had to queue to collect the parcel         | 13                   | 8.7%                  |
| I had to wait around for the delivery        | 55                   | 36.7%                 |
| It was not possible to track the parcel      | 12                   | 8.0%                  |

Table 2: Problem faced in last-mile delivery

#### *Pearson's correlation analysis*

Pearson correlation is used to identify the degree of a linear relationship between two or more variables. According to Table 3, it can be concluded that only time slot delivery (0.362) has a moderate relationship with customer preferences. However, there are two independent variables, which are traditional delivery (0.232) and unattended delivery (0.270) have a weak relationship with customer preferences.

**Table 3** Pearson Correlation

| <i>Variables</i>     | <i>Pearson Correlation</i> |
|----------------------|----------------------------|
| Traditional Delivery | 0.232                      |
| Time Slot Delivery   | 0.362                      |
| Unattended Delivery  | 0.270                      |

From Table 3, we can conclude that time slot delivery is more preferable by the customer in online shopping. The reason that online shoppers nowadays most preferred time slot delivery because of their busy lifestyle needs. Besides, the common problems of last-mile delivery, such as 'not at home' issues can be avoided by online shoppers by selecting the available time slot during their online purchases. Furthermore, our result could be supported by Temando (2016), which reports explored that almost 80 per cent of online shoppers prefer time slot deliver when shop online. Therefore, online retailers have to take into consideration and try to improve their delivery services by providing options for time slot delivery.

#### *Multiple regression analysis*



Multiple Regression Analysis is a test to identify the relationship between the independent variables (traditional delivery, time slot delivery and unattended delivery) and the dependent variable (customer preferences on delivery options). Besides that, this test also identifies the significance of the relationship between the variables by hypothesis testing. Table 4 shows the results of multiple regression analysis; R-value is explained about the correlation coefficient relationship between the dependent variable and the independent variables. The R-value of this analysis is 0.409 which is showing a moderate degree of correlation between the independent variables (traditional delivery, time slot delivery and unattended delivery) and a dependent variable (customer preferences on delivery options). Furthermore, customer preferences on delivery options were treated as a dependent variable, 16.7% of the variation customer preferences on delivery options can be explained from the three independents variables which adopted from the (Xu et al., 2008) model.

From Table 4 it shows that only time slot delivery has a significant relationship with customer preferences on delivery options. The significant level of time slot delivery ( $p=0.004$ ) is significance at 5% of significance. This finding can be proven with the survey: Metapack (2015) stated that 80% of respondent request a time slot of when to expect their delivery to arrive. However, traditional delivery ( $p = 0.065$ ) and unattended delivery ( $p = 0.091$ ) have no significant relationship with customer preferences on delivery options. This finding is similar to Mckinnon and Tallam (2003) research's result, which showed that only 6.8 % of respondent preferred traditional delivery because of the 'not at home' issues. Moreover, they also stated that only two respondents out of 117 respondents agree with the unattended delivery method in their study — most online shoppers against to use unattended delivery method mainly due to the cost and security concerns. Furthermore, one of the concerns is the time available for collecting the parcel is limited, and it would increase the travel cost to the collection point. Beta coefficient explained the relative importance of the factors in terms of their contribution to the variance. In our test, time slot delivery ( $\beta = 0.256$ ) carried the heaviest weight in explaining customer preferences on delivery options.

| <i>Model</i>               | <i>Unstandardized Coefficients</i> |                   | <i>Standardized Coefficients</i> | <i>t</i> | <i>Sig.</i> |
|----------------------------|------------------------------------|-------------------|----------------------------------|----------|-------------|
|                            | <i>B</i>                           | <i>Std. Error</i> | <i>Beta</i>                      |          |             |
| 1 (Constant)               | 17.211                             | 2.145             |                                  | 8.022    | 0.000       |
| Traditional Delivery       | 0.111                              | 0.059             | 0.148                            | 1.862    | 0.065       |
| Time Slot Delivery         | 0.164                              | 0.056             | 0.256                            | 2.907    | 0.004       |
| Unattended Delivery        | 0.073                              | 0.043             | 0.144                            | 1.702    | 0.091       |
| R                          |                                    | 0.409             |                                  |          |             |
| R Square                   |                                    | 0.167             |                                  |          |             |
| Adjusted R Square          |                                    | 0.150             |                                  |          |             |
| Std. Error of the Estimate |                                    | 3.36754           |                                  |          |             |

Table 4: Regression Analysis Results

### *Chi-Square Test*

Willingness to pay for fast delivery is being tested using Chi-Square Test. The chi-square independence test is a procedure for testing if two categorical variables are related in some population Pallant (2016).

| <i>Items</i> | <i>Value</i> | <i>df</i> | <i>Asymp. Sig. (2-sided)</i> |
|--------------|--------------|-----------|------------------------------|
|--------------|--------------|-----------|------------------------------|

|                              |                    |   |       |
|------------------------------|--------------------|---|-------|
| Pearson Chi-Square           | 0.553 <sup>a</sup> | 2 | 0.758 |
| Likelihood Ratio             | 0.550              | 2 | 0.759 |
| Linear-by-Linear Association | 0.309              | 1 | 0.578 |
| N of Valid Cases             | 150                |   |       |

*0 cells (0.0%) have expected count less than 5. The minimum expected count is 17.20.*

Table 5: Chi-Square Test for Willingness to Pay for Fast Delivery (Age)

The Pearson Chi-Square value is 0.553, with an associated significance level of 0.758. To be significant, the Sig. value needs to be 0.05 or smaller. The value of 0.758 is larger than the alpha value of 0.05, so it is concluded that the result is not significant. This means that there is no association between willingness to pay and age.

| <i>Items</i>                 | <i>Value</i>        | <i>df</i> | <i>Asymp. Sig. (2-sided)</i> |
|------------------------------|---------------------|-----------|------------------------------|
| Pearson Chi-Square           | 19.869 <sup>a</sup> | 1         | 0.000                        |
| Continuity Correction        | 18.392              | 1         | 0.000                        |
| Likelihood Ratio             | 20.878              | 1         | 0.000                        |
| Fisher's Exact Test          |                     |           |                              |
| Linear-by-Linear Association | 19.736              | 1         | 0.000                        |
| N of Valid Cases             | 150                 |           |                              |

*a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 25.20.*

*b. Computed only for a 2x2 table*

Table 6: Chi-Square Test for Willingness to Pay for Fast Delivery (Gender)

The Pearson Chi-Square value is 19.869, with an associated significance level of 0.000. To be significant, the Sig. value needs to be 0.05 or smaller. The value of 0.000 is smaller than the alpha value of 0.05, so it is concluded that the result is significant. This means that the proportion of males who are willing to pay for fast delivery is significantly different from the proportion of females who are willing to pay for fast delivery.

| <i>Items</i>                 | <i>Value</i>       | <i>df</i> | <i>Asymp. Sig. (2-sided)</i> |
|------------------------------|--------------------|-----------|------------------------------|
| Pearson Chi-Square           | 0.793 <sup>a</sup> | 2         | 0.673                        |
| Likelihood Ratio             | 0.808              | 2         | 0.668                        |
| Linear-by-Linear Association | 0.141              | 1         | 0.707                        |
| N of Valid Cases             | 150                |           |                              |

*a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.60.*

Table 7: Chi-Square Test for Willingness to Pay for Fast Delivery (Employment Status)

The Pearson Chi-Square value is 0.793, with an associated significance level of 0.673. To be significant, the Sig. value needs to be 0.05 or smaller. The value of 0.673 is higher than the alpha value of 0.05, so it is concluded that the result is not significant. This means that there is no association between willingness to pay and employment status.

## Research Implication

This research adds to the current literature by determining the importance of last-mile delivery to customers' satisfaction. First, it attempts to confirm and extend the delivery options, which is currently available in the existing literature. Second, it will consider the implications of each role, including last-mile delivery providers and online retailers to focus on the last mile performance and control over the last-mile delivery. Our findings will help future literature to focus more on the time slot delivery,

which is highly preferable by most of the consumers. Besides, the study also highlighted the issue of vehicle routing that becomes one of the challenges for service and delivery organization.

This paper also includes implications for online retailers operating on the e-commerce platform. Many companies are still struggling with the efficiency of the last-mile process. Efficiency is a vital performance measure, yet customer satisfaction becoming equally important in the e-commerce sector. This study provides information to online retailers on the importance of time slot delivery where most online shoppers are willing to pay more for the services. Secondly, offering delivery choices to customers can make the last mile delivery process more efficient in the way of providing customized delivery services to meet individual customers need. By increasing efficiency of the delivery process, online retailers enable to create higher satisfaction among their online shoppers.

### **Limitations and future studies**

There are a few limitations in this study that should be noted and solved. The conceptual framework adapted from Xu et al. (2008) only considered three delivery options. However, there are a few other delivery options that may contribute but not being discussed in the research. Therefore, future researchers can enhance their research by including other delivery options such as crowdsourcing, in-store pickup, change of delivery time on request and self-pickup possibility. Second, this research is adopted from Xu et al., (2008) which is done previously in the United Kingdom, and our research is done in Malaysia. Thus, it is recommended that future researchers can use the same model and enhance it by including other secondary services of the current last-mile delivery services. Third, in our research, we had explored the willingness of the customer to pay more for fast delivery and the percentage to pay extra for fast delivery. However, a customer's priority between cost and speed should have been explored so that online retailers can keep on improving the delivery service that they provide and also implement new delivery methods to improve customer satisfaction. To further establish this, further research should find out whether cost or speed more valuable to customers. Hence, customers' response to these two options could be investigated to decide a practical way to improve customer value and satisfaction in last-mile logistics. Fourth, this research only focusses on the online shoppers' perspectives while the online retailers' views and concerns of the delivery as mentioned earlier options are not gathered. Therefore, it is suggested that future research includes online retailers as their targeted population to know how online retailers positioned themselves in providing their customer's last-mile delivery.

### **CONCLUSION**

This paper explores the most preferred delivery options in online shopping among Malaysian. The results indicate that time slot delivery is the most preferred delivery option, whereas Malaysian less prefers unattended delivery and traditional delivery. Furthermore, most online shoppers ranked that the main problem they usually faced is the parcel delivered too late. Some consumers make clear that the last mile delivery problem would affect their purchase in the future. Thus, online retailers need to solve the problems that happened in last miles delivery in order to provide their customers with better service and hence improve customer satisfaction.

Lastly, in our findings, an additional cost of 10 – 20% higher than the standard delivery cost is accepted by the population, and most of them are willing to pay for fast delivery. This result is crucial to online retailers as well as last-mile delivery service provider to improve the service and control the additional cost needed as well.

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**MENEROKA MATLAMAT PENYERTAAN BELIA DALAM PROGRAM LATIHAN  
KEUSAHAWANAN: KAJIAN KES USAHAWAN GRADUAN PROJEK TUNAS  
MEKAR**

***EXPLORING YOUTH PARTICIPATION GOALS IN ENTREPRENEURSHIP  
TRAINING PROGRAMME: A CASE STUDY OF TUNAS MEKAR PROJECT'S  
GRADUATE ENTREPRENEURS***

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**ABSTRAK**

Kajian ini bertujuan untuk meneroka matlamat belia dalam menyertai program latihan keusahawanan berdasarkan pengalaman para usahawan graduan Projek Tunas Mekar. Kajian ini menggunakan pendekatan kajian kes kualitatif dengan menggunakan kaedah pensampelan bertujuan dan bola salji. Seramai 12 orang usahawan graduan Projek Tunas Mekar telah dipilih sebagai responden kajian. Kaedah pengumpulan data kajian adalah menerusi temu bual secara mendalam dan semi struktur, pemerhatian tidak formal, dan analisis dokumen. Data kajian dianalisis menggunakan perisian Atlas.ti versi 8 menerusi teknik analisis tematik. Hasil kajian telah menemukan tiga matlamat utama usahawan graduan dalam menyertai Projek Tunas Mekar, iaitu mendalami kemahiran keusahawanan, mendapatkan bimbingan daripada mentor, dan menjadikan program ini sebagai platform untuk menjalankan perniagaan. Ketiga-tiga matlamat ini didapati telah memberi banyak kesan positif ke atas tingkah laku usahawan graduan semasa menyertai program. Selain dijadikan sebagai landasan untuk meningkatkan motivasi diri, memiliki matlamat yang jelas semasa menyertai program ini juga dapat menjadikan usahawan graduan lebih bersedia untuk menceburi bidang keusahawanan selepas mengikuti program. Namun demikian, terdapat dua batasan utama dalam menjalankan kajian ini, iaitu hasil kajian kualitatif ini tidak boleh digeneralisasikan ke atas populasi usahawan graduan di Malaysia, dan hasil kajian ini hanya melibatkan pengalaman bekas peserta Projek Tunas Mekar yang telah berjaya menjalankan perniagaan selepas menyertai program tersebut. Justeru, berdasarkan hasil kajian ini, pemilihan peserta program latihan keusahawanan haruslah dipilih dalam kalangan belia yang memiliki matlamat yang jelas dan seiring dengan objektif pelaksanaan program. Hal ini bagi memastikan bahawa peluang yang diberikan kepada belia lepasan institut pengajian tinggi untuk menyertai program latihan keusahawanan dapat dimanfaatkan sepenuhnya. Selain itu, potensi golongan belia perlu dipertingkatkan pada tahap yang optimum.

*Kata kunci: Pembangunan belia, Matlamat penyertaan, Program latihan keusahawanan, Usahawan graduan, Projek Tunas Mekar.*

### **ABSTRACT**

*The study aims to explore the youth participation goals in entrepreneurial training programme based on the experiences of Tunas Mekar Project's graduate entrepreneurs. This study uses a qualitative case study approach using purposive sampling and snowball sampling methods. A total of 12 entrepreneurs of the Tunas Mekar Project were selected as the respondents of this study. Data collection methods are in-depth and semi-structural interviews, informal observations, and document analysis. The data were analysed using the version 8 of Atlas.ti software through a thematic analysis technique. The findings have found three main goals of graduate entrepreneurs in participating the Tunas Mekar Project, namely entrepreneurship skills, mentoring guidance, and making the programme as their business platform. These three goals have been found to give many positive effects on the behaviour of graduate entrepreneurs during the programme. Besides making this programme as a basis in enhancing self-motivation, having clear goals while participating in the programme can also make graduates more willing to venture into entrepreneurship field after attending the programme. Nevertheless, there are two main limitations in this study, which are the results of this qualitative study can not be generalized on the graduate entrepreneur population in Malaysia, and the results of this study only involve the former Tunas Mekar Project participants who have successfully carried out their business after participating in the programme. Hence, based on the findings of this study, the selection of entrepreneurship training programme participants should be chosen among youths who have clear goals and in line with the programme implementation objectives. This is to ensure that the opportunity given to the students from higher education institutions to participate in entrepreneurial training programmes can be fully utilised. Furthermore, the youth potential should be enhanced to the optimum level.*

*Key terms: entrepreneurial training*



## **SKIN TONE DEFINES BEAUTY: COMPARATIVE ANALYSIS OF SELECTED COSMETIC ADVERTISING FROM MALAYSIA.**

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### **Abstract**

Online advertising is not a new form of advertising medium. It has been used by many to promote and increase awareness of one's product or services. However, such advertisements have also generated negative criticism due to their insensitive and demeaning advertisements. This damages the company reputation and causes significant losses. Malaysia a developing country has also experienced a number of advertisements that have stirred controversy by cosmetics companies (international companies) in the past. In this study, we are looking into television advertisements and online advertisements published by two local prominent cosmetics companies Vida Beauty Sdn. Bhd and D'Hurbs Healthy Sdn. Bhd. This study attempts to analyse the frame of selected commercials advertisements from Vida Beauty Sdn. Bhd and D'Hurbs Healthy Sdn. Bhd. Both companies are well known cosmetic companies in Malaysia. However, advertisements from D'Hurbs Healthy Sdn. Bhd is often subjected to criticism for its condescending storyline. This study is based on qualitative textual analysis to ensure the framing is reliable. The finding managed to identify that the selected advertisements from D'Hurbs Healthy Sdn. Bhd are much fond of portraying women in a demeaning way by 1) dark skin is not beautiful, 2) Framing women of the darker skin tone of not having the opportunity to be successful in their carrier and 3) provide a solution to solve dark skin tone problem. This is the opposite of Vida Beauty Sdn. Bhd cosmetic advertisements which were framed more neutral and practices ethical business practices. D'Hurbs Healthy Sdn. Bhd is more prone to frame women negatively when it comes to skin tone or other common skin problems (pimples, oily skin, hair loss and etc.) are shunned by man publicly. However, Vida Beauty Sdn. Bhd emphasizes women's beauty by using their cosmetic products and does not condemn women hence encourages women to use Vida Beauty Sdn. Bhd cosmetics to enhance their skin tone as well as appearance.

*Key terms: Ethical practices, framing, dark skin, Malaysian advertisement, and television & online cosmetic advertising.*

## **SUSTAINABLE CITIES AND COMMUNITIES: AN EMPIRICAL STUDY ON FACTORS AFFECTING PEDESTRIAN BRIDGE UTILIZATION**

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### **ABSTRACT**

Aligned with sustainable development goals (SDG) in achieving a sustainable cities and communities, this paper aims to determine factors affecting the utilization of pedestrian bridges among urban commuters. The research involved a survey of 200 respondents from Kuala Lumpur, Malaysia. The data was analysed using Pearson correlation and multiple regression analysis. Findings revealed that convenience, attitude, facilities and safety have an impact on pedestrian bridge utilization. This research provides useful insight for various stakeholders to better strategise the utilisation of pedestrian bridges towards promoting a walkable city. It also contributes to pedestrian bridge and walkable city literature and the body of knowledge. This study is among a few studies that examine factors behind pedestrian bridge utilization. It is hoped that this research paper will serve as a platform for future research, particularly in pedestrian and walkable city studies. Hence, it is contributing to the existing literature and serves as valuable knowledge to both scholars and practitioners.

*Key terms: pedestrian bridge; urban commuters; walkable city; sustainable city*

### **INTRODUCTION**

Pedestrian bridges are one of the main facilities that are able to stimulate pedestrian to walk around the city as the alternative means of commuting. Pedestrian bridge which are also known as footbridges, promote a secure walking environment by diverting pedestrians away from the traffic (Barry, 2018; Rizati et al., 2013). A walkable city requires proper pedestrian facilities to spur people to walk in the city rather than utilizing private vehicles. A dedicated pathway for pedestrians will enable them to commute without putting their lives in danger of being involved in possible road accidents. The ultimate purpose of pedestrian bridges is to offer the safest journey to pedestrians. In Kuala Lumpur, the population density is growing year by year. This situation leads to high pedestrian activity due to various determinations (Wahab et al., 2019). Under the Kuala Lumpur Structure Plan 2020, to create an efficient and equitable city structure is part of the agenda towards making Kuala Lumpur as one of the world's top cities by 2020. It can be succeeding through creating a sustainable society comprising superior infrastructure, better environment and integrated city management that covers cultural factors, social factors and the community. The population of Kuala Lumpur is estimated to increase and it is vital to sustain such dynamic development. Certainly, it will increase job opportunities in the

country and a walkable city is vital to sustain the SDG towards creating sustainable cities and communities (adopted by the United Nations General Assembly, 2015). However, a lack of awareness on the importance of pedestrian bridge utilization could prompt severe congestion and the possibility of traffic accidents due to a higher population. This can be affirmed from a report generated from the World Health Organisation, which states that there is 26% of road fatality rate for accidents involving pedestrians and cyclists (World Health Organisation, 2018).

Several studies have reported on the low utilization of pedestrian bridges among pedestrians. Many pedestrians are unwilling to use this facility due to various reasons. A recent study by Obeng-Atuah et al., (2017) claimed that inappropriate crossing behavior and lack of enforcement were among the major reasons which led people in Ghana refused to utilize the pedestrian bridges. Rizati et al., (2013) on the other hand have argued that inconvenient crossing points or improper design of pedestrian bridge were among the barriers that discourage the pedestrians from not utilizing the bridge when crossing roads. Rizati et al., (2013) additionally state that the majority of the pedestrians often avoid using pedestrian bridge because of substantial differences in elevation and the many steps that they need to climb. In certain countries, escalators and ramps have been provided in addition to normal staircases. In addition, investigations by Hamidun et al. (2014) have also demonstrated that pedestrians in Malaysia were less likely to use the pedestrian bridge if they need to travel further than a distance that they deem acceptable. Other researchers also concur that in many situations, unsatisfactory locations which fail to meet the pedestrians' destination preferences (Al Bargi et al., 2017; Anclaes and Jones, 2016) are more likely discourage the pedestrians to use crossing facilities. Poorly designed pedestrian bridges and the location of these facilities often cause pedestrians to ignore the usage of pedestrian bridge when crossing the roads. For instance, pedestrian bridges in school areas have been overlooked for many years since they were first introduced in Malaysia. Without compromising on safety too much, pedestrians have become comfortable with their illegal crossing which make them feel safe without using the bridges (Guo et al., 2014; Rizati et al., 2013). Unfortunately, the direct consequence of such pedestrian crossing behavior and attitude are a high number of road accidents and pedestrian fatalities.

Past literature has indicated that the number of traffic accidents significantly increase the number of pedestrian injuries and deaths annually. A study by Syazwan et al., (2018) reported that the primary cause of road accidents among the pedestrians are unsafe and illegal pedestrian crossing behaviour. In Malaysia, road accidents statistically record that there are approximately 500 pedestrian fatalities each year. Pedestrian deaths are consistently listed as third in a row after motorcyclists and car occupants (Farik et al., 2013; World Health Organization, 2015). According to the Malaysian Federal Traffic Police Chief Senior Assistant Commander Datuk Abd Aziz, senior citizens and young pedestrians were the most affected group.

Pedestrians' fatality in road crashes happens under certain circumstances particularly from hit-and-run situations. These accidents were associated with carelessness and illegal crossings -crossing in heavy traffic without using a pedestrian bridge (Aqbal et al., 2010) where 70% of the reported casualties, primarily happen at areas adjacent to shopping centres and marketplaces which are normally equipped with crossing facilities. The study by Ulfarssona et al., (2010) state that accidents involving 59% pedestrian-motor vehicle crashes were due to the fault of pedestrians themselves. The reasons for these crashes are intimately related to pedestrian



behaviour associated with pedestrian crossing such as jaywalking, pedestrian dash into the road and intoxicated pedestrian.

The idea of pedestrian bridge installations may seem to offer greater protection by minimizing the conflict between pedestrians and vehicles on the road. However, the great advantage of the safety approach is unfortunately poorly utilized and seems to be neither effective nor efficient. Therefore, providing a pedestrian facility without considering the effectiveness of the approach is waste approach and should be avoided.

Thus, to cater an increase in population and at the same time reduce road fatalities, several types of pedestrian bridges are being built by the government to encourage commuters to utilize them. The most popular types are meant for only pedestrians and cyclist. These can be found in many areas in Malaysia particularly in Kuala Lumpur. Some of the pedestrian bridges are just for motor vehicles and another type which is a mixture of both (Niroumand et al., 2011). A report generated from the Ministry of Transport Malaysia (MOT) in the year 2017 has identified that road accidents in Malaysia kept increasing from the year 2008 (671,078 cases) to 2017 (802,523 cases). Kuala Lumpur is the city with the third highest number of traffic accidents in the world. Hence, the intention of pedestrian bridges is to divert pedestrians from traffic while allocating them with a proper and safer facility for crossing. However, pedestrian bridge are constantly under utilised even though most pedestrians aware on the safety issues while crossing the streets (Al Bargi et al., 2017).

There are several factors affecting the usage of pedestrian bridges. Having a proper analysis and understanding will help to educate the pedestrians on the importance of pedestrian bridge utilization (Zhou et al., 2018). Therefore, the objective of this study is to examine the relationship between pedestrians and the usage of pedestrian bridge among Kuala Lumpur commuters. Through this study, we provide an in-depth analysis and understanding on the factors affecting the usage of pedestrian bridge. The purpose of our research is to motivate and encourage both pedestrians and relevant authorities to promote and utilize pedestrian facilities. It is hoped that this research will be a stepping stone for the relevant authorities to provide the appropriate facilities in meeting the increase population particularly in Kuala Lumpur. This study also aspires to reduce the rising number of accidents and making Kuala Lumpur as a walkable city which enable pedestrians to commute effectively. This will help to lower traffic accident which usually involve pedestrians. By having a significant understanding towards importance and relationship between pedestrians and available facilities, appropriate measures can be taken to tackle factors affecting the usage of pedestrian bridge among the Kuala Lumpur commuters.

The article is structure as follows: a review of literature is presented in the subsequent section. Next, hypotheses and a research framework are presented. Further, methodology and data collection used are explained. Subsequently, the results of the study are presented follow by discussion that covers both theoretical and managerial implications. Finally, limitations, future research avenues and conclusions are discussed.

## **LITERATURE REVIEW**

### **Malaysian pedestrian bridge**

There are three types of pedestrian bridges in Malaysia. First, there are pedestrian bridges designed to divert pedestrians away from traffic and busy roads.

These pedestrian bridges can be found in the highways and streets around the city. Second, there is the type known as footbridges that link public transit station to another stations, malls and buildings. For instance, there is a pedestrian bridge connecting Kerinchi LRT Station to Bangsar South Trade Centre which is about 550 metres long. Third are the pedestrian bridges which are meant for commercial purposes where the facilities are for pedestrians to enjoy the surroundings and these are mainly constructed as tourist attractions. The Langkawi Sky Bridge is one of the examples where fees will be collected upon each visit. It is located at Mat Chinchang Hill where pedestrians able to enjoy the surroundings of Langkawi Island (Wahab et al., 2019).

Over the past few years, Malaysia has grown significantly in terms of population due to the healthy economic growth and development (Abdelfatah, 2015). However, this has caused increase in the number of motor vehicles on the road particularly in Kuala Lumpur. It caused difficulties for many road users including pedestrians where this group of people are one of the major road users. However, for some reason, pedestrians in Malaysia are not willing to cross streets using the pedestrian bridges provided. Dr Rosli Azad Khan, who is the managing director for MDS Consultancy Group and traffic planning consultant has indicated that, Kuala Lumpur is not a pedestrian-friendly city yet. Pedestrian facilities such as pedestrian crossings and walkways are not provided adequately which contribute high risk to the pedestrians who walk around the city (Selva, 2017).

Furthermore, there are few incidents where pedestrian bridges have collapse in Malaysia. For example, a pedestrian bridge linking the Gardens Shopping Mall to KL Eco City collapsed in 2017 (Lee, 2017). It resulted in one person killed and five workers injured. Another case occurred in Johor Bahru in 2014 which resulted in bad damage to vehicles on the road. It also has caused a major traffic congestion along the Pasir Gudang Highway (Kili, 2014). There was also an incident where a mentally ill man who kick random pedestrians from behind at pedestrian bridge nearby Bank Negara in 2016 and 2017. The incident resulted in back injury to the victims. These situations have created an unsafe environment for the public (Shahrudin, 2017). According to JKJR and MIROS (2017), pedestrians is the third highest group involved in crash fatalities which equivalent with 6.6%. Motorcycle and car on the other hand take up 62.1% and 20.2% respectively.

### **The needs of pedestrian bridge**

Kuala Lumpur is a highly populated city where proper pedestrian facilities are essential as it increases the safety level of commuters while crossing the roads. Pedestrian bridges allow pedestrians to reduce traffic accidents. Therefore, the construction of pedestrian bridges must be evaluated, analysed and selected thoughtfully (Drygala, 2019; Kadzim, 2012). In 2018, there are about 1.80 million of people living in the city with the size of Kuala Lumpur of 243 square kilometre. It shows that each square kilometre consists of about 7,410 people which makes a highly populated city (Department of Statistics Malaysia, 2017). In 2017, the total number of vehicles registered in Kuala Lumpur under the Malaysia Automotive Association (MAA) is about 6.3 million and it keeps increasing (Lee, 2017). It has led to a negative effect such as road congestion and pollution especially during the peak hours. Hence, there is a need to reduce the amount of motor vehicles by providing a better facility, safety and more convenience towards enabling pedestrian-friendly city.

It should be noted that Kuala Lumpur is aiming to become a world-class city in the year 2020. Thus, an appropriate public transport, exceptional pedestrian facilities and safest environment are imperative towards making Kuala Lumpur as a pedestrian-friendly city. Adequate public transportation will not reduce vehicles from the road unless there are enough pedestrian facilities that may encourage commuters to utilize it. Additionally, walking is beneficial to the residents as Malaysia is known as the most obese country in Southeast Asia (Lim, 2016). Excellent public transportation with proper pedestrian facilities and a safe environment will encourage commuters to discontinue using their private vehicles which eventually reduce pollution and promote a healthier lifestyle among Malaysians.

### **The rationale to improve pedestrian bridge in Kuala Lumpur**

Promoting a walkable city allows for the reduction of pollution and congestion. Overcrowded motor vehicles will diminish the purpose of drivers or riders to utilize roads as it will be taking a longer time to reach a destination (Kadhim, 2012). Re-routing the passage of pedestrians will not only reduce the congestion, but also increase the safety levels of pedestrian. Pedestrian bridges allow for safe crossing as the pathway is meant only for pedestrians. With such facilities, accident rates can be reduced as pedestrians will no longer share the same passage with motor vehicles. Thus, it is important to improve and build appropriate and decent pedestrian bridges so that it will attract and prompt more commuters to opt for walking as their daily commuting choice (Koh and Wong, 2013). Such commuting choice could help fellow Malaysians to live a healthier lifestyle and at the same time reduce the pollution level.

## **HYPOTHESES DEVELOPMENT**

This study employed adapted survey instruments from Kadhim (2012) who similarly studied the factors affecting the utilization of pedestrian bridge. There are many contributing factors, however with safety, attitude, facilities and convenience being identified as most influential factors. These are consistent with the findings of most of recent past studies from Jeong et al., 2018; Dinakar and Kumar (2017); Daniel et al. (2017) and Bereithschaft (2018). Their studies mainly highlight the importance of safety features for the pedestrian bridges and focus on pedestrian bridges, good and well-structured design as well emphasize on the convenience features of pedestrian bridges to the users. Those factors have significantly affected pedestrian usages and rate of utilization of pedestrian bridges. Therefore, all these factors were included and adapted to meet the needs of this study.

### **Safety**

Safety denotes on the condition where the unlikely risk, danger and injury might happen. Safety concerns are one of the leading reasons most of the pedestrian refuse to utilize the pedestrian bridge. Crime is classified by the pedestrians as their main cause for anxiety. Pedestrian bridges that are underused due to poor maintenance and inappropriate security measures are subject to various crimes against women, elderly, person with disabilities and children (Wahab et al., 2019). The factors concerned are include poor lighting, inappropriate walking distance and lack of safety features (Asadi-Shekari et al., 2014). With unfortunate public pedestrian bridge facilities, they are often seen as a place for criminal activity. Criminals tend to

target pedestrian bridge users who are alone, too obsessed with their mobile phones and not alert to their surroundings (Obeng-Atuah et al., 2017). On the other hand, scholars highlight location and distance perceived as an imperative safety aspect (Ajakaiye, 2018; Grabianowski, 2017). Thus, a standard pedestrian bridge design should be equipped with a sidewalk for pedestrians and bicycles to help them cross safely. Hence, we might conclude that the safety of the pedestrians may influence the pedestrian bridge usage rate. Based on the above arguments, we hypothesise that:

H1: Safety positively associates with pedestrian bridge utilization

### **Attitude**

Attitude is defined as the feeling and thinking to accept something based on certain situations or characteristics. Dinakar and Kumar (2017) in their study stress that walking distance and time consumed significantly influence pedestrians to utilise the pedestrian bridges. Likewise, Lennon et al. (2016) stress that action from other pedestrians will influence the other pedestrians in utilising the pedestrian bridge. According to Alonso et al. (2018), the habits and behavior of pedestrians crossing are extremely important factors that will influence other road users. Furthermore, lack of patience also greatly contributes to the illegal crossing (Elenora et al., 2013). Pedestrians are more likely to jeopardise their safety by using non-designated crossing due to being unaware of crossing road risks (Anclaes and Jones, 2016). As vehicle numbers increase, the number of total accidents which involved pedestrians also increase. Previous studies by Kadzim (2012) have identified two features of the pedestrians. Firstly, pedestrians who believed there is no risk in crossing the roads because of low traffic. Secondly, pedestrians who are not afraid at all crossing the roads because they are familiar with the surroundings and traffic situation. Ultimately, the higher the level of attitude, the higher the pedestrian bridge utilization. On this basis, we suggest the following hypotheses:

H2: Attitude positively associates with pedestrian bridge utilization

### **Facilities**

Since 1990s, pedestrian facilities is the main focus in many developed countries. Safety and comfort are the two major concerns in any pedestrian facilities structure. According to Wahab et al., (2019), the specification for pedestrian facilities is based on the user's age, desire, sex, health, accessibility, mobility, safety and security. These factors will encourage pedestrians to use the pedestrian bridge facilities provided. Undoubtedly, special features and designs for disabled people are likewise needed for them to utilize such facilities effortlessly (Asadi-Shekari et al., 2013). For instance the government should explore maximum access for the pedestrians who have disabilities such as visual or mobility impairment (Hussein and Yaacob, 2012). This is something still lacking in the Malaysian context. Wolverhampton City is the best example where the Disability Discrimination Act 1995 and 2005 is enacted to ensure that development of facilities in the city must comply with the convenience and safety for disabled people (Shah and Silva, 2010). Thus, in a metropolitan area like Kuala Lumpur, proper pedestrian bridges are a necessity to avoid congestion and accidents which involve pedestrians. Facilities that provide a good connection between public transit and desired user places are vital towards encouraging pedestrians to utilise the pedestrian



bridge in the city. Hence, based on the arguments above, we propose the following hypotheses:

H3: Facilities positively associates with pedestrian bridge utilization

### **Convenience**

Convenience can be achieved whenever the pedestrian facilities are user-friendly. Pedestrian bridges should be connected to malls, buildings, public transit, walkways and places where there is walking activity. For instance, the placement of pedestrian facilities should be able to provide convenience for pedestrians to catch public transport (Wahab et al., 2019). According to Asadi-Shekari et al. (2014), walkability features would encourage the usage of pedestrian facilities such as pedestrian bridges, zebra crossings and sidewalks. Pedestrians are concerned about accessibility and connectivity (Zakaria and Ujang, 2015). Pedestrians are more likely to utilise pedestrian facilities if these two factors are available. Like other developing countries, Malaysia highly encourages citizen to utilize the use of public transport by providing a pedestrian bridge to connect between one to another. (Choong, 2017). Thus, convenience is intensely important in achieving sustainable cities and communities in line with SDG. Convenience can be described as walkability as it is able to provide a lively public environment (Wahab et al., 2018). Thus, it brings out the benefits in terms of social, economic and environmental by achieving higher efficiency. Hence, convenience may be one factor why commuters to utilise the pedestrian bridge. Therefore, we suggest the following hypothesis:

H4: Convenience positively associates with pedestrian bridge utilization

## **METHODOLOGY**

The measures for each construct are developed based on a comprehensive literature review. This research applied a quantitative method to determine the relationship between safety, attitude, convenience and facilities towards pedestrian bridge utilisation. The measurement factors affecting pedestrian bridge utilization is based on the pedestrian's behavioural intention literature. This research employed a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The questionnaire was administered mainly for pedestrians located in Kuala Lumpur, Malaysia. Kuala Lumpur is chosen because this location is known as one of the busiest areas in Malaysia and Southeast Asia (PWC, 2018). A total of 384 respondents were invited to participate in this research, and 200 responses were returned which yielded a 51.95% valid response rate.

## **RESULT**

### **Sample distribution**

The result in Table 1 shows that 107 male respondents accounted for 53.5% and 93 female respondents took part the survey. The age group between 21 to 40 years

old represent the highest percentage (53.5%) follow by respondent 10 to 20 years old. The respondents are either single or married which encountered 46% and 42.5% respectively. The majority race who took part in our research are ethnic Chinese consisted of 74 people follow by ethnic Indians (466) and ethnic Malays (50). Among all of the respondents, 96 of them having a monthly income in the range of RM1000-RM2999 with 88 respondents (44%) has an issue with regards to the distance more than 150 meter of the pedestrian bridges which represent almost half of the total respondents.

|  | <b>Variables</b> | <b>Frequency</b> | <b>Percentage</b> |
|--|------------------|------------------|-------------------|
| <b>Gender</b>                                    | Male             | 107              | 53.5              |
|  | Female           | 93               | 46.5              |
| <b>Age</b>                                       | 10 to 20         | 58               | 29.0              |
|  | 21 to 40         | 107              | 53.5              |
|  | 41 to 60         | 32               | 16.0              |
|  | 60 and above     | 3                | 1.5               |
|  |                  |                  |                   |
| <b>Marital Status</b>                            | Single           | 92               | 46.0              |
|  | Marred           | 85               | 42.5              |
|  | Divorce          | 21               | 10.5              |
|  | Widow/widower    | 2                | 1.0               |
| <b>Religion</b>                                  | Malay            | 50               | 25.0              |
|  | Indian           | 66               | 33.0              |
|  | Chinese          | 74               | 37.0              |
|  | Others           | 10               | 5.0               |
| <b>Monthly Income</b>                            | RM0-RM999        | 51               | 25.5              |
|  | RM1000-RM2999    | 96               | 48.0              |
|  | RM3000-RM3999    | 49               | 24.5              |
|  | RM4000 and above | 4                | 2.0               |
| <b>Distance to the Nearest Pedestrian Bridge</b> | Less than 50m    | 18               | 9.0               |
|  | 50m to 100m      | 49               | 24.5              |
|  | 100m to 150m     | 45               | 22.5              |
|  | More than 150    | 88               | 44.0              |

Table 1: Socio-demographic of respondents

### Pearson's correlation analysis

Data generated from the analysis shows there is a significance, positive and strong relationship between dependent and independent variables. Based on the results summary of correlation in Table 2, it can conclude that safety ( $r=0.678$ ,  $r > 0.5$ ), attitude ( $r=0.582$ ,  $r > 0.5$ ), facilities ( $r=0.732$ ,  $r > 0.5$ ), and convenience ( $r=0.761$ ,  $r > 0.5$ ) were positively correlated with the usage of pedestrian bridge. Consequently, it can be concluding that each independent variable will directly and effectively affect the usage of pedestrian bridge.

| Variables             | Pearson Correlation |
|-----------------------|---------------------|
| Safety                | 0.678               |
| Attitude              | 0.582               |
| Pedestrian Facilities | 0.732               |
| Convenience           | 0.761               |

Table 2: Summary Results of Correlation

### Multiple regression analysis

Usage of pedestrian bridge act as the dependent variable for this study, which explains the relationship between dependent and independent variables. Results from the study revealed that four variables explained 75.6% of the variation in the usage of pedestrian bridge which is considerably very large. All variables showed statistically significant at 5% significance level and obtain a positive relationship towards usage of pedestrian bridge. The four variables are convenience ( $p=0.000$ ), attitude ( $p=0.000$ ), facilities ( $p=0.000$ ) and safety ( $p=0.018$ ). Beta coefficient explained the relative importance of the factors in terms of their contribution to the variance. Of the four factors, convenience ( $\beta = 0.367$ ) carried the heaviest weight in explaining usage of pedestrian bridge. It is followed by attitude ( $\beta = 0.285$ ), facilities ( $\beta = 0.182$ ), and safety ( $\beta = 0.132$ ),

| Model                      | Unstandardized Coefficients |            | Standardized Coefficients | t      | Sig. |
|----------------------------|-----------------------------|------------|---------------------------|--------|------|
|                            | B                           | Std. Error | Beta                      |        |      |
| 1 (Constant)               | -1.885                      | .860       |                           | -2.191 | .030 |
| Safety                     | .132                        | .055       | .125                      | 2.396  | .018 |
| Attitude                   | .285                        | .036       | .303                      | 7.809  | .000 |
| Facilities                 | .182                        | .030       | .315                      | 6.027  | .000 |
| Convenience                | .367                        | .056       | .347                      | 6.517  | .000 |
| R                          |                             |            | .870 <sup>a</sup>         |        |      |
| R Square                   |                             |            | .756                      |        |      |
| Adjusted R Square          |                             |            | .751                      |        |      |
| Std. Error of the Estimate |                             |            | 1.35530                   |        |      |

a. Predictors: (Constant), Safety, Attitude, Facilities, Convenience

Table 3: Coefficient in Regression Analysis

## DISCUSSION

A survey data of 200 samples from pedestrians was used to test the research framework. This study expands our understanding of the pedestrian bridge utilization towards sustainable cities and communities in a specific and sustainable environment in general. The result shows that all variables significantly influence pedestrian bridge utilization. According to Karim and Azmi (2013) convenience is a vital contributing factor cultivating the pedestrian bridge utilization. Koh and Wong (2013) in his study identified the ability to provide the interconnection between facilities and provide a lively public environment will encourage positive pedestrian bridge utilization. Additionally, scholars also agreed that attitude were likely to be positively related to pedestrian bridge utilization. Being able to be more patient which closely related to positive habits and behavior may influence the level of pedestrian bridge utilization (Alonso et al., 2018; Anclaes and Jones, 2016). Furthermore, facilities have also been shown to have a positive influence on pedestrian bridge utilization. Wahab et al. (2018) and Asadi-Shekari et al. (2013) concur that facilities which are user-friendly to both normal and disadvantaged people is imperative towards encouraging the pedestrian bridge utilization. Similarly, past literatures also agrees that safety will influence the pedestrian bridge utilization. The ability to provide better lighting, shorter walking distance and higher safety features are the main features that encourage pedestrian to utilize the pedestrian bridge (Kadzim, 2012; Asadi-Shekari et al., 2014).

### Theoretical implication

This study is a response to the need of empirical studies in pedestrian bridge utilisation based on previous research (Wahab et al., 2019; Kadzim, 2012), hence the continuing discussion over various factors affecting pedestrian bridge utilization. In this research, the result confirms that convenience, attitude, facilities and safety are significantly associated with pedestrian bridge utilisation. Several theoretical contributions from this study that may contribute in promoting pedestrian bridge utilization are identified. Karim and Azmi (2013) in their earlier study proved that convenience is the most important facet to stimulating a positive attitude towards pedestrian bridge utilization. Additionally, road users should also perceive countless benefits of the pedestrian bridge utilization. Road users also cannot neglect the impact from underutilising pedestrian bridge in daily life. This study clarifies factors affecting pedestrian bridge utilisation and indirectly extends the existing research model. It provides a sufficient explanation on pedestrian bridge utilization among road users in Malaysia and encourages comprehensive future research development in pedestrian bridge and walkable city research area. Notably, this research adds to the literature on pedestrian bridge utilisation. It is encouraging that the research model can be extended or replicated in a different country to confirm the findings.

### Managerial implication

This study also offers substantial implications to various stakeholders to improve the existing pedestrian bridge towards promoting walkable city. First, the government may focus on considering providing more convenient pedestrian bridge which includes a comprehensive interconnection to various places including public transit, shopping malls, offices and recreational areas with effortless working distance. This is the main consideration that being highlighted by the urban commuters in this study. Second,



results reveal that a right attitude is important in promoting pedestrian bridge utilization. Thus, relevant authorities which includes policymakers and urban planning authorities should formulate strategies and action towards creating an awareness on the necessity in utilizing the pedestrian bridge. Close monitoring and knowledge sharing particularly road accidents rate is indispensable for Malaysian to keep awake. Additionally, proper enforcement is desirable in develop the right attitude in commuters. In this case, both commuters and relevant authorities plays an important role towards realizing Kuala Lumpur as one of the world's top cities by 2020. Third, right policies on the minimum pedestrian-friendly specifications must be set for further improvement of current pedestrian bridge facilities. Such basic facilities include friendly pavements, ramps, elevator, escalators and ergonomic handles and stairways must also shelter for disable peoples. Fourth, practitioners should improve the safety level of the pedestrian bridge as the majority of the respondents refuse to utilise pedestrian bridges due to many negative cases. Hence, it is necessary for the relevant authorities to invest time and effort in analysing and establishing safety procedures that will further enhance pedestrian bridge utilization. Finally, it is recommended for future studies to widen the respondents scale by applying the same research model to different cities including Johor Bahru, Selangor and Penang as these are the three cities with a high vehicle registration. It is also recommended to test the same research model in different countries to test the similarities in findings and better understand issue related to pedestrian bridge utilisation.

### **LIMITATION AND RECOMMENDATIONS**

A few limitations have also been identified in this study. Although this study provides insights on the pedestrian bridge utilisation, but it is limited to only pedestrian bridges. Future research should consider other pedestrians crossing facilities which include zebra closings, crossing signal lights and tunnels. Additionally, this study only focuses on four possible factors, and future research should consider others factors that might affect the pedestrian bridge utilization which includes suitability, connectivity and serviceability. Next, this study only focused on Kuala Lumpur commuters, and thus reflects commuters in this area only. Hence, future studies should examine same research model and apply at different cities and at different countries. Future researchers may also consider longitudinal study to further understand commuter acceptance in utilizing pedestrian bridges over time with changes and development features of pedestrian bridges.

### **CONCLUSIONS**

Improving the utization of pedestrian bridge provides ideas to relevant stakeholders in creating a pedestrian-friendly city while providing the potential to reduce the accident rate involving pedestrians. At the same time the utilisation of pedestrian bridges may also improve the environment by reducing the pollution level. This article studies factors affecting pedestrian bridge utilization among Kuala Lumpur commuters through an inclusive literature review. Four factors that affect the usage of pedestrian bridges among urban commuters have been identified. Previous studies focused more on pedestrian walkways with less focus on pedestrian bridge utilization.

Thus, this study has identified the uneven scope of research by exploring factors affecting the usage of pedestrian bridges among urban commuters. It is hoped that, this study may serve as a foundation for future studies to fine-tune and discover more valuable research associated with pedestrian bridges utilization. It is important to further study and validate this research model by incorporating other variables that might affect the usage of pedestrian bridges among urban commuters. A joint effort from various stakeholders including government bodies, policymakers, academicians and urban planning authorities might be able to improve the existing pedestrian bridge facilities towards making Kuala Lumpur as pedestrian-friendly city.

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## **THE IMPACT OF COST OF PRODUCTION AND PRICE FLUCTUATION ON THE REVENUES OF PEPPER FARMERS**

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### **ABSTRACT**

This paper seeks to explain the socio-economic impact of the pepper farmers based on the cost of production and global price fluctuation. The impacts on the farmers will be examined to gain insights on their income from pepper farming. Efficiency in farm management is measured and compared to the standard that has been set by the Malaysian Pepper Board (MPB). Benefit-cost ratio, gross margin and net income will be calculated to estimate the cost and revenue. Time series model is used in calculating price fluctuation and forecasting of price. Production costs is dependent on few factors and the efficiency in managing these will have an impact on farmers' income. There should be a threshold price for which pepper can be an attractive crop for farmers.

*Keywords: pepper, production cost, pepper farmer, price fluctuation.*

**RITUAL DALAM UPACARA GAWE PADI MASYARAKAT SALAKO DI DAERAH  
SEMATAN, LUNDU SARAWAK**  
***rites in 'Gawe Padi' Ceremony of the Salako Community  
Heritage, Sematan, Lundu Sarawak***

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**ABSTRAK**

Masyarakat Salako merupakan etnik minoriti yang terdapat di Sarawak. Masyarakat ini telah berhijrah ke kawasan Sematan, Lundu Sarawak sekitar tahun 1920an dari Kalimantan Barat atas faktor mencari tanah yang subur untuk menjalankan pertanian. Selain itu, mereka turut mencari penempatan kerana lari daripada Perang Kayau yang wujud di kediaman mereka. Makalah mengenai ritual dalam upacara padi masyarakat Salako masih belum ditemui berbanding upacara padi masyarakat Iban, Kadazan dan Kadayan. Masyarakat Salako masih mengekalkan budaya yang diwarisi secara turun temurun dan mereka sangat berpegang teguh bahawa sekiranya adat tersebut tidak diamalkan akan mendatangkan kemudaratan kepada diri, keluarga dan masyarakat. Makalah ini akan membincangkan ritual dan makna simbol yang terdapat di dalam upacara Gawe Padi masyarakat Salako di daerah Sematan, Lundu Sarawak. Walaupun masyarakat Salako telah ramai menganut agama Islam dan Kristian, namun mereka tetap mengamalkan adat ini dan upacara dijalankan secara bergotong-royong tanpa mengira agama yang dianuti. Interpretasi makna simbol yang terdapat di dalam ritual upacara Gawe Padi pula mempunyai maksud tersirat dan hanya difahami oleh pengamalnya sahaja bagi memastikan ritual yang dilaksanakan dapat memberikan kesejahteraan kepada masyarakatnya. Terdapat tiga fokus utama makalah ini iaitu untuk mengenal pasti ritual dalam upacara Gawe Padi; mengenalpasti simbol-simbol dalam ritual upacara Gawe Padi; dan menganalisis makna simbol dalam upacara Gawe Padi. Bagi mencapai fokus tersebut terdapat beberapa siri kerja lapangan akan dikendalikan di lokasi kajian. Kaedah kajian seperti temu bual secara individu dan kumpulan, pemerhatian secara langsung, fotografi dan rakaman video akan digunakan dalam kerja lapangan. Hasilnya, penyelidikan ini dijangka akan mengenal pasti, mengklasifikasi dan menganalisis makna simbol dalam ritual upacara Gawe Padi masyarakat Salako, Sarawak yang belum pernah dikaji oleh mana-mana pengkaji sebelum ini. Teori-teori dan interpretasi baharu terhadap simbol-simbol dalam ritual upacara Gawe Padi turut akan ditemui melalui analisis yang bakal dilakukan dalam penyelidikan ini.

*Kata kunci: Ritual, simbol, upacara Gawe Padi, Masyarakat Salako*

## ABSTRACT

*The Salako community is an ethnic minority in Sarawak. They migrated to Sematan in the district of Lundu, Sarawak in the 1920s from West Kalimantan in order to look for rich soil for agriculture. They also came to Sematan in search of new settlement as they escaped from Kayau War at their place of origin. Articles regarding this ritual in padi ceremony of the Salako community have not been found as compared to padi ceremony of the Ibans, Kadazans and Kadayans. The Salako community still preserves this inherited culture for generations, and they believe that if this custom is not practised, some form of harm will come to an individual, family and community. This article will try to discuss ritual and symbol meanings in Gawe Padi ceremony of the Salako community in Sematan, the district of Lundu, Sarawak. Although most of the Salako people have converted to Islam and Christianity, this custom is still practiced collectively regardless of their different religions. The interpretation of symbol meanings in this ritual ceremony has hidden meaning. This hidden meaning is only understood by the practitioner so as to ensure the ritual brings peace to the community. This article will focus on three issues which are to identify the ritual in Gawe Padi ceremony; to identify symbols in the ritual of Gawe Padi, and to analyse symbol meanings in Gawe Padi ceremony. In order to achieve these objectives some fieldwork will be conducted at the research location. Research method such as individual and group interviews, direct observation, photography and video recordings will be utilised. This research finding will be expected to identify, classify and analyse the meanings of symbol in the ritual of Gawe Padi ceremony of the Salako community, Sarawak, which have never been studied before. New theories and interpretation of the symbols in the ritual of Gawe Padi ceremony may be found through analysis in this research.*

*Key terms: Ritual, symbol, Gawe Padi ceremony, Salako Community*

## PENGENALAN

### Latar Belakang Kajian

Upacara *Gawe Padi* merupakan salah satu upacara paling penting dalam budaya masyarakat Salako yang disambut oleh masyarakat Salako setiap tahun. Upacara ini merupakan salah satu cara untuk mengucapkan kesyukuran dan memohon restu daripada *Jubata* (tuhan). Dalam kehidupan masyarakat Salako, mereka mempercayai bahawa padi mempunyai roh dan semangat yang perlu dipuja dan diberi makan supaya mereka dapat menghasilkan padi yang baik. Selain itu, ia bertujuan untuk memohon agar *Jubata* memelihara setiap ahli keluarga masyarakat Salako ini terpelihara daripada sebarang unsur-unsur jahat yang boleh mengganggu ketenteraman serta kesihatan ahli keluarga tersebut.

Kebanyakan upacara ritual yang diamalkan oleh masyarakat Salako di daerah Sematan masih mengekalkan tradisi lama yang diwarisi daripada nenek moyang mereka. Namun begitu, terdapat juga perubahan dalam ritual-ritual yang dilakukan seiring dengan perubahan masa dan dalam kalangan masyarakatnya yang telah mempunyai pegangan agama seperti agama Islam dan Kristian. Walaupun begitu, ikatan kekeluargaan dalam kalangan masyarakat ini masih kuat sehingga peranan agama itu diketepikan untuk tujuan menyambut *Gawe Padi* pada setiap tahun. Keadaan ini disebabkan masyarakat Salako ini masih mempunyai pegangan tradisi di

mana sekiranya ritual ini dihapuskan, mereka akan mengalami beberapa masalah terutamanya yang berkaitan dengan padi yang akhirnya menyebabkan hasil padi berkurangan atau tidak akan menjadi. Hal ini adalah disebabkan konsep *tulah* yang terdapat dalam budaya masyarakat Salako.

Ritual merupakan salah satu cara sesuatu masyarakat menyampaikan pesan ataupun hajat dengan mengguna perantara untuk menyampaikan kepada tuhan mereka. Ritual adalah berbeza mengikut adat dan amalan sesebuah masyarakat. Namun begitu, ia mempunyai fungsi yang sama di mana setiap ritual yang disampaikan itu bertujuan untuk menyampaikan rasa kesyukuran berterima kasih ataupun cara untuk memohon restu sebelum menjalankan sesuatu aktiviti yang melibatkan adat dalam sesebuah masyarakat pengamalnya. Menurut Mulyana (2000:25), Ritual amat berkait rapat dengan sesebuah masyarakat di mana kepelbagaian upacara yang berlainan akan dijalankan sepanjang tahun untuk kesejahteraan. Menurut (Gennep, 1960), masyarakat juga mengucapkan kata-kata ataupun menggunakan tingkah laku yang berbentuk simbolik sebagai tanda untuk menyatakan ritual yang ingin disampaikan. Contohnya adalah seperti berdoa, solat, membaca kitab suci, menunaikan haji dan berdiri tegak apabila menyanyikan lagu kebangsaan. Ritual ini adalah sebagai tanda untuk menyatakan komitmen mereka terhadap tradisi keluarga, kaum, bangsa, negara, ideologi dan agama.

Ritual merupakan satu acara atau perilaku yang bertujuan untuk memaparkan adat serta tradisi sesuatu masyarakat secara simbolik. Ritual ini mempunyai beberapa definisi yang menurut ahli antropologi. Antaranya, ritual berasal dari perkataan Latin iaitu *ritualis* yang bermaksud apa-apa sahaja perkara yang berkaitan dengan upacara (Boudewijnse:1998). Menurut Couldry (2005:60), ritual merupakan suatu upacara yang diwarisi secara turun temurun, berbentuk formal dan mengandungi unsur-unsur ghaib. Menurut beliau lagi, ritual ini mengandungi perilaku-perilaku yang telah dirancang yang akan menjadi ikutan keturunan masyarakat ini pada masa akan datang dan dijadikan sebagai simbolik pengaruh dalam sesuatu masyarakat. Antara ritual masyarakat Salako yang diwarisi daripada nenek moyang mereka adalah seperti ritual perkahwinan, kelahiran, kematian, *Gawe Padi* dan doa selamat apabila beroleh sesuatu kejayaan seperti telah menamatkan pengajian di universiti. Menurut Smith (2005), ritual merupakan satu idea dan hubungan yang bukan sahaja melibatkan seorang manusia dengan manusia yang lain, bahkan juga mengaitkan satu zaman dengan zaman yang lain. Turner (1969) pula menyatakan bahawa ritual merupakan satu alat transformasi di mana di dalam setiap persembahan ritual mengandungi unsur-unsur simbolik. Menurut beliau lagi, dalam proses pembentukan peraturan sosial setiap perlakuan atau persembahan perlulah dilakukan mengikut peraturan-peraturan yang telah ditetapkan. Perlakuan atau peraturan yang telah wujud itu akan menentukan sama ada ritual yang dijalankan itu akan mendatangkan hasil ataupun tidak. Selain itu, persembahan dan perlakuan ritual yang dilakukan merupakan salah satu cara penzahiran simbol dalam proses penyatuan orang yang memohon kuasa dan yang memberikan kuasa (merujuk kepada pemilik kuasa ghaib).

Ritual yang dilakukan merupakan salah satu unsur yang terdapat di dalam adat sesuatu masyarakat. Menurut Masyarakat Salako, adat merupakan mekanisme yang mengawal tingkah laku setiap makhluk di alam semesta menurut hukum alam. Oleh itu, adat telah dijadikan sebagai nilai dan peraturan yang perlu dipatuhi bagi mengawal tingkahlaku masyarakat. Adat ini juga dianggap sebagai *mutual cooperation* di mana adat ini dijadikan sebagai etika atau tatacara sosial yang bertindak serta mengawal



keharmonian dalam sesuatu masyarakat. Secara tidak langsung, adat ini berperanan sebagai pembentuk tamadun masyarakat.

Ritual yang berlaku turut berkait rapat dengan simbol. Setiap masyarakat menggunakan simbol dalam ritual-ritual yang berkaitan dengan kehidupan seharian mereka. Setiap simbol yang terdapat di dalam ritual tersebut mempunyai maknanya yang tersendiri. Simbol berperanan sebagai mekanisme untuk menyampaikan mesej atau salah satu cara untuk berkomunikasi. Menurut masyarakat Salako, simbol yang wujud di dalam ritual yang diamalkan perlu dipatuhi dan dihormati. Ini adalah kerana mereka mempercayai simbol-simbol tersebut mempunyai roh dan semangat dan sekiranya tidak dihormati atau dipatuhi akan mendatangkan kesan yang tidak baik atau lebih dikenali sebagai *tulah*. Mereka sangat percaya bahawa kesejahteraan hidup di dalam masyarakat sangat bergantung kepada keberkatan yang dipohon daripada *Jubata* (Tuhan). Contohnya di dalam ritual Basamsam di dalam *Gawe Padi*, masyarakat Salako perlu meletakkan daun widodok di hadapan rumah mereka sebagai simbol bahawa mereka sedang berpantang dan tiada sesiapa dibenarkan untuk memasuki ataupun keluar daripada rumah tersebut. Sekiranya adat ini tidak dipatuhi, ahli keluarga rumah tersebut akan dikenakan denda yang akan ditentukan oleh ketua adat masing-masing. Denda yang dikenakan adalah mengikut adat masyarakat dan akan ditentukan oleh Ketua Adat.

## METODOLOGI

Kajian lapangan yang dijalankan menggunakan kaedah *participation-observation* dan temu bual etnografi.

### Kerja Lapangan (Fieldwork)

*Participation-observation* atau dikenali sebagai pemerhatian telah dilakukan pada bulan Januari 2018 hingga Jun 2019 dengan berulang alik ke Kampung Siru Dayak dan Kampung Biawak Sematan, Sarawak. Terdapat tiga belas upacara padi yang dijalankan oleh masyarakat Salako sepanjang pemerhatian itu dijalankan. Upacara-upacara tersebut adalah *Madagi*, *Ngawah*, *Berhuma*, *Pembersihan Sawah Padi*, *Ngabu*, *Menampi Banih*, *Nugal*, *Akak Pagar*, *Nyiang Bunting*, *Ngarantika*, *Nuruntni'*, *Baranok* dan *Ngabayatn*. Kesemua upacara ini perlu dilakukan bagi mengelakkan perkara yang tidak diingini berlaku ke atas tanaman padi.

### Temu Bual Etnografi

Kaedah temu bual etnografi digunakan secara meluas oleh pengkaji. Pengkaji berada di kawasan kajian sepanjang tahun 2018 dan 2019 secara berulang alik bagi mendapatkan data dan membuat pemerhatian untuk kajian ini. Kaedah ini digunakan untuk mendapatkan data yang sahih daripada beberapa orang informan. Informan-informan yang terlibat di dalam kajian ini ialah dua orang Ketua Adat iaitu Encik Akang anak Lani (79 tahun) yang merupakan ketua adat tertinggi (*Binua*), Ketua Adat Kampung Biawak iaitu Encik Siru Anak Bidin (69 tahun), Pengarah Uma iaitu Encik Lobo Anak Bikok (75 tahun) dan beberapa orang penduduk Kampung Siru Dayak dan Kampung Biawak iaitu Encik Rabin anak Pujun (50 tahun), Puan Midi Anak Banting (79 tahun), Encik Willie Anak Muin (61 tahun), Puan Lina Anak Kerani (56 tahun), Encik Rambe Anak Ahang (53 tahun), Encik Tair Anak Mawar (49 tahun) dan Encik Sagang

(61 tahun). Temu bual dijalankan dengan bertanya mengenai latar belakang ketua adat tersebut sebelum menjurus kepada soalan-soalan yang lebih menjurus kepada isi kajian yang dikaitkan dengan objektif kajian. Temu bual menjurus kepada fasa-fasa *Gawe Padi* dalam masyarakat Salako dan ritual-ritual yang diadakan sepanjang upacara *Gawe Padi* dijalankan.

#### *Pemerhatian (Participant-Observation)*

*Participant-Observation* atau pemerhatian yang telah dilakukan pada April 2018 hingga Jun 2019 dengan berulang alik ke daerah Sematan sekiranya ada ritual dijalankan. Teknik ini digunakan setiap kali berlakunya ritual yang dijalankan oleh ketua adat masyarakat Salako di kampung-kampung daerah Sematan. Pemerhatian kali pertama dijalankan ketika masyarakat Salako mengadakan ritual bagi memohon restu daripada *Jubata* terhadap biji benih tanaman mereka. Pengarah uma merupakan orang yang dipertanggungjawabkan untuk mengadakan ritual ini di rumah adat (*Pabuisant*). Ritual ini dijalankan supaya benih padi yang akan ditanam nanti akan menghasilkan tanaman yang subur dan sentiasa dipelihara oleh *Jubata* daripada sebarang masalah.

#### **Kajian Perpustakaan**

Kaedah kajian keperpustakaan digunakan untuk mendapatkan maklumat mengenai kajian-kajian lepas dan ulasan karya. Data mentah seperti buku, risalah, dokumen, surat khabar, majalah, laporan, laman web, jurnal, kertas kerja, manuskrip tesis dan seumpamanya dijadikan sebagai bahan untuk dianalisis bagi menjelaskan beberapa persoalan yang dikenal pasti. Ini amat penting bagi memastikan hasil kajian mempunyai bukti dan panduan dalam penghasilan penulisan tesis yang bermutu. Kaedah keperpustakaan ini merupakan kaedah yang berkaitan dengan pencarian maklumat-maklumat umum dengan kata kunci bagi sesuatu kajian. Kata kunci bagi kajian ini ialah ritual, amalan tradisi, kepercayaan, simbol, amalan agama dan sebagainya. Untuk mendapatkan sebanyak mungkin maklumat-maklumat yang berkaitan kajian ini, pengkaji telah pergi ke beberapa buah perpustakaan iaitu Perpustakaan Negeri Sarawak, Perpustakaan Muzium Sarawak, Perpustakaan Dewan Bahasa dan Pustaka, Arkib Negara, Perpustakaan UPM Kampus Bintulu dan Perpustakaan UNIMAS. Selain itu, pengkaji juga turut merujuk beberapa penulisan yang berkisar dengan kajian yang hampir sama dengan kajian yang dilakukan oleh pengkaji. Rujukan asas ini penting agar penulisan pengkaji tidak terpesong dari landasan yang sebenar. Kajian keperpustakaan juga dilakukan oleh pengkaji dengan membuat pencarian di Internet. Antara bahan yang diperolehi melalui pencarian di Internet ialah jurnal-jurnal antarabangsa di samping jurnal-jurnal di dalam negara. Walaupun pelbagai maklumat senang diakses, namun pengkaji hanya memilih maklumat yang berkaitan dengan kajian ritual, simbol dan amalan animisme sahaja yang boleh diambil bagi dijadikan sebagai sumber rujukan dalam kajian ini. Kaedah kepustakaan ini dilakukan bagi menambahkan pengetahuan berkaitan tajuk kajian dengan lebih mendalam.

#### **DAPATAN KAJIAN**

Aktiviti penanaman padi merupakan salah satu upacara yang paling besar diadakan oleh masyarakat Salako di daerah Sematan, Lundu Sarawak. Masyarakat Salako sangat percaya bahawa semangat padi perlu dianggap dan dilayan seperti

seorang raja. Beberapa ritual perlu diadakan bagi menghormati semangat padi tersebut di samping memohon restu daripada *Jubata* yang terdapat di sekeliling alam. Ritual *Gawe Padi* masyarakat Salako yang diadakan setiap tahun terdiri daripada beberapa fasa dan mengandungi beberapa simbol.

### **Madagi (Upacara Nyangahatn Benih Tanaman)**

Fasa pertama adalah ritual yang dijalankan untuk benih-benih tanaman yang dikenali sebagai *Madagi*. Semua benih-benih tanaman termasuk benih padi perlu di *Nyangahatn* bagi memastikan benih-benih tersebut akan mengeluarkan hasil yang baik. Semua masyarakat Salako di kampung tersebut yang berhajat untuk bercucuk tanam perlu membawa benih tanaman masing-masing ke Rumah Adat untuk di *Nyangahatn* oleh Ketua Adat. *Buis* perlu disediakan sebelum upacara *Nyangahatn* dijalankan oleh Ketua Adat. Biji-biji benih yang dibawa oleh penduduk kampung tersebut merupakan biji benih yang diperolehi dari turun temurun dan telah diketahui bahawa biji benih tersebut adalah yang terbaik dan akan memberikan hasil yang sangat subur. *Pengarah Uma* akan melakukan *Nyangahatn* di Rumah Adat dan setiap petani perlu memberi sumbangan untuk upacara tersebut sama ada dalam bentuk wang ringgit atau keperluan *Nyangahatn* seperti ayam, tepung, beras pulut dan sebagainya. Tujuan upacara ini diadakan bagi memohon supaya *Jubata* menjaga benih padi yang akan ditanam nanti dan akan menghasilkan tanaman yang subur. *Buis* yang disediakan adalah untuk dipersembahkan kepada *Jubata* sebagai tanda penghormatan dan untuk dimakan beramai-ramai selepas upacara tersebut.

### **Ngawah (Buka Tanah)**

Fasa yang kedua yang dijalankan adalah *Ngawah* atau lebih dikenali sebagai *Nurunatn Darah Manok*. Pada peringkat ini, para petani akan membuka kawasan tanah untuk menjalankan penanaman padi. Pembenuhan benih padi akan dijalankan di mana Ketua Adat akan melakukan upacara di tengah-tengah bendang tersebut. Peralatan seperti sirih, pinang, *pango* (kayu kecil) yang dipotong pendek sebanyak 3 batang perlu disediakan dan diletakkan di tengah-tengah bendang tersebut. Sebiji tempayan yang diisi dengan emas dan perak diletakkan di tepi bendang. Manakala sebiji mangkuk perlu diletakkan di atas tempayan tersebut. Selain itu, *Buis* perlu diletakkan di atas susunan kayu yang disebut sebagai *kangkang*. Tujuan upacara ini dijalankan adalah untuk meminta izin kepada semua penunggu tanah seperti *Jubata Kayu*, *Jubata Rotan*, *Jubata Air*, *Jubata Tanah*, *Jubata Angin*, roh-roh orang yang telah meninggal dan lain-lain bahawa para petani akan mula menanam padi di kawasan tanah tersebut. Upacara ini perlu dilakukan bagi memastikan kerja-kerja pembersihan berjalan lancar dan tidak diganggu oleh penunggu-penunggu kawasan tersebut. Peralatan-peralatan yang digunakan di dalam upacara ini adalah sebagai simbol bahawa tanah tersebut dijaga oleh *Jubata* daripada sebarang kejahatan.

### **Berhuma (Semai 7 Biji Benih)**

Selepas upacara ritual selesai dijalankan, petani akan mula menyemai tujuh biji benih pada kawasan penanaman padi. Ketua Adat akan memulakan penyemaian benih di tapak semaian dan diikuti oleh petani-petani yang lain. Tujuh biji benih padi yang telah dipilih dan disimpan ketika musim menuai padi sebelum ini merupakan benih pertama yang mesti ditanam di kawasan semaian padi tersebut. Hal ini adalah sebagai tanda bahawa hasil tanaman akan tumbuh dengan subur dengan adanya benih padi yang telah dipilih daripada hasil padi yang baik. Benih padi itu juga telah di

Nyangahatn dan telah dipersembahkan kepada *Jubata* untuk memohon keberkatan. Selain itu, tujuh biji benih padi ini ditanam terlebih dahulu adalah untuk menghalau segala makhluk jahat yang boleh merosak benih padi itu daripada tumbuh dengan subur. Setelah upacara ini dilakukan barulah benih-benih padi yang lain boleh ditanam.

### **Pembersihan Kawasan Sawah Padi**

Pada peringkat ini, semua petani akan mula membersihkan kawasan sawah padi masing-masing (Gennep, 2013). Kayu-kayu besar ditebang dan dikumpul di satu tempat yang telah ditetapkan untuk upacara seterusnya. Ketua Adat akan mengetuai aktiviti pembersihan ini. Sebelum upacara pembersihan tersebut, Ketua Adat akan melakukan upacara *Nyangahatn* di kawasan penanaman sawah tersebut. Peralatan seperti tempayan dan ayam diperlukan untuk melakukan upacara tersebut. Tujuan upacara ini dilakukan adalah untuk memberitahu kepada semua *Jubata* bahawa aktiviti pembersihan tanah akan dilakukan. Upacara ini juga diadakan bagi mengelakkan penunggu-penunggu tanah di kawasan tersebut daripada terkejut kerana kawasan mereka diganggu. Selain itu, para petani perlu memohon restu daripada *Jubata* agar perjalanan aktiviti pembersihan tanah tersebut berjalan dengan lancar. Ayam yang dibawa tadi akan dikibar di sekeliling kawasan penanaman padi sebagai simbol untuk meminta penunggu tanah tersebut lari ke tempat lain. Selepas proses penebangan dan pembersihan tanah dilakukan, semua kayu yang telah dikumpul perlu dibakar. Sebelum pembakaran dimulakan, upacara *Nyangahatn* perlu dilakukan oleh Ketua Adat. Peralatan seperti sirih, pinang dan ayam yang telah disembelih dan diletakkan di atas *kangkang* disusun di tepi sawah padi sebelum upacara tersebut. Ketua Adat akan memulakan upacara dengan membaca jampi-jampi yang telah diwarisi sejak turun temurun. Tujuan upacara ini diadakan adalah untuk memberitahu kepada penunggu tanah bahawa mereka akan memulakan aktiviti pembakaran kayu-kayu yang telah ditebang dan supaya penunggu tersebut tidak akan terkejut.

### **Ngabu (Untuk Kesuburan Tanah)**

Selepas kayu-kayu telah habis dibakar, Ketua Adat akan menjalankan upacara *Ngabu* iaitu upacara bagi memohon daripada *Jubata* supaya tanah yang telah dibersihkan itu akan menjadi tanah yang subur. Peralatan seperti ayam yang diletakkan di atas *kangkang*, tempayan dan mangkuk perlu diletakkan di tepi sawah padi. Ketua adat akan melakukan *Nyangahatn* di kawasan sawah padi tersebut. Ayam yang diletakkan di tepi sawah ada sebagai simbol *Jubata* yang menjaga tanah tersebut daripada sebarang perkara jahat. Manakala tempayan dan mangkuk yang terdapat di tepi sawah adalah sebagai simbol untuk meminta supaya tanah tersebut akan menghasilkan tanaman yang lumayan.

### **Menampi Banih (Benih Tanaman Ditampi)**

Upacara *Menampi Banih* ini dilakukan oleh Ketua Adat di rumah petani-petani. Untuk melaksanakan upacara ini, *Buis* perlu disediakan sebelum Ketua Adat memulakan upacara *Nyangahatn*. Kebiasaannya, penduduk kampung akan melakukan aktiviti bergotong-royong sehari sebelum upacara tersebut untuk menyiapkan *Buis*. Setelah peralatan telah disediakan, Ketua Adat akan memulakan upacara *Nyangahatn*. Ketika upacara *Nyangahatn* dijalankan, seorang petani perlu menampi benih padi dan seekor ayam perlu dikibas. Tujuan upacara ini diadakan adalah supaya benih tersebut akan menjadi subur dan tumbuh dengan cepat dan menghasilkan buah dalam masa yang singkat.



## Nugal

Hari berikutnya selepas upacara Menampi Banih, Ketua Adat akan melakukan upacara Nugal di sawah padi. Upacara ini adalah upacara menyemai benih padi secara besar-besaran. Sebelum benih padi disemai, Ketua Adat akan melakukan upacara *Nugal* yang memerlukan beberapa peralatan disediakan dan di bawa ke sawah padi. Antara peralatan yang perlu disediakan adalah seperti tujuh biji benih padi, Serai Manamur, sirih, pinang, batang daun simpor, akar kayu bermata yang diambil dari hutan dan bunga selasih. Satu lubang dibuat di tengah-tengah sawah padi untuk *menugal* (menanam) tujuh biji benih permulaan tersebut. Batang daun simpor, akar kayu bermata, sirih, pinang dan bunga selasih diletakkan di tepi lubang tersebut sebagai simbol memohon kesuburan bagi benih yang ditanam. Manakala Serai Manamur ditanam di empat penjuru sawah padi tersebut. Serai Manamur yang ditanam di empat penjuru tersebut pula adalah simbol cahaya yang akan menerangi kawasan sawah padi. Selepas upacara ini dilakukan barulah petani-petani boleh menanam benih padi secara besar-besaran di kawasan sawah padi tersebut. Penanaman benih padi perlu dilakukan secara berperingkat-peringkat bagi mengelakkan padi tersebut masak secara serentak dan para petani tidak mampu untuk menuai padi dalam jumlah yang banyak pada masa yang singkat. Sekiranya padi yang telah masak tidak dituai dengan segera, padi itu akan menjadi rosak dan buruk.

## Akak pagar (Memohon Kesuburan Benih Padi)

Upacara seterusnya dilakukan selepas menanam benih padi adalah upacara *Akak Pagar*. Ketua adat perlu melakukan upacara ini bagi memohon kesuburan benih padi yang telah ditanam daripada *Jubata*. Selain itu, upacara ini dilakukan bagi memohon supaya tanaman padi terhindar daripada penyakit padi, terlindung daripada bencana dan memohon supaya semua roh jahat dan makhluk halus tidak menyakiti dan mengganggu semangat padi dan semangat keluarga petani tersebut dan juga sebagai simbol untuk memberi makan kepada roh-roh jahat, semangat padi dan roh-roh nenek moyang yang telah lama meninggal dunia. Seekor ayam disembelih di kawasan sawah padi tersebut. *Buis* juga perlu disediakan untuk upacara *Nyangahatn* yang akan dilakukan oleh Ketua Adat. Ayam dan *Buis* tersebut diletakkan di atas kangkang dan ditempatkan di tepi sawah padi.

## Nyang Bunting (Padi Mula Berbuah)

Pada peringkat ini, Ketua Adat dan Pengarah Uma akan ke sawah padi untuk sama-sama melakukan upacara tersebut. *Buis* disediakan sehari sebelum upacara ini dijalankan. *Buis* perlu diletakkan di atas *kangkang* di tengah-tengah sawah padi. Tujuan upacara ini diadakan adalah supaya *buis* yang telah disediakan ini menjadi simbol sebagai makanan yang diberikan kepada malaikat, penjaga sawah padi dan roh-roh orang yang telah lama meninggal duniadengan harapan mereka akan kekenyangan dan tidak akan mengganggu lagi padi yang sudah menghasilkan buah di kawasan sawah padi tersebut.

## Ngarantika (Mengambil 7 Tangkai Benih Padi)

Upacara *Ngarantika* adalah upacara yang perlu dilakukan oleh Ketua Adat apabila padi sudah mula masak dan boleh dituai. Pada ketika ini, padi fasa pertama sudah mula masak dan Ketua Adat perlu mengadakan upacara *Nyangahatn* di tengah-tengah sawah padi dan seterusnya mengadakan *Nyangahatn* di rumah petani-petani

yang telah menanam padi di kawasan tersebut pada hari yang berikutnya. Selain itu, Ketua Adat juga perlu mengambil tujuh tangkai padi untuk dijadikan benih pada musim menanam padi akan datang. Upacara *Ngarantika* ini dilakukan selama dua hari berturut-turut. Pada hari pertama, Ketua Adat akan mengambil tujuh tangkai padi dan diletakkan di dalam raga. Kemudian, *Buis* perlu diletakkan di atas *Kangkang* yang ditempatkan di tengah-tengah sawah padi. Upacara ini dilakukan adalah sebagai simbol pemberian makan kepada semua penunggu yang terdapat di tanah tersebut supaya mereka tidak mengganggu hasil tanaman padi yang telah mula masak. Selain itu, upacara ini juga adalah sebagai tanda memohon agar *Jubata* memberi perlindungan kepada hasil tanaman mereka yang masih belum dituai. Pada hari berikutnya pula, upacara *Nyangahatn* dilakukan seawal pagi di luar rumah Ketua Adat. Upacara ini perlu dilakukan pada awal pagi sebelum matahari terbit. Hal ini adalah kerana *Jubata* akan turun awal ke bumi dan Ketua Adat akan memanggil *Jubata* tersebut bagi memberikan keberkatan kepada hasil tanaman padi mereka.

### **Nuruntni' (Menuai Padi)**

Upacara *Nuruntni'* adalah upacara yang dilakukan selepas hari keempat upacara *Ngarantika* diadakan. Upacara ini adalah sebagai simbol untuk memanggil *Jubata* turun ke bumi dan memberi makan padi baharu yang telah dituai. Pada peringkat ini, nasi daripada beras baharu dijadikan sebagai *poek*. Padi baharu yang telah dituai itu perlu dilayan seperti raja kerana bagi masyarakat Salako, sekiranya padi baharu itu tidak dihormati hasil padi pada musim akan datang tidak akan memberikan hasil yang baik. *Buis* yang telah di *Nyangahatn* juga adalah sebagai simbol makanan yang dijadikan sebagai bekalan *Jubata* untuk dibawa bersama-sama ketika pulang dan diberikan kepada keluarga mereka.

### **Baronak (Menyimpan Padi)**

Upacara *Baronok* pula dilakukan selepas semua padi telah selesai dituai. Padi yang telah dituai itu akan disimpan di *Lumbung* (rumah atau dango padi). Upacara *Nyangahatn* juga perlu dilakukan dengan mengguna *Buis* dan seekor ayam. *Beliong* dan *Paradah* perlu diletakkan di atas *Angko* iaitu tempat untuk meletakkan padi sebagai simbol penjaga yang akan menjaga padi tersebut sepanjang padi itu berada di dalam *Lumbung*. Tujuan upacara *Baronok* ini dijalankan adalah untuk memohon supaya *Jubata* menjaga padi-padi tersebut.

### **Ngabayatn (Tanda Kesyukuran)**

Upacara *Ngabayatn* adalah upacara terakhir yang dilakukan selepas selesai musim menuai padi. Upacara ini merupakan upacara yang dilakukan setiap tahun secara besar-besaran sebagai tanda mengucapkan kesyukuran kepada *Jubata* kerana telah memberikan hasil tanaman padi yang lumayan pada tahun tersebut. Ketika upacara ini dilakukan, seluruh penduduk kampung akan bergotong-royong untuk membuat persiapan terutamanya *Buis* yang perlu disediakan untuk upacara *Nyangahatn*. Persembahan seperti *Tarian Totonk* juga diadakan pada ketika itu bagi menunjukkan kegembiraan masyarakat Salako di atas hasil tanaman padi yang lumayan pada tahun tersebut. Penduduk kampung akan berkumpul beramai-ramai untuk sama-sama menikmati *Buis* yang telah disediakan.

## PERBINCANGAN

Melalui pemerhatian selama setahun setengah secara berulang alik di daerah Sematan dan maklumat yang telah diperolehi daripada beberapa orang informan termasuk Ketua Adat, Pengarah Uma dan penduduk kampung menunjukkan bahawa ritual Gawe Padi mengandungi 13 peringkat yang terdiri daripada *Madagi, Ngawah, Berhuma, Pembersihan Sawah Padi, Ngabu, Menampi Banih, Nugal, Akak Pagar, Nyiang Bunting, Ngarantika, Nuruntni, Baranok* dan *Ngabayatn*. Setiap upacara yang dijalankan mengandungi peralatan dan perkakas tertentu yang perlu disediakan sebelum Ketua Adat boleh meneruskan sesuatu upacara *Nyangahatn*. Peralatan-peralatan dan perlakuan yang dibuat oleh Ketua Adat tersebut merupakan simbol sebagai perantara di antara para petani dengan *Jubata*. Setiap peringkat upacara ritual tersebut tidak boleh ditinggalkan kerana masyarakat Salako sangat percaya jika tidak dijalankan akan mendatangkan kemudaratan kepada diri petani, keluarga petani dan masyarakat di sekeliling mereka.

Masyarakat Salako sangat percaya semangat padi perlu dijaga dan setiap upacara ritual yang dijalankan hendaklah dijalankan mengikut adat dan dijalankan oleh Ketua Adat dan Pengarah Uma. Adat yang telah diamalkan sejak dahulu lagi akan tetap menjadi pegangan masyarakat ini kerana mereka amat menjaga keharmonian di dalam masyarakat itu sendiri. Walaupun ada dalam kalangan mereka yang telah memeluk agama Islam dan menganut agama Kristian, namun perkara itu tidak membataskan mereka untuk terus mengekalkan adat tersebut kerana bagi mereka adat itu tidak bercanggah dengan agama yang menjadi pegangan mereka.

Ritual yang dijalankan di dalam *Gawe Padi* ini mengandungi simbol-simbol yang mempunyai maknanya yang tersendiri. Setiap peralatan dan upacara yang dilakukan ada maksud tersirat yang perlu diketahui. Ketua Adat hendaklah melakukan *Nyangahatn* mengikut peringkat yang telah ditetapkan. Upacara ritual ini juga diadakan untuk menghormati atau memberi makan kepada semangat padi dan balasannya sawah padi akan berada dalam keadaan yang baik, pokok padi tumbuh dengan subur, hasil padi lumayan dan kesejahteraan keluarga terjamin. Simbol terdiri daripada bentuk yang berupa corak pemikiran masyarakat di mana cara sesebuah masyarakat menginterpretasi simbol dengan sesebuah masyarakat yang lain tidak akan sama. Selain itu, simbol tidak hanya terbatas kepada bahasa sahaja tetapi juga mempunyai maksud tersirat.

Masyarakat Salako sangat percaya bahawa upacara ritual *Gawe Padi* yang dijalankan adalah sebagai tanda untuk mengucapkan kesyukuran kepada tuhan iaitu *Jubata*. Selain itu, masyarakat ini masih mengamalkan adat lama ini dengan tujuan untuk merapatkan hubungan kekeluargaan di dalam masyarakat itu sendiri.

Bacaan mantera dan penyediaan peralatan untuk digunakan di dalam setiap ritual *Gawe Padi* adalah bertujuan untuk menyelesaikan masalah harian yang berkaitan dengan penanaman padi. Ketua adat akan menjalankan ritual untuk memohon kebenaran daripada makhluk-makhluk ghaib sebelum memulakan sesuatu upacara ritual. Simbol yang terdapat di dalam ritual *Gawe Padi* ini digambarkan dengan tujuan sesuatu perlakuan itu dibuat. Ketua Adat merupakan wakil kepada masyarakat setempat untuk berkomunikasi dengan alam ghaib.

Ritual *Gawe Padi* ini dapat meleraikan segala permasalahan yang berkaitan dengan padi. Antara permasalahan yang sering berlaku ialah gangguan makhluk halus, penyakit, haiwan perosak dan sebagainya. Selepas ritual-ritual ini dijalankan, mereka yakin bahawa tanaman mereka dijaga sepenuhnya oleh *Jubata Tanah, Jubata Air*,

*Jubata Langit, Jubata Udara, Jubata Kayu* dan seluruh *Jubata* yang terdapat di alam semesta ini. Oleh itu setiap kali selesai musim menuai padi, padi baharu yang diperolehi itu hendaklah diraikan dan masyarakat Salako akan mengadakan upacara secara besar-besaran.

Masyarakat Salako sangat patuh dan sangat menghormati adat dan ritual yang diwarisi daripada masyarakat terdahulu kerana mereka sangat takut sekiranya mereka akan *tulah* dan mendapat *idap*. Oleh itu, Ketua Adat telah dilantik di setiap perkampungan masyarakat Salako ini untuk menjalankan upacara ini kerana upacara ritual ini tidak boleh dilakukan oleh orang sebarangan. Sekiranya Ketua Adat tidak dapat menjalankan ritual ini, maka hendaklah Ketua Adat tersebut memilih orang yang diyakini boleh melakukan upacara itu bagi menggantikannya untuk sementara waktu.

## RUMUSAN

Upacara ritual *Gawe Padi* telah banyak mempengaruhi pembentukan sosiobudaya dan amalan kepercayaan dalam kalangan masyarakat tradisional Salako di daerah Sematan, Lundu. Masyarakat Salako sangat percaya bahawa semangat padi perlu dijaga dan dihormati seperti seorang raja kerana mereka yakin perkara tidak baik akan berlakunya sekiranya mereka tidak menjaga dan melayan semangat padi ini dengan baik. Upacara ritual padi yang dijalankan adalah untuk menjaga keharmonian dan memelihara keseimbangan di antara manusia dan alam ghaib serta keadaan alam sekitar agar hasil tuaian pada tahun hadapan akan tetap subur. Pelbagai ritual yang mengandungi pelbagai persembahan peralatan dan makanan serta mantera-mantera tertentu yang dijalankan pada setiap peringkat penanaman padi bagi menjaga semangat padi ini dan memastikan keseimbangan hubungan di antara manusia dan alam spiritual. Ketua Adat menjadi perantara yang telah diamanahkan untuk menghubungkan di antara alam spiritual dan alam nyata dan upacara *Nyangahatn* merupakan simbol kepada komunikasi di antara Ketua Adat dengan alam spiritual tersebut. Dengan adanya upacara ritual yang dijalankan ini, petani-petani dapat menuai padi dengan hasil yang lumayan. Kejayaan memperolehi hasil tuaian yang lumayan ini perlu diraikan beramai-ramai dengan mengadakan pelbagai upacara ritual *Gawe Padi*.

Tiga belas peringkat upacara ritual penanaman padi iaitu *Madagi, Ngawah, Berhuma, Pembersihan Sawah Padi, Ngabu, Menampi Banih, Nugal, Akak Pagar, Nyiang Bunting, Ngarantika, Nuruntni', Baranok* dan *Ngabayatn* merupakan upacara yang wajib diadakan kerana telah menjadi satu kepercayaan bagi masyarakat Salako dan jika tidak dilakukan akan mendatangkan kesusahan atau *tulah* kepada masyarakat tersebut. Ritual *Gawe Padi* yang telah diwarisi daripada nenek moyang ini perlu diteruskan oleh masyarakat Salako selagi masih ada aktiviti penanaman padi ini dilakukan walaupun terdapat beberapa kelompok masyarakat ini yang telah menganut agama Islam dan Kristian. Masyarakat ini sangat percaya bahawa adat yang telah diamalkan sejak dahulu lagi ini tidak boleh ditinggalkan dan tidak bertentangan dengan setiap agama yang mereka anuti. Masyarakat Salako juga sangat yakin bahawa sekiranya semangat padi telah dijamu dan dilayan seperti raja, semangat-semangat jahat tidak akan mengganggu tanaman padi mereka kerana *Jubata* telah membantu untuk menjaga tanaman tersebut. Tanaman padi mereka juga akan memberikan hasil yang lumayan. Masyarakat Salako sangat bergantung terhadap hasil tanaman padi kerana ia merupakan makanan ruji bagi masyarakat ini dan setiap



upacara yang dijalankan wajib menggunakan nasi sebagai jamuan. Jika upacara ritual ini tidak dijalankan, perkara yang tidak elok akan berlaku kepada keluarga petani dan masyarakat yang tinggal di kawasan tersebut. Antara masalah-masalah yang akan dihadapi adalah seperti selalu mendapat mimpi yang buruk, sering sakit, ditimpa kecelakaan dan kesusahan serta tanaman padi akan mati.

Oleh itu, adat dan upacara ritual yang diwarisi daripada nenek moyang ini telah menjadi pegangan masyarakat Salako sejak dahulu lagi sehinggalah kemunculan agama-agama baharu seperti Islam dan Kristian. Namun begitu, walaupun ada di antara mereka telah memeluk agama Islam dan menganut agama Kristian, upacara ritual ini masih juga diteruskan kerana takut akan ditimpa musibah atau *tulah*.

## PENGHARGAAN

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## MAKNA SIMBOL RITUAL "*SERARANG*" DALAM MASYARAKAT MELANAU *LIKOW* DI DALAT, SARAWAK

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### ABSTRAK

Ritual *Serarang* merupakan satu bentuk persembahan yang berisi dulang makanan yang digunakan oleh masyarakat Melanau *Likow* untuk menjamu *ipok* makan. Persembahan-persembahan tersebut mengandungi unsur-unsur simbolik berdasarkan setiap jenis bentuk makanan. Unsur-unsur simbolik ini melibatkan kepercayaan dan sistem kosmologi suku Melanau *Likow* yang melingkari kehidupan mereka. Makalah mengenai simbol-simbol dan makna simbol dalam ritual *Serarang* masyarakat Melanau *Likow* di Sarawak ini sukar diperolehi kerana kajian sebelum ini lebih tertumpu kepada pesta *Kaul* semata-mata. Namun begitu, masyarakat Melanau *Likow* percaya *Kaul* tidak akan mempunyai erti sekiranya ritual *Serarang* tidak dilaksanakan kerana bagi mereka ritual *Serarang* ini merupakan ibu kepada pelaksanaan *Kaul* bagi masyarakat Melanau. Fokus utama makalah ini adalah untuk mengenal pasti simbol-simbol yang digunakan dalam pelaksanaan ritual *Serarang* di samping untuk mengenal pasti makna simbol dalam ritual tersebut. Kaedah kajian yang digunakan adalah dengan pendekatan kualitatif dengan menggunakan kaedah pemerhatian di lapangan. Temu bual mendalam dilakukan bersama *Tama Kaul* selaku ketua adat yang terlibat. Analisis mendapati ritual yang dilaksanakan ini merupakan sinkretisme agama, iaitu penggabungan perlakuan unsur-unsur animisme dengan unsur-unsur agama seperti unsur-unsur Islam, Kristian dan Pagan (*Likow*). Hasil kajian mendapati ritual *Serarang* yang dijalankan adalah bertujuan untuk penyataan rasa syukur dan tanda terima kasih atas limpahan rezeki yang telah diberikan oleh *ipok* pada tempoh sepanjang tahun. Selain itu, ritual ini juga merupakan satu proses penyucian kampung yang akhirnya mampu memberikan perlindungan dan keselamatan kepada masyarakatnya sehingga mewujudkan identiti kewujudan mereka di negeri Sarawak.

*Kata kunci: Simbol, ritual, sinkritisme, Kaul, Melanau Likow*

### PENDAHULUAN

#### Latar belakang

Negeri Sarawak merupakan sebuah negeri yang kaya dengan kepelbagaian budaya dan adat resam yang tersendiri. Kepelbagaian budaya ini dipengaruhi oleh kepelbagaian etnik kaum yang mendiami kawasan-kawasan di negeri Sarawak. Salah satunya ialah suku kaum Melanau yang majoritinya mendiami kawasan barat negeri Sarawak. Setelah penaklukan Brunei ke atas kerajaan negeri Sarawak, proses akulturasi berlaku sehingga wujudnya kelompok masyarakat baru iaitu Melanau Islam dan

Melanau Kristian. Sungguhpun begitu, masih terdapat masyarakat Melanau *Likow* di Dalat, Sarawak yang masih lagi mengekalkan identiti mereka melalui corak kehidupan dan budaya tradisional nenek moyang mereka.

Keakraban simbol dan pantang larang nenek moyang masih erat dalam budaya dan tradisi kehidupan suku Melanau *Likow*. Sistem kepercayaan dan adat resam ini menjadi panduan mereka dalam mencapai kehidupan yang lebih sempurna. Ia menjadi asas utama dalam menentukan pandangan hidup, tindak tanduk dan pergerakan serta cara berfikir mereka. Masyarakat Melanau *Likow* percaya kepada simbol-simbol yang mistik seperti hantu-hantu, jin, jembalang, ribut, taufan dan perkara-perkara yang menggerunkan mereka. Oleh itu, bagi membebaskan mereka daripada segala permasalahan hidup, mereka memuja semangat nenek moyang mereka untuk ritual pemujaan. Simbol-simbol ini mempengaruhi setiap penjuru kehidupan mereka tidak kira membawa nasib yang baik mahupun sebaliknya dan membawa makna yang tersendiri. Kewujudan simbol dalam sesebuah ritual berasaskan pemahaman generasi terdahulu mempengaruhi imaginasi, pengalaman emosi dan intelektual serta meliputi nilai psikologi dan sosiologi dalam pertumbuhan jiwa manusia. Simbol yang digunakan sama ada melalui makanan, pakaian, perhiasan ini juga tidak perlu diterjemahkan dan diungkapkan secara panjang lebar kerana ia cepat difahami oleh individu atau masyarakat yang mempunyai pengalaman dan budaya yang sama.

Ritual *Serarang* merupakan amalan warisan tradisi masyarakat Melanau *Likow* yang mesti dijalankan setiap awal tahun sebagai satu tanda kesyukuran dan alat untuk memohon perlindungan daripada ipok. Masyarakat Melanau *Likow* percaya bahawa rezeki manusia datang daripada *ipok* dan persembahan berupa barangan atau makanan melalui satu upacara ritual harus dijalankan bagi menggembirakan *ipok*. Menurut Matzidi Dris (2000), upacara Kaul masyarakat Melanau merupakan satu upacara persembahan dan kesyukuran untuk semangat laut kerana masyarakat Melanau asalnya ialah nelayan yang mendiami kawasan pesisir pantai Sarawak. Seiring dengan peredaran zaman, perubahan telah berlaku dari segi anutan beragama, kepercayaan dan unsur-unsur ritual. Perubahan ini bukan bermakna budaya yang lama terus dipinggirkan sama sekali. Buktinya, ritual *Serarang* yang dimiliki oleh masyarakat Melanau *Likow* sehingga kini masih lagi diamalkan kerana ia masih lagi dianggap sebagai satu kemestian dan perlakuan yang mesti dilaksanakan dalam kehidupan masyarakat mereka.

### **Asal-usul masyarakat Melanau Likow**

Orang Melayu Sarawak memanggil orang Melanau sebagai 'Melano' sementara komuniti Iban pula memanggil mereka sebagai 'lawut'. Lawut menurut Bedui (1981) secara literalnya bermaksud 'orang yang menetap di kuala' manakala Morris (1953) menjelaskan istilah Melanau Likow atau A-Liko bermaksud orang yang berasal dari kawasan sungai. Pada zaman kolonial dahulu, kelompok ini lebih dikenali dengan panggilan "Melanau Pagan" atau "Melanau Liko". Kenyataan ini disokong oleh Dzulfawati Hassan (2006) iaitu di kawasan Mukah, istilah itu digunakan bagi membezakan diri mereka dengan Melanau Islam dan Melanau Kristian. Istilah A-Liko ini semata-mata atas dasar penempatan komuniti masyarakat yang sebahagian besar daripada mereka ini menetap di kawasan pedalaman, pinggir sungai Rajang, dan kawasan berhampiran sungai. Menurut Jeniri Amir (2000), kehidupan masyarakat Melanau sangat berkait rapat dengan sungai atau laut sebab sungai atau laut merupakan sumber ekonomi utama yang menjadi pembentukan corak kehidupan

mereka. Selain itu, ciri-ciri penempatan mereka lebih di kawasan yang mempunyai hasil sungai atau laut yang banyak. Ini mengakibatkan budaya dan kehidupan mereka sangat berkait rapat dengan amalan di sungai dan laut yang akhirnya diterjemahkan ke dalam budaya kesenian mereka.

## METODOLOGI

Kajian ini menggunakan kaedah kualitatif dengan menggunakan pendekatan etnografi menerusi kajian lapangan (*field research*), kaedah pemerhatian turut serta (*participation observation*), kaedah temu bual dan kaedah perpustakaan bagi mengumpulkan data yang dikehendaki. Data yang diperolehi adalah melalui pemerhatian di lapangan. Lokasi kajian ialah di Dalat, Sarawak. Temu bual mendalam juga turut diadakan bersama *Tama Kaul* iaitu ketua yang terlibat di dalam ritual *Serarang* yang dilakukan.

## DAPATAN KAJIAN

Kajian lapangan mendapati bahawa simbol-simbol yang digunakan di dalam ritual *Serarang* membawa makna yang tersendiri. *Serarang* diperbuat daripada daun *iseng*, daun *tegoh*, *buluh*, *tedieng*, *semat*, dan *daun nyipah muda* ini mengandungi enam bekas-bekas kecil. Di dalam bekas-bekas kecil yang turut dikenali sebagai *pakar* ini akan diisi dengan makanan seperti *penyaram*, kuih *perut ayam*, *apit lepas*, *kertob*, *belen* dan *sirih pinang*.

### Simbol Animisme dalam ritual Serarang

Kepercayaan bahawa kuasa ghaib itu ada dan wujud di samping makhluk lain dikatakan perkara yang baik mengikut pandangan mereka kerana ia adalah semangat dan juga perangsang untuk melakukan perbuatan yang dianggap baik. Setiap upacara yang dibuat mestilah mempunyai aturannya supaya ia dapat diterima oleh kuasa-kuasa supernatural ini. Bagi kaum Melanau *Likow* di Dalat, mereka juga tidak ketinggalan daripada memiliki kepercayaan animisme yang diwarisi secara turun-temurun warisan nenek moyang mereka. Unsur-unsur animisme ini masih teguh diamalkan disebabkan keperluan harian yang masih mempercayai akan kuasa-kuasa yang dimiliki oleh unsur-unsur ghaib seperti roh, semangat, penunggu dan sebagainya. Mereka percaya sekiranya unsur-unsur ini tidak dinuteralisasikan ia akan mengakibatkan sesuatu perkara yang tidak diingini akan berlaku kepada kehidupan mereka sehingga menjejaskan hasil perolehan di sungai dan laut.

### Tama Kaul

*Tama Kaul* atau dikenali sebagai Bapa *Kaul* merupakan orang yang bertanggungjawab mengetuai upacara ritual *Serarang* ini. *Tama Kaul* di Dalat tidak boleh dilantik sembarangan kerana individu terbabit haruslah berketurunan *Sepok*. Menurut informan, hanya mereka yang berketurunan *Sepok* sahaja yang diberikan mandat untuk memelihara *Beliseng* yang dipercayai sebagai rumah keramat buat *ipok*. *Tama Kaul* haruslah seorang lelaki, diiktiraf oleh masyarakat, berpengalaman dan arif mengenai selok belok adat budaya masyarakat Melanau *Likow*. Sekiranya



Tama Kaul yang dilantik bukan beketurunan *Sepok*, ini dikhuatiri akan menyebabkan sesuatu yang tidak diingini menimpa masyarakat setempat. Tama *Kaul* akan dipertanggungjawabkan untuk memastikan ritual berjalan mengikut peraturan dan mengenakan hukuman kepada sesiapa yang ingkar terhadap pantang larang yang telah ditetapkan. Selain itu, Tama *Kaul* merupakan orang yang diberikan mandat untuk menjadi pengantara atau 'orang tengah' yang berhubung dan berkomunikasi dengan *ipok* di alam maya. Tama *Kaul* juga merupakan orang yang ditugaskan untuk memujuk dan merayu *ipok* agar menghalau segala kejahatan dan bencana serta malapetaka yang mungkin menimpa mereka. Doa yang disampaikan oleh Tama *Kaul* semasa ritual *Serarang* dijalankan merupakan penentu nasib dalam kehidupan masyarakat setempat. Jesteru itu, ia tidak boleh dipandang ringan oleh Tama Kaul kerana Tama Kaullah satu-satunya penghubung utama antara manusia dan *ipok*.

### **Kubo Beliseng**

*Kubo Beliseng* merupakan rumah keramat bagi kediaman *ipok*. Menurut masyarakat Melanau *Likow*, *Kubo Beliseng* sangat suci dan mempunyai kuasa luar biasa bagi masyarakat Melanau *Likow*. Antaranya rumah yang diperbuat daripada kayu belian hanya boleh dibersihkan dan dimandikan oleh Tama *Kaul* dengan minyak yang wangi dan turut dibacakan mantera yang tertentu bagi mengelakkan sebarang kecelakaan dan bencana yang akan menimpa masyarakat. *Kubo Beliseng* dianggap mampu melindungi dan memakbulkan segala permintaan masyarakat Melanau *Likow*. Buktinya, *Beliseng* dipenuhi dengan duit syiling di dalamnya sebagai tanda pemberian masyarakat setiap kali memohon sebarang doa dan keinginan. Oleh itu, ia sememangnya merupakan satu simbolik kepada ketaatan kepada *ipok*, sumber rezeki dan penyatuan kepada masyarakat Melanau *Likow*.

### **Penyaram**

Penyaram diibaratkan sebagai 'ibu' kepada segala makanan di dalam pelaksanaan ritual *Serarang*. Bagi masyarakat Melanau *Likow*, ritual ini tidak akan sempurna tanpa adanya penyaram kerana ia merupakan sajian utama kesukaan *ipok*. Oleh itu, tidak hairanlah sekiranya masyarakat Melanau *Likow* menyatakan bahawa tidak akan sempurna pelaksanaan ritual *Serarang* jika tiada kuih penyaram. Penyaram merupakan sejenis kuih tradisional masyarakat Melanau *Likow* yang diperbuat daripada campuran tepung beras, tepung gandum, air dan gula apong. Istimewanya kuih tradisional ini adalah kerana penggunaan gula apong yang diibaratkan sebagai pengikat silaturrahim melalui teksturnya yang sangat manis dan sangat likat. Menurut informan, gula apong yang menjadi bahan penting dalam pembuatan penyaram diibaratkan sebagai lambang kasih sayang dan dipercayai mampu merapatkan semula hubungan yang terpisah jauh. Selain itu, ia menjadi sajian wajib kerana penyaram ini tahan lama dan tidak mudah basi seperti kuih lain.

### **Ketupat (Apit lepas)**

Dalam kehidupan tradisi masyarakat Melanau *Likow*, ketupat membawa makna simbol yang tersendiri. Masyarakat Melanau *Likow* percaya bahawa ritual *Serarang* ini tidak akan lengkap sekiranya tidak meletakkan ketupat di dalam dulang hantaran *Serarang*. Ketupat yang diperbuat daripada beras pulut ini dibalut menggunakan daun nipah muda atau turut dikenali dengan nama daun *medok* dalam kalangan masyarakat setempat. Berdasarkan kepada generasi terdahulu, sebelum memulakan perjalanan

ke sungai dan laut, ketupat atau dikenali juga dengan nama *apit lepas* akan dijadikan sebagai pra-syarat untuk dijamu kepada semangat atau roh yang dikenali sebagai *ipok*. Masyarakat Melanau *Likow* percaya bahawa *apit lepas* ini bererti melepaskan segala niat yang dihayatkan ke sungai atau laut. Mereka percaya bahawa *ipok* yang ada di sekeliling manusia akan memakan ketupat tersebut meskipun tidak dapat dilihat dengan mata kasar. Sebagai balasannya, *ipok* akan membantu menjaga keharmonian daripada anasir jahat dan melimpahkan hasil yang lebih banyak semasa berada di sungai dan laut.

Masyarakat Melanau *Likow* turut mempunyai pantang larang semasa menyediakan sajian ini. Menurut informan, semasa mengukus pulut (proses mengacau pulut bersama santan), individu tidak boleh mengatakan sesuatu atau bercakap secara takbur kerana dikhuatiri akan memberi kerosakan terhadap hasil pulut tersebut. Selain itu, semasa mengacau santan sehingga masak, haruslah mengacau mengikut arah jam bagi mengelakkan pulut nasi basi dengan cepat. Kesemua aspek utama ini perlu dipelihara dan dijaga dengan baik agar kualiti yang dihasilkan tidak berubah dari segi rasa dan bentuk. *Apit lepas* ini melambangkan kemakmuran hidup dan keharmonian ikatan kekeluargaan menerusi bentuk lipatan ketupat yang sangat kuat. Santan untuk merebus pulut nasi pula melambangkan kesucian hati.

### **Kuih perut ayam**

Kuih perut ayam merupakan sajian tradisional masyarakat Melanau *Likow* yang wajib dipersembahkan hampir dalam setiap perayaan besar. Dalam kehidupan tradisi masyarakat Melanau *Likow*, kuih perut ayam diperbuat daripada doh tepung gandum, santan, marjerin dan gula. Setelah dicampurkan kesemua bahan-bahan, doh tersebut dicanai dan dipotong memanjang. Kemudian, akan membentuk satu bentuk seperti perut ayam. Setelah siap, digoreng sehingga masak dan kekuningan. Simboliknya kuih ini adalah kerana ia melambangkan kemakmuran dan keharmonian hidup masyarakat Melanau *Likow*.

### **Belen**

Belen merupakan sajian khas yang wajib dipersembahkan kepada *ipok*. Belen atau sajian yang merupakan kombinasi di antara sirih, rokok apong dan buah pinang disediakan secara khas kepada penjaga sungai atau laut, roh, hantu, jembalang dan sebagainya. Dalam kehidupan masyarakat Melanau *Likow*, belen dipercayai akan melengkapkan keseluruhan sajian yang dipersembahkan kepada *ipok*. Selain itu, ia bertujuan untuk mengelakkan diri sendiri dan keluarga daripada diganggu atau disakiti. Mengikut kepercayaan masyarakat Melanau *Likow*, unsur belen ini merupakan bentuk makanan yang sama dengan apa yang dikatakan oleh Geertz (1973). Perbezaannya hanyalah kepada jenis barangan yang dijadikan sebagai belen. Bagi masyarakat Mojukuto mereka akan menyediakan sikat rambut, benang, bunga, kemenyan, buah pinang, tembakau dan sebagainya namun bagi masyarakat Melanau *Likow*, mereka akan meletakkan benda-benda seperti sirih, tembakau dan rokok apong. Berdasarkan kepada kedua-dua keadaan itu, dapat dinyatakan di sini, bahawa belen yang disediakan mempunyai maksud tersendiri. Ini disebabkan penyediaan belen adalah untuk jamuan kepada makhluk ghaib yang dipercayai akan menjaga atau membantu mereka. Malah, bagi masyarakat Melanau *Likow*, belen bukan sahaja untuk *ipok* namun sering kali dijadikan makanan orang-orang tua pada hari biasa atau semasa kematian.

### Bertih beras (Kertob)

Bertih beras atau dikenali sebagai *kertob* merupakan elemen penting di atas *pakar* atau dulang hantaran *Serarang*. Bertih beras mempunyai simboliknya yang tertentu dalam kehidupan masyarakat Melanau *Likow*. Mereka percaya bahawa bertih beras ini akan menyucikan diri dan menghalau elemen jahat di sekeliling mereka. Selain itu, bertih beras yang belum dimasak ini juga simbol kepada kesuburan hidup dalam masyarakat Melanau *Likow*.

## PERBINCANGAN

Secara umumnya simbolisme yang terdapat dalam ritual *Serarang* ini bukan sahaja dapat digambarkan melalui perbuatan secara lahiriah tetapi ia banyak mencerminkan kepada tujuan sesuatu perlakuan itu dibuat. Di dalam menyampaikan maksud yang dihajati itu, ia merangkumi aspek yang paling nyata iaitu aspek yang menjurus kepada simbol makna dan bentuk keagamaan ritual. Bentuk ritual akan dibuat oleh Tama *Kaul* yang ditugaskan untuk menyelesaikan urusan berkaitan dengan roh, semangat, makhluk ghaib dan perkara-perkara yang sukar dilakukan oleh manusia biasa. Tugas Tama *Kaul* adalah sebagai wakil kepada masyarakat Melanau *Likow* untuk berkomunikasi bersama perkara-perkara yang dianggap sebagai supernatural itu. Melalui pengalaman dan pengetahuan Tama Kaul tersebut, perjanjian akan dibuat dengan memberikan beberapa bentuk hadiah melalui mantera yang dibaca. Konsep simbolisme yang kedua pula lebih menjurus kepada keperluan utama ritual diadakan iaitu sebagai tanda kesyukuran kepada *ipok*. Dengan berpegang kepada animisme, suku kaum Melanau *Likow* percaya akan wujudnya kuasa makhluk asing. Melalui perantara seperti Tama Kaul, beliau adalah perantara untuk membantu memudahkan tugas untuk menyampaikan maksud majlis tersebut melalui mantera yang diungkapkan. Unsur-unsur simbolisme dalam animisme ini amat jelas sekali diperlihatkan melalui Tama Kaul, mantera, *Kubo Beliseng* dan persembahan dulang hantaran *Serarang* yang berisi makanan untuk dipersembahkan kepada *ipok*. Simbol dan makna dalam masyarakat Melanau *Likow* sememangnya diambil daripada pengalaman hidup masyarakatnya sepanjang pengamatan terhadap kejadian yang berlaku dalam kehidupan seharian mereka. Penjelasan mengenai makna simbol memperlihatkan kosmologi tradisional masyarakat Melanau *Likow* yang dipancarkan melalui penggunaan simbol animisme dalam ritual *Serarang*. Penggunaan simbol-simbol tradisi atau animisme ini diambil dari persekitaran ruang lingkup kehidupan masyarakat Melanau *Likow* itu sendiri. Hal ini disebabkan masyarakat Melanau *Likow* amat rapat dengan alam sekitar serta sering merenung alam terutamanya sungai dan laut. Daripada renungan itulah masyarakatnya menemui makna kehidupan yang dilalui dan diwakili oleh sifat-sifat alam. Sifat-sifat alam seperti kuasa supernatural yang digelar sebagai *ipok* itulah merupakan citra atau gambaran kehidupan masyarakat Melanau *Likow* yang menjadi sumber ilmu dalam kehidupan mereka.

## RUMUSAN

Pengertian sesuatu simbol boleh berubah dari semasa ke semasa mengikut keadaan atau kehendak masyarakat. Simbol sering kali ditafsirkan secara ambigu

kerana ianya boleh diinterpretasikan lebih daripada satu makna pada waktu-waktu tertentu. Oleh itu, simbol mempunyai makna yang tertentu berdasarkan kehendak, pengertian dan pemahaman masyarakat ketika itu.

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## **CABARAN-CABARAN DI DALAM MENSOSIALISASIKAN RUQYAH SYAR'IYYAH DI BINTULU**

### ***CHALLENGES IN SOCIALIZING RUQYAH SYAR'IYYAH IN BINTULU***

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### **ABSTRAK**

Ruqyah Syar'iyyah adalah sejenis kaedah perubatan Islam yang menggunakan ayat-ayat suci Al-Quran dan doa-doa ma'thur daripada hadis-hadis Nabi Muhammad Shallallahu 'alaihi wa salam. Makalah mengenai cabaran-cabaran di dalam mensosialisasikan ruqyah syar'iyyah di Bintulu sukar diperolehi kerana belum ada pihak yang mengkaji secara serius tentang perkara tersebut. Makalah ini akan membincangkan cabaran-cabaran di dalam mensosialisasikan ruqyah syar'iyyah di Bintulu agar hasil dapatan kajian dapat dijadikan sebagai tolak ukur bagi masyarakat terutamanya kaum muslimin dalam memaknai perubatan ruqyah yang benar-benar Syar'i sesuai dengan landasan dan prinsip Islam yang mengutamakan panduan daripada Al-Quran dan As-Sunah. Terdapat tiga fokus utama makalah ini iaitu untuk menjelaskan makna perubatan ruqyah; amalan-amalan yang salah di dalam perubatan ruqyah; dan menganalisis cabaran-cabaran di dalam mensosialisasikan ruqyah syar'iyyah. Bagi mencapai fokus tersebut terdapat beberapa siri kerja lapangan akan dikendalikan di lokasi kajian. Kaedah kajian seperti temu bual secara individu atau berkumpulan, pemerhatian secara langsung, fotografi dan rakaman video digunakan dalam kerja lapangan. Hasilnya, penyelidikan ini dijangka akan mengenal pasti, mengklarifikasikan dan menganalisis cabaran-cabaran di dalam mengsosialisasikan ruqyah syar'iyyah di Bintulu. Kesimpulannya, teori-teori dan interpretasi baharu terhadap cabaran-cabaran di dalam mensosialisasikan ruqyah syar'iyyah akan ditemui melalui analisis yang bakal dilakukan dalam penyelidikan ini.

*Kata kunci: Ruqyah Syar'iyyah, Perubatan Islam, Kaedah Perubatan*

### **PENDAHULUAN**

Sambutan terhadap rawatan Islam ruqyah syar'iyyah di Bintulu dilihat semakin menggalakkan. Dalam tempoh yang terdekat ini, didapati bahawa pengubatan yang bertunjangkan "ruqyah" semakin berkembang dan tumbuh dengan pesat serta mendapat sambutan yang baik dalam kalangan masyarakat. Situasi ini meletakkan pusat rawatan ruqyah syar'iyyah semakin diterima sebagai medium untuk rawatan penyakit selain peranan hospital atau klinik kesihatan. Namun, disebalik penerimaan yang baik daripada masyarakat ada persoalan yang perlu diperhatikan iaitu sejauh manakah pemahaman masyarakat mengenai hakikat sebenar perubatan ruqyah syar'iyyah.

Pada masa kini, muncul berbagai individu mahupun kumpulan yang mendakwa diri sebagai pengamal perubatan ruqyah syar'iyah. Namun, dakwaan itu kurang tepat kerana di dalam kaedah perubatan mereka terdapat banyak percanggahan yang mirip kepada perubatan bomoh dan sihir. Oleh sebab itu, isu utama dalam rawatan ruqyah adalah dari sisi sudut kesahihan dan keharusan sesebuah kaedah rawatan yang diamalkan sama ada selaras dengan landasan syariat ataupun menyalahinya. Oleh yang demikian, makalah ini menjelaskan tentang makna perubatan ruqyah; amalan-amalan yang salah di dalam perubatan ruqyah; dan analisis cabaran-cabaran di dalam mensosialisasikan ruqyah syar'iyah.

## METODOLOGI

Fokus kajian terbahagi kepada tiga bahagian. Pertama: perbincangan terhadap makna perubatan ruqyah. Kedua: perbincangan terhadap amalan-amalan yang salah di dalam perubatan ruqyah. Ketiga: menganalisis cabaran-cabaran di dalam mensosialisasikan ruqyah syar'iyah. Reka bentuk kajian adalah kualitatif daripada jenis kajian kes. Persampelan kajian adalah daripada jenis bertujuan yang melibatkan empat perawat senior Pusat Rawatan Islam Ruqyah Syar'iyah Bintulu. Instrumen pengumpulan data melibatkan analisis dokumen dan temu bual tidak berstruktur. Metode analisis data adalah secara historikal dan deskriptif (Phayilah Yama et. al., 2017).

## HASIL DAN DAPATAN KAJIAN

### Makna Perubatan Ruqyah

Para responden adalah terdiri daripada perawat senior; dua lelaki dan dua perempuan, masing-masing dinamakan Perawat A, B, C dan D. Setiap perawat datang daripada latar belakang yang berbeza. Perawat A adalah seorang pegawai agama Islam sekaligus pengasas bersama Pusat Rawatan Islam Ruqyah Syar'iyah Bintulu. Perawat B pula adalah seorang juruteknik telekomunikasi manakala Perawat C adalah seorang guru agama di sekolah rendah dan yang terakhir, Perawat D adalah seorang pekerja di sebuah syarikat di Bintulu.

Menurut pengalaman para responden, mereka awal-awalnya mengenali perubatan ruqyah sebagai "rawatan mengeluarkan jin". Hal ini kerana berdasarkan pemerhatian mereka, apabila ayat suci Al-Quran dibacakan kepada pesakit yang mengalami gangguan, maka individu tersebut akan bereaksi dengan bermacam-macam cara seperti menjerit, menangis, bersilat dan sebagainya sehinggalah jin yang merasuki keluar daripada tubuh pesakit dengan ketentuan Allah.

Rangkuman pendapat responden dapat ditemui dalam petikan berikut:

|           |   |
|-----------|---|
| Peneliti  | Apakah pengalaman kalian sepanjang terlibat dalam perubatan ruqyah syar'iyah?   |
| Perawat A | Awal penglibatan saya di dalam perubatan ruqyah adalah sekitar tahun 2004. Pada masa itu saya masih menetap di Kuching dan sangat berminat terhadap perubatan tradisional. Maka, saya pun mempelajari beberapa kaedah perubatan tersebut untuk kegunaan sendiri. Kebetulan ada seorang bomoh yang memiliki ilmu |

|           |  |
|-----------|--|
|           | <p>menghadirkan arwah. Dia mendakwa mampu berkomunikasi dengan roh para wali. Disebabkan hal itu, masyarakat mulai terpengaruh dengan kehebatannya. Namun, selepas kepulangan adik saya Sarawak selepas menamatkan tingkat ijazah sarjana muda di sebuah universiti Islam di Indonesia, beliau pulang dengan membawa ilmu perubatan Islam Ruqyah Syar'iyah. Itulah titik awal penglibatan saya di dalam perubatan ruqyah syar'iyah. Selepas memikirkan beberapa pertimbangan dan memohon restu daripada pihak tertentu maka kami pun berhasrat untuk menubuhkan sebuah pusat rawatan ruqyah yang berdaftar. Oleh kerana perkataan ruqyah masih asing dikalangan masyarakat, maka kami memperkenalkan perubatan ini dengan nama yang lebih mudah dikenal iaitu "Perubatan buang jin".</p> <p>(R.A, temubual, 14 September 2019)</p>   |
| Perawat B | <p>Di peringkat awal saya terlibat dengan perubatan ruqyah syar'iyah adalah dengan niat untuk membantu keluarga. Pada masa itu, ada ahli keluarga yang terkena sakit misteri, kebetulan ada seorang kawan yang memperkenalkan perubatan Islam ruqyah. Setahu saya perubatan Islam ruqyah hanya ada di Darus Syifa' milik Tuan Guru Haron Din. Tapi kami cuba datang ke bangunan Martabat untuk mendapatkan rawatan. Saya pun tanyalah kepada salah seorang ustaz disitu, "Ini perubatan apa ustaz? Pakai bacaan ayat-ayat Al-Quran." Lalu ustaz itu menjawab, "Ini adalah perubatan untuk buang jin". Semenjak itu, saya mula menjadi ahli Pusat Rawatan Islam Ruqyah Syar'iyah Bintulu. Selepas melalui proses menjadi perawat, barulah saya faham bahawa perubatan buang jin ini juga dikenal dengan istilah ruqyah syar'iyah. Banyak kebaikan yang saya perolehi semenjak menjadi ahli pusat rawatan diantaranya adalah saya lebih dekat kepada Al-Quran.</p> <p>(R.B, temubual, 14 September 2019)</p> |
| Perawat C | <p>Kalau saya pula terlibat secara tidak langsung dengan perubatan ruqyah kerana suami saya adalah pengasas sekaligus perawat di Pusat Rawatan Islam Ruqyah Syar'iyah Bintulu. Awal-awal kemunculan perubatan ruqyah di Bintulu, masyarakat hanya mengenal ia sebagai "Perubatan buang jin".</p> <p>(R.C, temubual, 14 September 2019)</p>   |
| Perawat D | <p>Saya terlibat dengan perubatan ruqyah ini pun disebabkan ada salah seorang saudara yang terkena gangguan jin. Maka, kami pun cuba mendapatkan rawatan di sini (Pusat Rawatan Islam Ruqyah Syar'iyah Bintulu). Memang sangat berbeza dengan kaedah rawatan yang pernah saya lihat. Apa yang ada di Martabat ini, mereka hanya menggunakan ayat-ayat Al-Quran dan doa-doa Rasulullah Saw. Bila saya bertanya kepada salah seorang ustazah yang merawat tentang nama perubatan itu, beliau menjawab, "Perubatan buang jin". Selepas itu, saya pun mula tertarik untuk ikut lalu mendaftar sebagai ahli. Semenjak bersama dengan mereka, barulah saya faham bahawa kaedah perubatan ini namanya adalah ruqyah syar'iyah.</p> <p>(R.D, temubual, 14 September 2019)</p>  |

Jadual 1: Temubual 1

### Amalan-Amalan Yang Salah Di Dalam Perubatan Ruqyah

Menurut pengalaman para responden terdapat beberapa amalan yang salah di dalam pengamalan perubatan ruqyah. Puncanya adalah pemahaman agama yang masih kurang dan sangat taksuf kepada perkara khurafat dan tahayul. Para responden dipetik berkata:

|           |   |
|-----------|---|
| Perawat A | <p>"Semasa saya berada di Kuching, Sarawak ada seorang bomoh yang memiliki ilmu menghadirkan arwah. Ketika mengubat pesakit, bomoh tersebut akan melakukan ritual menyeru roh para wali agar masuk ke dalam tubuhnya. Dia mendakwa telah menyeru roh seorang wali yang bernama Hassan Al-Bana. Setelah itu barulah proses pengubatan bermula. Qadarullah, pada waktu itu saya sudah pun terlibat di dalam ruqyah syar'iyah. Saya sedar perbuatan sang bomoh sudah jauh menyimpang dan sebagai seorang muslim, saya bertanggungjawab untuk menyelamatkan akidah orang ramai. Akhirnya, saya berdebat dengan sang bomoh setelah dia mengatakan bahawa Hassan Al-Bana adalah seorang wali yang disebutkan namanya di dalam Al-Quran. Baru setelah itu, kebohongannya terbongkar dan orang ramai mulai menjauh daripadanya.</p> <p>(R.A, temubual, 14 September 2019)</p> |
| Perawat B | <p>Daripada pengalaman saya berkenaan amalan yang salah di dalam ruqyah, saya lebih memperhatikan soal bacaan dan kedah yang digunakan. Pernah sekali, kami dipanggil untuk meruqyah seorang pesakit di kampung. Kebetulan semasa sesi rawatan, ada seorang bomoh yang hadir. Dia tiba-tiba turut membantu merawat pesakit yang sudah parah kerasukan. Tetapi bacaan yang dia gunakan kurang jelas; diawalnya basmallah tetapi ditengahnya tidak kedengaran. Apakah jampi serapah ataupun ayat al-Quran. Lebih menghairankan lagi, sang bomoh memarahi kami kerana tidak membantu kononya ketika itu dia diserang oleh makhluk jin yang merasuki pesakit.</p> <p>(R.B, temubual, 14 September 2019)</p>   |
| Perawat C | <p>Dalam Islam mana ada orang yang boleh menyeru roh orang yang sudah mati. Allah berfirman.</p> <p><b>قُلْ لَا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ</b></p> <p>"Katakanlah: "Tidak ada seorangpun di langit dan di bumi yang mengetahui perkara yang ghaib, kecuali Allah". [An-Naml : 65]</p> <p>(R.C, temubual, 14 September 2019)</p>  |
| Perawat D | <p>"Saya pula pengalamannya lebih kurang sama. Pernah dulu itu, kami membawa mak cik saya untuk berubat kampung. Suami mak cik saya membawa dia berubat dengan seorang bomoh. Ketika sesi rawatan, bomoh tersebut membacakan sesuatu ke dalam air minuman. Di awalnya kedengaran dia membaca basmallah dan selawat tetapi dipertengahannya tidak jelas butir ayat yang dia lafazkan manakala dihujungnya terdengar seperti dia menyebut Alhamdulillah, atau amin... dan selawat".</p> <p>(R.D, temubual, 14 September 2019)</p>   |



Jadual 2: Temubual 2

### Cabaran-Cabaran Di Dalam Mensosialisasikan Ruqyah Syar'iyah

Perkataan ruqyah lazim didengar oleh masyarakat tetapi mereka tidak lazim dengan kaedah yang digunakan. Hal inilah yang perlu difikirkan oleh Pusat Rawatan Islam Ruqyah Syar'iyah Bintulu, apakah strategi terbaik untuk mensosialisasikan perubatan ruqyah kepada masyarakat. Sebelum mencanangkan idea-idea strategi yang dirasakan sesuai, perlulah dibuat analisa berkenaan cabaran-cabaran yang bakal ditempuhi. Para responden dipetik berkata:

|           |  |
|-----------|--|
| Perawat A | <p>Berdasarkan pendapat saya, cabaran utama di dalam mensosialisasikan ruqyah syar'iyah adalah tingkat keimanan masyarakat terhadap keberkesanan ayat al-Quran sebagai media penyembuhan dan juga bertambahnya kumpulan-kumpulan ruqyah yang menggunakan kaedah yang berbeza-beza.</p> <p>Masyarakat di daerah ini membesar dengan bermacam tradisi dan khurafat terutamanya dalam soal perbomohan. Sebelum munculnya golongan agamawan yang memperkenalkan perubatan secara Islam, masyarakat terlebih dahulu terjebak dengan perubatan bomoh yang menyimpang. Rawatan dengan ayat al-Quran menjadi asing di dalam pendengaran mereka sebaliknya bacaan-bacaan mantera kesyirikan menjadi sesuatu yang biasa dan boleh diterima. Akibatnya, masyarakat kurang yakin terhadap kaedah penyembuhan al-Quran.</p> <p>Pertambahan kumpulan ruqyah juga ada pro dan kontra terutama dalam hal pendekatan dan kaedah. Walaupun ada dikalangan kumpulan tadi menamakan kaedah perubatan mereka sebagai ruqyah tetapi kalau pendekatannya berbeza akan menimbulkan kekeliruan kepada masyarakat. Akhirnya timbullah persepsi bahawa ruqyah dan perbomohan adalah sama.</p> <p>(R.A, temubual, 14 September 2019)</p> |
| Perawat B | <p>Kalau saya, cabaran yang paling menonjol itu adalah daripada masalah internal terutama sikap anggota sendiri. Di awal penubuhan Pusat Rawatan Ruqyah Syar'iyah Bintulu, kami memiliki ahli lebih daripada 30 orang. Kemudian jumlah itu semakin berkurang disebabkan oleh perbezaan pendapat, salah faham, dan lain-lain hal yang sifatnya peribadi.</p> <p>(R.B, temubual, 14 September 2019)</p>  |
| Perawat C | <p>Cabaran yang paling besar itu adalah dari kalangan orang Islam sendiri. Kaum tua misalnya mereka beranggapan bahawa ruqyah syar'iyah tidak ubah seperti ajaran baru yang perlu diwaspadai. Padahal, dalam masa yang sama mereka turut berpegang pada amalan khurafat tradisi nenek moyang. Oleh sebab itu, mereka takut kalau perubatan ruqyah syar'iyah akan menghapus amalan tradisi yang mereka pegang.</p> <p>(R.C, temubual, 14 September 2019)</p>  |
| Perawat D | <p>Bagi saya, cabaran paling besar adalah daripada ahli keluarga sendiri. Saya akui semenjak terlibat dengan ruqyah syar'iyah banyak perubahan berlaku terhadap diri saya seperti lebih selesa mengenakan</p>  |

|  |   |
|--|---|
|  | <p>hijab yang lebar dan menutup aurat dengan sempurna. Hal itu membuatkan batin saya tenang namun perubahan yang berlaku pada diri saya itu mendapat tentangan daripada keluarga sendiri. Mereka beranggapan saya berubah gara-gara menjadi anggota perawat ruqyah syar'iyah.</p> <p>(R.D, temubual, 14 September 2019)</p> |
|--|---|

Jadual 3: Temubual 3

## PERBINCANGAN

### Ruqyah Syar'iyah Daripada Perspektif Al-Quran dan As-Sunah

#### **Definisi Ruqyah Syar'iyah**

Ruqyah berasal daripada bahasa Arab dengan makna yang sangat luas. Lafaz "ruqyah" diambil daripada perkataan dasar: -ورقية, رُقِيًّا, رَقِيًّا, رَقَى- (raqaa, raqyan, ruqiyyan wa ruqyatan). Secara etimologi ruqyah bermaksud *At-ta'awidz* (memohon perlindungan). Hans Wehr dalam bukunya "A Dictionary of Modern Written Arabic": Ruqyah bermaksud "*spell*". (Wehr, 1976) Di dalam Kamus Inggeris-Melayu Dewan: *Spell mean "words having magical power"*; mantera, jampi, serapah. (Dewan Bahasa dan Pustaka, n.d.)

Para ulama memberikan beragam definisi ruqyah syar'iyah tetapi diantara definisi yang paling mewakili sebagaimana yang dikatakan oleh Al-Alamah Syeikh Abul Aliyah Muhammad bin Yusuf Al-Jurani:

"Ruqyah iaitu do'a perlindungan (pencegahan) bagi orang yang sakit dengan membaca ayat-ayat al-Qur'an al-Karim, Nama-Nama Allah dan Sifat-Sifat-Nya, disamping do'a-do'a syar'i yang menggunakan bahasa arab –atau selain bahasa arab yang diketahui maknanya- lalu ditiupkan; untuk memelihara kesehatan, menolak bala dan mengangkat penyakit." (Yusuf Al-Jurani, 2007)

Definisi yang disebutkan oleh Al-Jurani hanyalah sebuah penentuan terhadap apa yang dibaca ketika melakukan ruqyah. Ada pun di dalam pengamalannya, seseorang perawat dibatasi oleh syarat-syarat tertentu yang membuktikan ke-syar'i-annya. Oleh sebab itu para ulama-samaada klasik mahupun kontemporer-telah banyak membahas mengenai ketentuan-ketentuan dan syarat ruqyah atau syarat bagi perawat agar sesuai Al-Quran dan As-Sunah. (Tambusai, 2013)

#### **Syarat Bacaan**

Gelaran "ustaz" atau "Tok guru" belum cukup menjadi syarat dalam amalan ruqyah. Hal ini kerana banyak perubatan yang bersifat mistik dan berbau perbomohan tetapi pengamalnya mengaku sebagai ustaz atau ketika dipanggil dengan sebutan "ustaz" dia tidak menolak, malahan suka. Ayat Al-Quran yang dibaca seorang ustaz kepada pesakitnya, belum dapat menjadi jaminan bahawa apa yang dilakukannya benar-benar sesuai syariat Islam. Pada masa kini, banyak pihak menjadikan Al-Quran sebagai "topeng" untuk menghalalkan amalan perbomohan yang dilakukannya. Ada yang menjadikan Al-Quran sebagai azimat yang dilekat, digantung atau dibuat baju kebal dan ada juga yang meyakini fadhilat surat atau ayat khusus bilamana dibaca pada bilangan tertentu dan waktu tertentu mampu mendatangkan makhluk yang mereka sebut sebagai "Khadam Ayat". Lebih parah lagi ada yang mengaku mampu mendatangkan malaikat sebagai pembantu ketika melakukan proses rawatan. Kesemua perbuatan ini bukanlah berdasarkan petunjuk Rasulullah Shallallahu 'alaihi

wa salam melainkan ianya datang daripada intuisi, bisikan, mimpi atau penafsiran bebas yang terkeluar daripada landasan ilmu. Amalan-amalan seperti ini merupakan sebahagian ciri-ciri perbomohan, apa pun panggilannya.

Demi untuk menyelamatkan masyarakat agar tertipu lagi, alangkah baiknya diterangkan mengenai syarat bacaan ruqyah yang syar'i. Sebagai sebuah terapi yang diamalkan dalam masyarakat muslim, secara tidak langsung ruqyah selalu berhubungan dengan hukum halal dan haram. Secara umumnya, ruqyah mestilah syar'i atau sesuai syariat. suatu ruqyah dinyatakan syar'iyah jika memenuhi tiga syarat:

*Pertama*, menggunakan Kalam Allah (al-Quran al-Karim), atau dengan nama-nama & sifat-Nya. *Kedua*, menggunakan (doa-doa) bahasa arab atau bahasa apa sahaja yang diketahui maknanya, tidak menggunakan lafaz-lafaz yang tidak diketahui, mantera yang samar dan jampi-jampi yang diucapkan para bomoh dan dajjal secara tersembunyi, yang diperangi oleh Allah Ta'ala. Ketiga, diyakini bahwa ruqyah tidak berpengaruh dengan sendirinya, tetapi atas izin Allah. Ruqyah dan orang yang membacanya (*al-raaqiy*) hanyalah sebab (wasilah syar'iyah yang mengupayakan kesembuhan daripada Allah). (Al-Asqalani, 1998)

### **Syarat Perawat**

Seorang perawat yang ideal adalah individu yang mengerti selok-belok ruqyah itu sendiri dan perkara-perkara yang berkaitannya. Syeikh Wahid Abdussalam Bali mengatakan, "Hendaklah seorang perawat memiliki akidah seperti para *salafus soleh*-semoga Allah merahmati mereka. Akidah mereka adalah akidah yang bersih jernih dan putih berkilau." (Wahid Abdusaalam Bali, n.d.)

Syeikh Muhammad ash-Shayim menceritakan bahawa ada seorang lelaki datang kepada Nabi Musa 'alaihissalam untuk mengadu penyakit kudis yang menjangkiti kedua tangannya. Nabi Musa lalu berdoa kepada Allah agar lelaki tersebut sembuh daripada penyakit yang dideritainya. Allah berpesan kepada Nabi Musa agar lelaki itu mengambil beberapa helai daun daripada pohon ara yang berada di depan rumahnya, lalu mengusapkan ke tangannya. Lelaki tersebut melakukan sebagaimana perintah Nabi Musa dan Allah pun memberi kesembuhan. Dua tahun kemudian, datang pula lelaki yang lain mengadu penyakit yang sama. Nabi Musa pun memerintahkan lelaki itu untuk melakukan hal yang sama; mengusapkan helaian daun ara ke tangannya, tetapi penyakitnya tidak sembuh bahkan bertambah parah. Nabi Musa bertanya kepada Allah tentang masalah itu, lalu Allah menjawab, "Wahai Musa, lelaki yang pertama itu sembuh disebabkan memang Kami yang menjadikan (air daun pohon itu) sebagai sebab kesembuhan. Sedangkan lelaki yang kedua pergi ke pohon tersebut tanpa bertawakal kepada Kami, sesungguhnya daun pohon itu tidak dapat menyembuhkan. Syeikh menjelaskan, "Daripada kisah ini kita tahu bahawa niat yang baik, tawakal, dan semata-mata memohon kesembuhan dari Allah, semua itu disertai dengan keimanan. Maka diantara perawat dan pesakit ada jalinan iman yang berhubung terus kepada kebesaran Allah. Keimanan seorang perawat bahawa Allah yang Maha Menyembuhkan dan keimanan pesakit bahawa Al-Quran mengandungi kesembuhan dengan izin Allah. Tanpa semua itu, kesembuhan tidak akan sempurna." (Muhammad Ash-Shayim, n.d.)

Seorang perawat mestilah orang yang memiliki ilmu syar'i. Al-Hafiz Ibn Hajar al-Asqalani di dalam *Fath al-Bari* (Jil.1, ms 201) menukil perkataan Ibnul Munir, "Ilmu adalah syarat sahnya ucapan dan perbuatan. Ucapan dan perbuatan tidak akan bererti

kecuali dengan ilmu. Ilmu lebih didahulukan daripada keduanya kerana ilmu akan meluruskan niat dan membenarkan amal." (Al-Asqalani, 1998)

Di dalam kehidupan sehari-hari, seorang perawat haruslah menjaga akhlaknya dan tidak sombong serta takabur. Syeikh Muhammad Al-Jurani di dalam *Ar-Ruqyah* (ms 132) mengatakan, "Seorang perawat seharusnya berhias dengan akhlak mulia diantaranya adalah jujur, tawadhu', pemaaf, amanah, sabar, lemah lembut, bersahabat, selalu mengingatkan, menepati janji dan menjaga rahsia pesakitnya. (Yusuf Al-Jurani, 2007)

Ruqyah syar'iyah adalah wasilah dakwah maka seorang perawat haruslah memiliki bekal yang cukup untuk menyampaikan dakwahnya melalui ruqyah. Syeikh Al-Jurani (ms. 144) menyebut, "Apabila seorang perawat mempunyai semangat dakwah, nescaya Allah akan memberikan kemudahan baginya. Dia akan merasakan pertolongan Allah dengan banyaknya jin masuk Islam. Setelah itu mereka patuh kepada Allah dan terjadilah kesembuhan. Inilah yang kita inginkan." (Yusuf Al-Jurani, 2007)

Ustaz Musdar di dalam kitab *Halal Haram Ruqyah* (ms.24) menyebutkan seorang perawat haruslah Qari dalam erti kata mampu membaca al-Quran sesuai tajwidnya. (Tambusai, 2013)

### **Syarat Pendukung**

Syarat yang menyokong kelancaran proses ruqyah syar'iyah ditentukan banyak hal. *Pertama*, tempat pelaksanaan sesi rawatan haruslah kondusif dan suci daripada najis. Imam Nawawi mengatakan, "Dan disunahkan membaca al-Quran di tempat yang bersih dan terpilih." (Imam Nawawi, n.d.)

*Kedua*, seorang perawat juga dianjurkan untuk menikah kerana lebih menjaga hati dan menghindarkan diri daripada fitnah. Dalam sebuah hadis dikatakan, "Wahai para pemuda, siapa pun diantara kamu yang memiliki kemampuan, hendaklah dia menikah, kerana itu lebih menjaga pandangan dan menjaga kemaluan. Barangsiapa belum mampu, hendaklah berpuasa kerana itu perisai baginya." (HR. Bukhari & Muslim)

*Ketiga*, seorang perawat tidak boleh gopoh dalam mendiagnosa dan memberikan kesimpulan pada pesakit. Ustaz Bustamam mengingatkan bahawa memvonis seseorang dengan gangguan jin padahal tidak ada, sangat mempengaruhi psikologi dan emosi mereka sehingga pesakit tersebut merasa sangat bergantung kepada ruqyah dan menghindari cara perubatan yang lain yang mungkin lebih sesuai untuknya. Pembacaan ayat-ayat ruqyah kepada pesakit adalah awal pengesanan, apakah wujud gangguan atau tidak. Selesai ruqyah dibacakan, di sinilah kebijaksanaan perawat diuji untuk menarik suatu kesimpulan. (Tambusai, ms.27, 2013)

*Keempat*, seorang perawat harus memahami bahawa apa yang dilakukannya adalah sebahagian daripada sistem *Thibbun Nabawi* (Perubatan Nabi). Oleh sebab itu, perawat harus menambah wawasan perubatan yang lain seperti bekam, herba dan segala bentuk perubatan lain yang bersih daripada syirik, bid'ah, khurafat dan benda-benda haram. (Tambusai, ms.27)

*Kelima*, perawat sebaiknya mendalami ilmu psikologi klinis kerana lebih berfokus dalam mempelajari orang-orang abnormal atau subnormal. Psikologi klinis adalah sebuah bidang yang berfokus pada kajian, diagnosa dan penyembuhan masalah melibatkan kejiwaan. (Slamet, Suprpti & Markam, 2006) Tidak semua keluhan yang disampaikan pesakit benar-benar gangguan jin atau sihir. Berkemungkinan dia mengalami tekanan jiwa dan penyakit mental sehingga menimbulkan perilaku yang abnormal.



## Ruqyah Syirkiyyah dan Ciri-Cirinya

Ruqyah Syirkiyyah adalah mantera, jampi-jampi atau doa-doa yang mengandung unsur kemusyrikan dan diharamkan oleh syariat. Ruqyah syirkiyyah ini pastinya mengundang jin dan syaitan sebagai pembantu. Orang yang melakukannya akan mendapat laknat Allah serta dijauhkan daripada rahmat-Nya. (Abdul Wahab, 2005)

Individu yang menjalankan amali ruqyah syirkiyyah disebut bomoh atau dukun dan sejenisnya. Mereka mengaku mampu mengetahui perkara-perkara ghaib. Di dalam bahasa arab, perbomohan disebut dengan istilah *al-Kahanah* atau *al-'Irafah* yang bermaksud:

ادعاء علم الغيب

*Pengakuan terhadap ilmu ghaib*

Dr Yusuf al-Qardhawi menukil perkataan Imam al-Khattabi, "Bomoh-bomoh itu adalah orang-orang yang memiliki fikiran tajam, jiwa yang jahat serta perwatakan yang panas sehingga syaitan pun bersahabat dengan mereka disebabkan persamaan itu." (Al-Qardhawi, 1995) Secara dasarnya perbomohan adalah dilarang sekiranya bertentangan dengan akidah dan syariat Islam. (Bahagian Penyelidikan, 2008)

Apa-apa bentuk amalan yang salah di dalam ruqyah tetap menjadi sebahagian daripada ruqyah syar'iyah yang berdampak kepada dosa besar dan pelanggaran syari'at Islam. Sebagai contoh, bomoh yang mempunyai ilmu menghadirkan arwah (*Tahdirul arwah*). Fenomena ini sudah bertapak sangat lama dalam dunia mistik nusantara. Akulturasi pengaruh ajaran hindu ke dalam amalan Islam menjadikan *tahdirul arwah* seakan-akan sebahagian daripada ajaran agama ini.

Ustaz Malik Faisal di dalam *Jampi Jelmaan Al-Quran dan Hadis* (Abdul Wahab, 2010) menukil pendapat Prof. Dr. Musa Fathullah Harun, "Dalam menanggapi masalah tahdirul arwah, ada beberapa perkara yang menjadi asas pegangan ajaran Islam diantaranya:

- Roh orang yang mati tidak akan kembalike dunia kerana mereka sedang sibuk dengan perhitungan amalan di hadapan Allah. Manusia tidak mampu mengatasi kekuasaan Allah dan sesuka hati memanggil mereka.
- Wujud kerjasama antara manusia dan jin dalam ilmu sihir. Tidak mustahil jin dan syaitan yang datang akan mengaku sebagai roh orang yang mati.
- Sekiranya roh orang yang mati tadi masuk ke dalam badan bomoh atau perantara yang lain, apakah ia kekal di situ ataupun berpindah-pindah? Kerana selayaknya roh tersebut masuk kembali ke jasadnya yang asal dan bukannya jasad orang lain.

Kita berlindung kepada Allah Ta'ala dari keyakinan batil seperti ini, kerana sangat jelas bertentangan dengan ayat Al-Qur'an. Allah Ta'ala berfirman,

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

"Allah memegang jiwa (orang) ketika matinya dan (memegang) jiwa (orang) yang belum mati di waktu tidurnya. Maka Dia menahan jiwa (orang) yang telah Dia tetapkan kematiannya dan Dia melepaskan jiwa yang lain sampai waktu yang ditetapkan. Sesungguhnya pada yang demikian itu terdapat tanda-tanda kekuasaan Allah bagi kaum yang berfikir." (QS. Az-Zumar [39]: 42)

Maka roh yang telah Allah Ta'ala tetapkan kematiannya, akan ditahan di kehidupannya di alam kubur sampai datangnya hari kiamat. Berdasarkan ayat di atas, maka roh orang yang sudah meninggal dunia tetap berada di alam kubur, sampai datangnya hari kiamat. Lalu bagaimana mungkin di sana ada bomoh yang mengaku boleh

mendatangkan arwah-arwah tersebut, padahal mereka di dalam genggamannya Allah Ta'ala di alam barzakh?

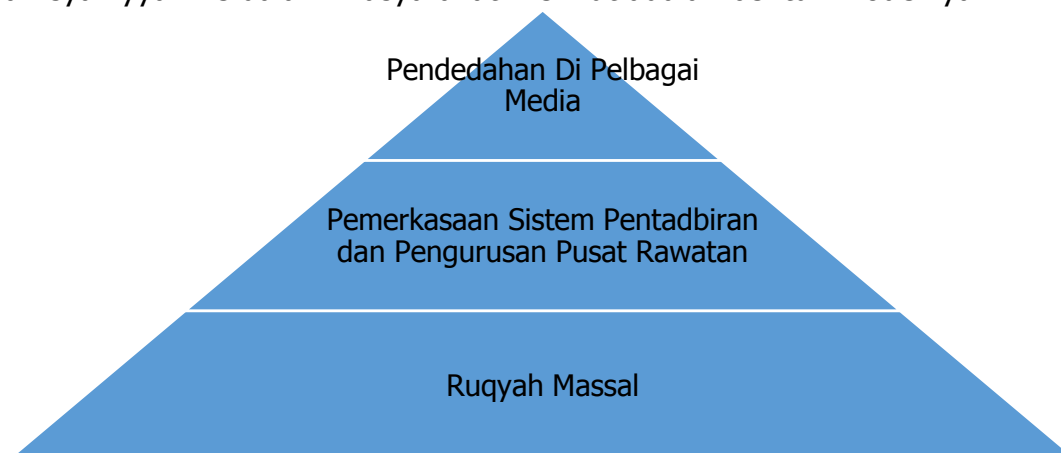
### Sosialisasi Ruqyah Syar'iyah dan Gagasannya

Salah satu bentuk sosialisasi yang paling awal adalah melalui ruqyah massal (*ruqyah al-jama'iyah*). Orang banyak dikumpulkan disebuah gedung untuk dilakukan ruqyah secara bersamaan. Dalam konteks Malaysia, ruqyah massal dapat diklasifikasikan sebagai wasilah sosialisasi dan kemudahan proses pengesanan awal gangguan dalam badan manusia.

Sosialisasi yang berikutnya adalah dalam bentuk memperkasakan pentadbiran dan pengurusan pusat rawatan Islam. Salah satunya adalah berdasarkan cadangan daripada Responden A, beliau telah mengadakan sistem kad identity (*ID card*) bagi semua anggota Pusat Rawatan Islam Ruqyah Syar'iyah Bintulu. Menurut beliau, kaedah ini sedikit sebanyak dapat mengurangkan penipuan atas nama pusat ruqyah. Sosialisasi yang lain adalah melalui pendedahan di berbagai media berkenaan ilmu rawatan Islam ruqyah syar'iyah. Penulisan di media sosial, penerbitan bahan-bahan bacaan ataupun pembuatan video berkenaan ruqyah syar'iyah diharapkan mampu sampai kepada masyarakat. Menghilangkan keraguan terhadap perubatan ruqyah yang sya'i disamping mampu menyemai benih-benih dakwah tauhid ke dalam masyarakat.

### KESIMPULAN

Analisis merumuskan ruqyah merupakan kaedah asas perubatan Islam yang diamalkan di Pusat Rawatan Islam Ruqyah Syar'iyah Bintulu. Responden menggunakan bacaan bersumberkan ayat-ayat al-Quran dan doa-doa yang diriwayatkan dalam hadis Nabi Shallallahu 'alaihi wa salam. Analisis turut merumuskan diantara amalan salah dalam ruqyah adalah ritual *Tahdirul arwah* dan juga percampuran bacaan di dalam rawatan dimana bomoh menggabungkan ayat-ayat suci al-Quran dengan jampi serapah yang tidak difahami. Analisis juga merumuskan bahawa Ada tiga bentuk sosialisasi yang boleh dimanfaatkan untuk memperkenalkan ruqyah syar'iyah ke dalam masyarakat. Berikut adalah bentuk modelnya:



Rajah 1.1 Model Sosialisasi Ruqyah Syar'iyah Di Bintulu

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# KESEDIAAN GURU SAINS SEKOLAH MENENGAH TERHADAP PELAKSANAAN PEMBELAJARAN ABAD KE-21: SATU KAJIAN RINTIS

## SCIENCE TEACHER READINESS ON THE IMPLEMENTATION OF THE 21<sup>ST</sup> CENTURY LEARNING: A PILOT STUDY

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### ABSTRAK

Kementerian Pendidikan Malaysia (KPM) telah melancarkan reformasi kurikulum melalui Kurikulum Standarad Sekolah Menengah (KSSM) sejak pada tahun 2017. Kurikulum baharu ini telah memberi tumpuan kepada aspek kompetensi dan kemahiran yang dapat memenuhi keperluan pendidikan abad ke-21. Guru memainkan peranan penting dalam menentukan hasil Pembelajaran Abad ke-21 (PAK21) dari segi pengetahuan dan kemahiran mereka. Oleh itu, tujuan kajian rintis ini adalah untuk mengkaji kesediaan guru Sains sekolah menengah khusus daripada aspek kemahiran dalam pelaksanaan Pembelajaran Abad ke-21. Reka bentuk kajian adalah berbentuk tinjauan dengan set soal selidik telah diadaptasi dengan skala Likert 5 mata bagi mengukur tahap aspek kemahiran. Kajian rintis ini melibatkan 100 orang guru Sains dari 11 buah sekolah menengah di sekitar Kota Kinabalu, Sabah. Kaedah statistik deskriptif dan statistik inferensi seperti min, sisihan piawai, ujian-t dan ujian ANOVA Sehal dioperasikan dengan menggunakan *Statistical Package for Social Science* (SPSS) versi 25.0. Dapatan kajian menunjukkan skor min kemahiran guru Sains sekolah menengah di Kota Kinabalu adalah berada pada tahap yang tinggi (min=3.73). Analisis ujian-t dan ujian ANOVA sehal pula menunjukkan bahawa (i) tidak terdapat perbezaan yang signifikan kemahiran guru berdasarkan jantina (ii) terdapat perbezaan yang signifikan kemahiran guru berdasarkan bilangan kursus PAK21 yang hadir.

*Kata Kunci: Kemahiran, Pembelajaran Abad ke-21, Guru Sains*

### ABSTRACT

*Ministry of Education (MOE) has launched the reformation of curriculum through Kurikulum Standarad Sekolah Menengah (KSSM) start from 2017. The new curriculum is focus on the aspects of the competencies and skills that can fulfil the need of 21<sup>st</sup> century education. Teachers play an important role in determining the outcomes of 21<sup>st</sup> Century Learning in term of their knowledges and skills. Thus, the purpose of this pilot study was to find out the implementation of 21<sup>st</sup> Century Learning among the secondary school Science teachers based on their skill. The study design was a survey with a set of questionnaires that were adapted on a 5-point Likert scale to measure*



*the skill level. The pilot study involved 100 Science teachers from 11 secondary schools around Kota Kinabalu, Sabah. Descriptive statistics and inference statistics such as mean, standard deviation, t-test and one-way ANOVA were performed using Statistical Package for Social Science (SPSS) version 25.0. The findings show that the mean scores of secondary school Science teachers in Kota Kinabalu are high (mean = 3.73). T-test and one-way ANOVA test revealed that (i) there were no significant differences in teacher skills based on gender (ii) there were significant differences in teacher skills based on the number of 21<sup>st</sup> Century Learning courses attended*

*Key terms: Skills, 21st Century Learning, Science Teachers*

## PENGENALAN

Globalisasi dan perkembangan teknologi maklumat dan komunikasi (ICT) telah banyak mengubah cara kita bekerja dan belajar dalam abad ke-21 ini. Maka, bagi menyediakan murid-murid supaya menghadapi cabaran yang mampu bersaing pada peringkat global dalam abad ke-21 ini, KPM telah berusaha dalam melancarkan inisiatif Pembelajaran Abad ke-21 (PAK21) pada lima tahun yang lepas. Dengan itu, murid-murid akan didedahkan dengan kemahiran-kemahiran yang dikatakan seiring dengan abad ke-21 ini. Antara kemahiran-kemahiran yang ditekankan dalam pendidikan abad ke-21 ini adalah seperti kemahiran kolaborasi, komunikasi, kreativiti dan pemikiran kritis atau sebagai konsep 4K (Voogt & Roblin, 2012).

Namun demikian, pelaksanaan PAK21 ini kurang mendapat perhatian guru kerana guru sendiri mungkin kurang faham akan rasional di sebalik pelaksanaan PAK21 tetapi lebih kepada hanya menurut perintah dari pihak atasan semata-mata. Dalam pada itu, guru-guru juga beranggapan penyediaan bilik darjah yang mempunyai ekosistem abad ke-21 sudah cukup tanpa menghayati konsep 4K yang digariskan dalam PAK21. Malahan menurut mantan KPPM, Tan Sri Dr Khair Mohamad Yusof bahawa:

'Pembelajaran Abad ke-21 bukan setakat merujuk kepada penggunaan gajet, perkakasan dan perisian terkini teknologi ICT dalam bilik darjah. Sebenarnya Pembelajaran Abad ke-21 bermaksud guru menggunakan kaedah atau pedagogi PdPc berpusatkan murid (*student-centred*) serta menekankan elemen membina Kemahiran Berfikir Aras Tinggi (KBAT) dalam diri murid'.

(Majalah Pendidik, Nov 2016, hlm 14)

Sehubungan dengan itu, kemahiran guru dari segi pedagogi merupakan aspek yang penting dalam pelaksanaan inisiatif ini. Pelan Pembangunan Pendidikan Malaysia (PPPM) mensasarkan setiap murid boleh menguasai KBAT. Hal ini adalah disebabkan hasil kajian TIMMS (*Trend in International Mathematics and Science Study*) telah menunjukkan murid kita berada pada kedudukan kelompok yang rendah mulai dari tahun 1999. Walaupun pencapaian Malaysia dalam TIMSS 2015 untuk mata pelajaran Sains telah menunjukkan peningkatan kepada kedudukan ke-24, (Tahun 2011 pada kedudukan ke-32) namun pencapaian ini masih dikatakan kurang memuaskan (Abdullah, 2018) di mana prestasi negara masih rendah berbanding negara jiran di Asia Tenggara seperti Vietnam, Thailand dan Singapura. Perkara ini secara langsung menunjukkan murid masih kurang menguasai kemahiran-kemahiran abad ke-21

dalam menjawab soalan aras tinggi dan gagal menguasai kemahiran insamiah yang diperlukan oleh bakal majikan (KPM, 2014).

### Objektif Kajian

Kajian ini adalah bertujuan dalam mengkaji tahap kemahiran guru Sains sekolah menengah dalam melaksana PAK21. Berikut dinyatakan objektif spesifik kajian ini.

1. Menenal pasti tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21.
2. Menenal pasti perbezaan tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan jantina dan bilangan kursus PAK21 yang dihadiri.

### Persoalan Kajian

Berikut adalah tiga persoalan kajian yang dijawab dalam kajian ini berdasarkan kepada objektif kajian:

1. Apakah tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21?
2. Adakah terdapat perbezaan yang signifikan skor min tahap guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan jantina?
3. Adakah terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan bilangan kursus PAK21 yang dihadiri?

### Hipotesis Kajian

Berikut adalah dua hipotesis nul yang dibentuk dalam kajian ini:

- Ho1 : Tidak terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan jantina.
- Ho2 : Tidak terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan bilangan kursus PAK21 yang dihadiri.

## TINJAUAN LITERATUR

Sejak pada abad ke-20, kemahiran-kemahiran abad ke-21 ini telah ditekankan (Mosenson & Fox, 2011). Seterusnya, terdapat kumpulan agensi di Amerika Syarikat yang telah membangunkan kerangka kemahiran abad-21 ini seperti *Partnership for 21<sup>st</sup> century skills* oleh P21 dan *enGauge 21<sup>st</sup> century skills* oleh NCREL & Meitiri Group (Voogt & Roblin, 2012). Kebanyakan kerangka ini telah mengemukakan asas dalam subjek teras yang diajar adalah perlu disokong oleh kemahiran-kemahiran abad ke-21 iaitu konsep 4C: kemahiran kolaborasi (*collaboration*), kemahiran komunikasi (*communication*), kemahiran kreatif (*creativity*) dan kemahiran pemikiran kritis (*critical thinking*).

Pembelajaran Abad ke-21 ini sewajarnya berasaskan kepada pembelajaran berpusatkan murid kerana murid abad ke-21 yakni generasi Z yang lahir dari Januari tahun 1996 hingga sekarang (Tapscott, 2009) ini adalah mempunyai cara belajar yang berbeza. Namun, masih terdapat guru yang mengajar mengguna cara berpusatkan

guru (Embi, 2016). Maka, dalam merealisasikan transformasi pendidikan pada abad ke-21 ini, anjakan proses penyampaian seseorang guru di dalam kelas adalah perlu dilakukan memandangkan mereka adalah berdepan dengan kumpulan generasi-Z. Guru adalah pelaksana utama dan bertindak sebagai pemudahcara dalam kelas untuk mempersiapkan murid supaya mampu berkolaborasi dalam situasi yang pelbagai (Embi, 2016). Bukan itu sahaja, *Partnership for 21<sup>st</sup> century skills* juga memberi penekanan terhadap keperluan seseorang guru dalam berfikir, merancang, berbincang dalam pelaksanaan PAK21 (Voogt & Roblin, 2012).

Bersesuaian dengan arus zaman yang semakin berkembang, KPM telah melaksana PAK21 bermula pada tahun 2014. Konsep ini adalah sesuatu proses pembelajaran yang berpusatkan kepada murid dengan mengembangkan lima kemahiran standard asas iaitu kemahiran kolaboratif, kemahiran komunikasi, kemahiran kreativiti, kemahiran pemikiran kritis serta nilai murni dan etika. Dengan itu, pihak KPM telah melatih sejumlah Jurulatih Utama di semua peringkat untuk mempersiapkan kualiti guru dengan kaedah ini (KPM, 2019).

### **Kajian-kajian Lepas**

Terdapat beberapa kajian yang telah memberi perhatian kursus terhadap pelaksanaan PAK21 di Malaysia. Antaranya ialah kajian Amran dan Rosli (2017) yang mengguna kaedah kualitatif telah mengkaji kefahaman guru Matematik sekolah menengah tentang kemahiran abad ke-21. Dapatan kajian ini telah menunjukkan guru mentaksir kemahiran abad ke-21 dari dua perspektif ialah kemahiran berfikir dan kemahiran teknologi. Perkara ini jelas menunjukkan guru adalah berpendapat kemahiran berfikir adalah penting bagi seseorang guru dalam melaksanakan PAK21.

Manakala, kajian Abdullah et. al. (2018) yang turut mengguna pendekatan kualitatif menyatakan terdapat empat perkara asas yang terlibat dalam pelaksanaan dan mengamalkan PAK21. Ini termasuk aspek kesediaan guru yang perlu ada pada diri seseorang guru yang tetapi masih belum dapat dikenal pasti dalam kajian tersebut. Maka, lebih usaha perlu dilakukan untuk mempertingkatkan diri sendiri pada seseorang guru supaya lebih yakin semasa dalam kelas.

Selain itu, kajian kualitatif yang dilaksana oleh Rusdin dan Ali (2018) telah mendedahkan cabaran yang telah dihadapi oleh guru dalam pelaksanaan PAK21 untuk mata pelajaran Bahasa Arab. Antara cabaran yang dihadapi ialah kekurangan pengetahuan, masa, sumber dan kelengkapan ICT. Walaupun guru adalah berpandangan positif terhadap pelaksanaan ini, tetapi masih berpendapat tanpa pengetahuan dan kemahiran, pelaksanaan adalah sukar dijalankan.

### **METODOLOGI KAJIAN**

Kajian ini adalah kajian bentuk kuantitatif dengan mengguna kaedah tinjauan teknik hirisan rentas. Kajian ini melibatkan 11 buah sekolah menengah di sekitar Kota Kinabalu, Sabah dengan sampel kajian adalah seramai 104 orang guru Sains sekolah menengah yang telah dipilih secara rawak daripada 170 orang populasi guru sains sekolah menengah. Namun hanya 100 borang soal selidik dianalisis. Soal selidik telah ditadbir sendiri oleh pengkaji di sekolah setelah mendapat kebenaran daripada pihak JPN Sabah dan pihak pentadbir sekolah. Instrumen kajian mempunyai dua bahagian iaitu Bahagian A tentang maklumat demografi dan Bahagian B instrumen adalah berkaitan dengan kemahiran guru dalam pelaksanaan PAK21 yang disesuaikan daripada kajian Rahim dan Abdullah (2017). Skala "Likert" yang mengandungi lima

pilihan iaitu (5) sangat setuju, (4) setuju, (3) kurang setuju, (2) tidak setuju, (1) sangat tidak setuju telah digunakan dalam instrument kajian ini.

Kebolehpercayaan instrumen kajian ini telah disemak dengan mendapatkan nilai pekali Alfa Cronbach. Menurut Hair et. al., (2018), nilai 0.6 – 0.7 adalah dianggap had nilai minimum yang boleh diterima dan Cohen et. al., (2011) pula mencadangkan nilai 0.8 sebagai nilai kebolehpercayaan yang boleh diterima. Oleh kerana nilai kebolehpercayaan pembolehubah kemahiran ialah 0.92, maka instrumen kajian ini boleh dikatakan mempunyai kebolehpercayaan yang boleh diterima.

## DAPATAN KAJIAN

Data yang diperoleh melalui soal selidik untuk kajian ini diproses dengan mengguna *Statistical Package for the Sosial Science* versi 25.0 (SPSS). Statistik analisis profil responden kajian dan analisis deskriptif seperti kekerapan, min, peratusan dan sisihan piawai telah digunakan. Analisis deskriptif ini digunakan untuk menjawab persoalan kajian yang pertama iaitu tahap kemahiran guru Sains sekolah menengah dalam pelaksanaan PAK21. Bagi menjawab persoalan tersebut pengkaji telah mengguna interpretasi tahap skor min seperti dalam Jadual 1.

| Skor Min    | Interpretasi Tahap Skor Min |
|-------------|-----------------------------|
| 1.00 – 2.33 | Rendah                      |
| 2.34 – 3.66 | Sederhana                   |
| 3.67 – 5.00 | Tinggi                      |

Jadual 1: *Inteprestasi Skor Min*  
(Sumber: Jamil (2002))

Manakala untuk statistik analisis inferensi pula pengkaji telah mengguna ujian t sampel tak bersandar bagi melihat perbezaan tahap kemahiran guru berdasarkan jantina. Sementara itu, ujian ANOVA pula digunakan untuk melihat perbezaan tahap kemahiran guru berdasarkan bilangan kursus PAK21 yang telah dihadiri. Kedua-dua analisis inferensi ini digunakan untuk menjawab persoalan kajian yang kedua dan ketiga dalam kajian ini.

## Profil Responden Kajian

Berdasarkan Jadual 2, majoriti responden adalah guru perempuan iaitu seramai 81 orang (81%) dan seramai 19 orang guru lelaki (19%). Analisis juga mendapati majoriti responden mempunyai bilangan kursus PAK21 yang hadir sebanyak 1 hingga 3 kali adalah paling ramai iaitu 51 orang (51%). Seramai 29 orang responden (29%) sebanyak 4 hingga 6 kali, seramai 17 orang responden (17%) lebih daripada 6 kali dan hanya seramai 3 orang (3%) yang tidak pernah hadir ke kursus PAK21 sebelum ini.

| Latar Belakang | Responden | Kekerapan | Peratusan (%) |
|----------------|-----------|-----------|---------------|
|----------------|-----------|-----------|---------------|



|  |              |     |     |
|--|--------------|-----|-----|
| Jantina                                | Lelaki       | 19  | 19  |
|  | Perempuan    | 81  | 81  |
| Jumlah                                 |              | 100 | 100 |
| Bilangan kursus<br>PAK21 yang dihadiri | Tidak Pernah | 3   | 3   |
|  | 1-3 kali     | 51  | 51  |
|  | 4-6 kali     | 29  | 29  |
|  | Lebih 6 kali | 17  | 17  |
|  | Jumlah       | 100 | 100 |

Jadual 2: Profil Responden Kajian

### Dapatan Kajian Deskriptif

Jadual 3 yang berikut menunjukkan dapatan statistik deskriptif dan dibincangkan dapatan kajian mengikut persoalan kajian yang pertama.

| Item        | Min  | Sisihan Piawai | Interprestasi |
|-------------|------|----------------|---------------|
| Item 1      | 3.60 | .696           | Sederhana     |
| Item 2      | 3.79 | .640           | Tinggi        |
| Item 3      | 3.84 | .631           | Tinggi        |
| Item 4      | 3.68 | .601           | Tinggi        |
| Item 5      | 3.69 | .734           | Tinggi        |
| Item 6      | 3.65 | .672           | Sederhana     |
| Item 7      | 3.80 | .667           | Tinggi        |
| Item 8      | 4.00 | .725           | Tinggi        |
| Item 9      | 3.59 | .767           | Sederhana     |
| Item 10     | 3.67 | .711           | Tinggi        |
| Keseluruhan | 3.73 | .520           | Tinggi        |

Jadual 3: Kemahiran Guru Dalam Pelaksanaan Pembelajaran Abad Ke-21

Jadual 3 di atas menunjukkan tahap kemahiran guru dalam pelaksanaan PAK21. Pada keseluruhannya, tahap kemahiran guru Sains sekolah menengah dalam sampel kajian ini dikatakan berada pada tahap yang tinggi dengan purata skor min ialah 3.73. Terdapat 7 item yang memperoleh skor min pada tahap tinggi dengan julat di antara 4.00 hingga 3.67. Item 8 iaitu 'Saya sentiasa menjalankan sesi soal jawab selepas pembentangan kumpulan' memperoleh dapatan skor min yang paling tinggi (min=4.00, sp=.725). Manakala, terdapat 3 item yang memperoleh skor min pada tahap sederhana dengan julat di antara 3.65 hingga 3.59. Tiada item yang memperoleh skor min pada tahap rendah.

### Dapatan Kajian Inferensi

Bahagian ini menunjukkan dapatan statistik inferensi dan dibincangkan dapatan kajian mengikut persoalan kajian yang kedua iaitu adakah terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan jantina dan persoalan kajian yang ketiga iaitu adakah terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan kepada bilangan kursus PAK21 yang dihadiri.

Selain itu, pengkaji telah melakukan analisis kenormalan data sebagai syarat asas dan andaian kesesuaian data yang dikumpul sebelum ujian parametrik Ujian-t dan Ujian ANOVA boleh dijalankan. Jadual 4 menunjukkan semakan kenormalan univariat dengan menggunakan nilai *skewness* dan *kurtosis*.

| Item | <i>Skewness</i>  |                   | <i>Kurtosis</i>  |                   |
|------|------------------|-------------------|------------------|-------------------|
|      | <i>Statistic</i> | <i>Std. Error</i> | <i>Statistic</i> | <i>Std. Error</i> |
| 1    | .183             | .241              | -.310            | .478              |
| 2    | .216             | .241              | -.623            | .478              |
| 3    | .137             | .241              | -.522            | .478              |
| 4    | .266             | .241              | -.613            | .478              |
| 5    | -.218            | .241              | -.107            | .478              |
| 6    | .145             | .241              | -.331            | .478              |
| 7    | .042             | .241              | -.363            | .478              |
| 8    | -.325            | .241              | -.137            | .478              |
| 9    | .034             | .241              | -.363            | .478              |
| 10   | .235             | .241              | -.500            | .478              |

Jadual 4: Nilai Skewness Dan Kurtosis.

Menurut Mayers (2013), nilai Skewness dan Kurtosis yang berada dalam julat  $\pm 1.96$  adalah menunjukkan data bertaburan normal. Maka didapati nilai *Skewness* adalah di antara julat 0.266 hingga -0.325 dan nilai *Kurtosis* yang diperoleh adalah di antara julat -0.623 hingga -0.107 dalam kajian ini. Oleh itu, adalah boleh dianggap data kajian telah bertaburan normal dan dengan itu ujian-t dan ujian ANOVA adalah boleh dijalankan.

*Ho1: Tidak terdapat perbezaan yang signifikan skor min tahap kemahiran Guru Sains Sekolah Menengah terhadap pelaksanaan Pembelajaran Abad ke-21 berdasarkan jantina.*

Keputusan Ujian-t berdasarkan jantina menunjukkan tidak terdapat perbezaan yang signifikan bagi kemahiran guru seperti yang ditunjukkan dalam Jadual 5. Didapati bahawa guru perempuan adalah mempunyai kemahiran yang lebih banyak (min=3.78, SP=0.51) berbanding guru lelaki (min=3.52, SP=0.49);  $t (-1.985)$ ,  $dk=98$ ,  $p=0.05$ . Memandangkan nilai signifikan adalah lebih daripada nilai  $p < .05$ , dapat disimpulkan hipotesis nol 1 gagal ditolak.

| Pembolehubah | Kumpulan |           | Ujian-t |
|--------------|----------|-----------|---------|
|              | Lelaki   | Perempuan |         |

|           | Min  | SP   | N  | Min  | SP   | N  | t      | dk | Sig.  |
|-----------|------|------|----|------|------|----|--------|----|-------|
| Kemahiran | 3.52 | 0.49 | 19 | 3.78 | 0.51 | 81 | -1.985 | 98 | 0.050 |

\* Perbezaan min adalah signifikan pada aras  $p < .05$ .

Jadual 5: Keputusan Ujian-T Bagi Perbezaan Kemahiran Guru Sains Lelaki Dan Perempuan Dalam Pelaksanaan Pembelajaran Abad Ke-21

*Ho2: Tidak terdapat perbezaan yang signifikan skor min tahap kemahiran Guru Sains Sekolah Menengah terhadap pelaksanaan Pembelajaran Abad ke-21 berdasarkan bilangan kursus PAK21 yang dihadiri.*

Berdasarkan analisis deskriptif perbezaan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan bilangan kursus PAK21 yang dihadiri adalah seperti yang ditunjukkan dalam Jadual 6. Daripada jumlah sampel kajian ( $N=100$ ), didapati skor min guru yang menghadiri ke kursus PAK21 lebih 6 kali adalah tertinggi ( $M=4.12$ ,  $SD=.420$ ,  $N=17$ ) berbanding dengan skor min kumpulan responden yang lain. Skor min guru yang menghadiri ke kursus PAK21 sebanyak 4 hingga 6 kali adalah ( $M=3.61$ ,  $SD=.482$ ,  $N=29$ ), skor min guru yang menghadiri ke kursus PAK21 sebanyak 1 hingga 3 kali adalah ( $M=3.68$ ,  $SD=.533$ ,  $N=51$ ) dan skor min guru yang tidak pernah menghadiri ke kursus PAK21 adalah ( $M=3.63$ ,  $SD=0.208$ ,  $N=3$ ). Perbezaan skor min ini menunjukkan kumpulan guru yang telah menghadiri kursus PAK21 lebih 6 kali adalah mempunyai kemahiran yang tinggi terhadap pelaksanaan ini.

| Pembolehubah |                   | <i>N</i> | <i>M</i> | <i>SD</i> |
|--------------|-------------------|----------|----------|-----------|
| Kemahiran    | Tidak Pernah      | 3        | 3.63     | .208      |
|              | 1 hingga 3        | 51       | 3.68     | .533      |
|              | 4 hingga 6        | 29       | 3.61     | .482      |
|              | Lebih dari 6 kali | 17       | 4.12     | .420      |
| Keseluruhan  |                   | 100      | 3.73     | .520      |

Jadual 6: Analisis Deskriptif Pemboleh Ubah Kemahiran Guru Berdasarkan Bilangan Kursus Pembelajaran Abad Ke-21 Yang Dihadiri

Keputusan Ujian ANOVA sehalu berdasarkan bilangan PAK21 yang telah hadir menunjukkan perbezaan yang signifikan bagi empat kategori bilangan kursus seperti yang ditunjukkan dalam Jadual 7. Didapati bahawa keputusan ujian ANOVA satu hala menunjukkan terdapat perbezaan yang signifikan antara kumpulan dengan,  $F(3, 96) = 4.24$ ,  $p = 0.007$ . Memandangkan nilai signifikan adalah kurang daripada nilai  $p < .05$ , ini bermaksud terdapat sekurang-kurang satu faktor adalah signifikan daripada yang lain. Oleh itu, dapat disimpulkan hipotesis nol 2 gagal diterima. Justeru, dapatan ini menunjukkan terdapat perbezaan dalam kemahiran guru berdasarkan bilangan kursus PAK21 yang dihadiri.

| Pembolehubah | Sumber          | Jumlah Kuasa Dua | dk | Min Kuasa Dua | F    | Sig   |
|--------------|-----------------|------------------|----|---------------|------|-------|
| Kemahiran    | Antara Kumpulan | 3.13             | 3  | 1.04          | 4.24 | .007* |
|              | Dalam Kumpulan  | 23.623           | 96 | 0.25          |      |       |
|              | Jumlah          | 26.75            | 99 |               |      |       |

\* Perbezaan min adalah signifikan pada aras  $p < .05$ .

Jadual 7: Keputusan Ujian Anova Sehalu Bagi Perbezaan Kemahiran Berdasarkan Bilangan Kursus Pembelajaran Abad Ke-21 Yang Dihadiri

Untuk menentukan perbezaan tersebut ujian perbandingan *post-hoc* Tukey HSD telah dijalankan seperti yang ditunjukkan dalam Jadual 8. Hasil ujian *post-hoc* telah menunjukkan perbezaan yang ketara adalah antara bilangan kursus PAK21 yang dihadiri lebih dari 6 kali dengan 1 hingga 3 kali dan 4 hingga 6 kali.

| (I) Bilangan Kursus | (J) Bilangan Kursus | Mean Difference (I-J) | Sig   |
|---------------------|---------------------|-----------------------|-------|
| Tidak Pernah        | 1 hingga 3          | -.04118               | .999  |
|                     | 4 hingga 6          | .01954                | 1.000 |
|                     | Lebih dari 6 kali   | -.48431               | .407  |
| 1 hingga 3          | Tidak Pernah        | .04118                | .999  |
|                     | 4 hingga 6          | .06072                | .953  |
|                     | Lebih dari 6 kali   | -.44314*              | .010  |
| 4 hingga 6          | Tidak Pernah        | -.01954               | 1.000 |
|                     | 1 hingga 3          | -.06072               | .953  |
|                     | Lebih dari 6 kali   | -.50385*              | .007  |
| Lebih dari 6 kali   | Tidak Pernah        | .48431                | .407  |
|                     | 1 hingga 3          | .44314*               | .010  |
|                     | 4 hingga 6          | .50385*               | .007  |

\* Perbezaan min adalah signifikan pada aras  $p < .05$ .

Jadual 8: Keputusan Ujian Post-Hoc Tukey

## PERBINCANGAN

Pembelajaran Abad ke-21 yang diperkenalkan pada tahun 2014 menerusi Kurikulum Standard Sekolah Rendah (KSSR) dan Kurikulum Standard Sekolah Menengah (KSSM) adalah berhasrat menjadikan murid supaya boleh menguasai kemahiran-kemahiran yang diperlukan dalam abad ke-21 supaya boleh bersaing pada masa hadapan. Inisiatif ini juga adalah bertujuan membantu guru-guru memahami dan bersedia untuk berubah dalam PdPc supaya lebih berpusatkan kepada murid. Menurut Embi, (2016), guru-guru adalah perlu mempersiapkan diri dari pelbagai aspek



untuk memenuhi kehendak pembelajaran pada abad ke-21. Perkara ini adalah selaras dengan dapatan kajian ini di mana tahap kemahiran sampel guru Sains yang digunakan adalah pada tahap yang tinggi dan ini menunjukkan para guru adalah bersedia dalam melaksanakan PAK21 dengan yakin.

Dapatan kajian rintis ini telah menunjukkan purata skor min yang didapati ialah 3.73 iaitu pada tahap tinggi. Hal ini menunjukkan para guru adalah bersedia dari aspek kemahiran. Dapatan kajian ini mempunyai persamaan dengan dapatan kajian yang dijalankan oleh Tajudin dan Abdullah (2018) berkaitan dengan kesediaan guru sekolah rendah dari daerah Jasin. Perkara ini secara langsung membuktikan guru adalah bersedia dari aspek kemahiran dan keyakinan guru tentang kepentingan kemahiran yang mereka ada dalam pelaksanaan PAK21.

Analisis kajian menunjukkan tidak terdapat perbezaan skor min yang signifikan kemahiran guru berdasarkan jantina. Keputusan ini adalah bertepatan dalam PdPc abad ke-21 ini di mana seharusnya tidak terdapat perbezaan jantina di antara guru dalam menguasai kemahiran pembelajaran abad ke-21 ini. Guru-guru seharusnya memikirkan pendekatan yang sesuai bagi menyampaikan sesuatu pelajaran dalam kelas. Apabila guru berada di dalam kelas, fokus utama adalah untuk menyampaikan ilmu tanpa mengira mereka guru lelaki atau guru perempuan. Tanggapan jantina memainkan peranan dalam menyampaikan ilmu adalah perlu dielakkan demi mendidikan anak murid (Tikok, 2018).

Walau bagaimanapun, analisis ujian ANOVA sehalu untuk bilangan kursus PAK21 yang dihadiri mendapati terdapat perbezaan skor min yang signifikan. Dapatan kajian menunjukkan kekerapan yang menghadiri kursus lebih daripada 6 kali mempunyai perbezaan yang signifikan terhadap yang hadir hanya pada 1-3 kali dan 4-6 kali. Dapatan kajian adalah disokong dengan dapatan Hamzah dan Sirat (2018) dengan melaporkan terdapat perbezaan signifikan kekerapan menghadiri ke latihan terhadap pelaksanaan Latihan Dalam Perkhidmatan (LDP). Selain itu, kajian Jamil (2008) juga melaporkan semakin banyak bilangan hari guru hadir ke latihan, semakin banyak peluang guru didedahkan dengan pengetahuan dan kemahiran yang boleh dituntut oleh guru dalam pembangunan profesional masing-masing. Ini sekaligus menunjukkan bilangan kursus yang telah dihadiri adalah membawa kesan kepada para guru dalam memahami lebih dalam tentang pelaksanaan PAK21 ini dan seterusnya meningkatkan kemahiran mereka.

## KESIMPULAN

Dapatan kajian ini menunjukkan kemahiran yang dimiliki oleh guru adalah faktor penting dalam melaksana PAK21. Seperti yang diketahui, tugas mengajar merupakan *core business* sebagai seorang guru. Pengajaran bukan setakat menyampaikan bahan tetapi lebih penting ialah melaksanakan kandungan kurikulum kepada murid dengan mengguna kemahiran yang ada pada seseorang guru untuk mencapai matlamat pembelajaran seperti yang dituntut dalam abad ke-21 ini. Oleh itu, para guru sewajarnya perlu berusaha melengkapi diri dengan kemahiran yang ada dengan lebih bersungguh-sungguh untuk melaksanakan tugas membimbing murid-murid supaya mereka boleh menguasai kemahiran kolaborasi, komunikasi, kreativiti dan pemikiran kritis.

Implikasi daripada hasil kajian mendedahkan bahawa guru Sains mempunyai kesediaan khususnya daripada aspek kemahiran yang tinggi dalam pelaksanaan

PAK21. Walau bagaimanapun, kajian rintis ini mempunyai beberapa limitasi. Pertamanya dari segi bilangan responden, ia hanya dilakukan dalam kalangan skala kecil dan keduanya ialah dari segi kawasan di mana ia hanya dilakukan di sekolah-sekolah menengah di kawasan bandar sahaja. Dicadangkan supaya kajian sebenar yang akan datang boleh diperluaskan kawasan kajian dan termasuk sekolah menengah di luar bandar supaya mendapat informasi yang lebih jelas tentang kesediaan kemahiran guru Sains dalam pelaksanaan PAK21.

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# KAEDAH MENGAJAR DAN ARAS PENCAPAIAN AWAL MATEMATIK KANAK-KANAK PRASEKOLAH

## TEACHING METHOD AND PRASCULAR CHILDREN'S MATHEMATICAL ACHIEVEMENTS

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### ABSTRAK

Jurang pencapaian pelajar dalam bidang Sains dan Matematik masih berada pada tahap yang rendah. Zaman kanak-kanak merupakan masa yang terbaik untuk memperkenalkan STEM disebabkan minda kanak-kanak yang mudah menyerap. Kajian ini bertujuan untuk mengenal pasti sama ada kaedah mengajar merupakan faktor kepada pengetahuan, kefahaman dan aplikasi dalam kalangan kanak-kanak prasekolah kebangsaan bagi pencapaian awal Matematik dengan mengawal markah Matematik sebelum intervensi. Kaedah kuasi experimental melibatkan 1107 orang kanak-kanak dan *Test of Early Mathematics Ability* (Ginsburg dan Baroody, 2003) digunakan. Dapatan kajian mendapati tiga kaedah mengajar (permainan, buku nombor dan lembaran kerja) masing-masing dapat membantu meningkatkan pencapaian awal Matematik tetapi pencapaian awal Matematik menunjukkan perbezaan yang signifikan pada aras kefahaman dan analisis. Kaedah permainan menunjukkan pencapaian yang paling tinggi, diikuti dengan lembaran kerja dan buku nombor. Ini berkemungkinan disebabkan oleh kesan latihan dan pemindahan fungsi eksekutif dalam kanak-kanak prasekolah, iaitu bermain permainan yang berulang-ulang boleh meningkatkan ingatan kanak-kanak yang sedang bekerja seperti dalam kajian Thorell *et al.* (2009).

*Kata kunci: Kaedah mengajar, Aras pencapaian awal Matematik, Kanak-kanak prasekolah*

### PENGENALAN

Jurang pencapaian pelajar dalam bidang Sains dan Matematik masih berada pada tahap yang rendah. Perkara ini jelas terkandung dalam ucapan pengerusi *National STEM Movement (Science, Technology, Engineering and Mathematics)*, Professor Datuk Dr. Noraini Idris sempena program Saintis Kanak-kanak di Universiti Malaysia Sabah pada tahun 2018, "hanya 19% daripada 447,000 pelajar yang mengambil mata pelajaran STEM selepas tingkatan tiga". Beliau menegaskan bahawa zaman kanak-kanak merupakan masa yang terbaik untuk memperkenalkan STEM.



Menurut Shore (1997), otak bayi yang baharu lahir mengandungi 100 billion sel otak atau neuron yang telah bersedia untuk beroperasi sepenuhnya tetapi masih belum berhubung. Kanak-kanak perlu didedahkan kepada pengalaman pembelajaran baharu kerana sel-sel neuron akan mati begitu sahaja sekiranya tidak dirangsang. Berdasarkan pendapat Arteaga *et al.* (2014), pendidikan awal adalah penting kerana jangka masa ini merupakan pelaburan dalam modal insan namun Jeffe (2011) menegaskan bahawa kadar pulangan adalah bergantung pada sesebuah negara.

### **Pernyataan Masalah Kajian**

Walaupun jumlah wang yang banyak telah dilaburkan untuk memajukan pendidikan di Malaysia, prestasi pelajar dalam mata pelajaran Matematik telah menunjukkan kemerosotan yang ketara sedangkan mata pelajaran ini merupakan jalan keluar kepada kejayaan yang lebih tinggi. Menurut Gifford (2004) dan Fischetti (2013), faktor penting yang menyebabkan ramai kanak-kanak melalui pengalaman sukar dalam peringkat awal Matematik adalah disebabkan kaedah mengajar untuk membantu kanak-kanak belajar tidak diketahui dengan jelas. Ini terbukti apabila sangat sedikit kajian yang dijalankan tentang cara yang efektif dalam pengajaran mata pelajaran Matematik (Rohaty, 2012; Gifford, 2004) sedangkan kanak-kanak dilahirkan sebagai pemikir Matematik (Baroody, 1987; Geist, 2009; Wynn, 1992; Starkey *et al.*, 1990). Menurut Smith (2006), mata pelajaran Matematik sukar dipelajari tetapi pendekatan pengajaran yang berpotensi diperlukan untuk memperbaiki pencapaian semua kanak-kanak di peringkat awal (Clarke *et al.*, 2007; Doabler *et al.*, 2011).

### **Tujuan Kajian**

Kajian ini bertujuan untuk mengenal pasti sama ada kaedah mengajar merupakan faktor kepada pengetahuan, kefahaman dan aplikasi dalam kalangan kanak-kanak prasekolah kebangsaan bagi pencapaian awal Matematik dengan mengawal markah Matematik sebelum intervensi.

### **Teori Berkaitan Pemikiran Matematik**

Pembelajaran nombor bermula daripada operasi pengiraan iaitu yang paling asas (Chin, 2013). Fokus pada peringkat ini bermula dengan kemahiran mengenal, membilang dan mengira angka-angka pada kuantiti yang lebih kecil (Griffin *et al.*, 1994). Baroody (1987) menegaskan bahawa pembelajaran awal Matematik dalam kalangan kanak-kanak berdasarkan kepada konsep perkembangan beransur-ansur yang melibatkan sesuatu penemuan dan pembinaan makna yang lebih mendalam tentang angka dan konsep-konsep pengiraan. Penguasaan pengiraan asas adalah penting bagi membolehkan kanak-kanak menggunakan nombor dengan bebas bagi tujuan operasi berbeza (seperti operasi bahagi dan darab) tanpa perlu untuk sentiasa membuat penghitungan (Chin, 2013).

Walaupun terdapat kajian awal seperti Starkey *et al.* (1990) dan Wynn (1992) yang membincangkan tentang perkembangan awal kanak-kanak dalam Matematik, masih tidak jelas status kemahiran ini sebagai sebahagian daripada kemahiran konseptual atau prosedur (Siegler, 2009; Gelman dan Gallistel, 1978). Terma pengetahuan berprosedur dan konsep pengetahuan digunakan dengan meluas dalam penyelidikan pembelajaran Matematik (Hiebert dan Lefevre, 1986; Hiebert dan Carpenter, 1992). Menurut Hiebert dan Lefevre (1986), pengetahuan asas tentang bentuk konseptual dan prosedur adalah penting untuk mengetahui bagaimana kanak-kanak belajar membilang dan mengira. Pandangan bagaimana kedua-dua ilmu ini

berinteraksi telah menjadi perbincangan dalam perkembangan pengetahuan awal Matematik kanak-kanak. Sebagai contoh, ada pengkaji yang menyatakan bahawa kanak-kanak membina prosedur untuk membilang dan mengira berdasarkan prinsip mengira yang mereka tahu (Gelman dan Gallistel, 1978; Gelman dan Meck, 1986).

Menurut Thurston (1990), seseorang murid bersusah-susah dalam jangka masa yang panjang, berkembang langkah demi langkah ataupun melalui beberapa proses atau idea daripada beberapa pendekatan untuk menguasai sesuatu. Apabila murid telah memahami dan mempunyai perspektif mental untuk melihat secara menyeluruh, murid itu mempunyai kebolehan mental yang menakjubkan. Dalam erti kata lain, murid itu memperoleh jawapan dengan cepat apabila memerlukan ataupun menggunakannya untuk proses mental yang lain. Pengkaji seperti Baroody (1987) menyatakan bahawa terdapat kemungkinan kanak-kanak menghafal pengetahuan prosedur ini dan seterusnya membina pengetahuan tentang aspek konseptual secara tidak formal. Rentetan daripada beberapa fakta di atas, kesimpulan yang boleh dibuat ialah masih agak sukar untuk menentukan sama ada sesuatu topik yang dipelajari oleh kanak-kanak merupakan pengetahuan atau prosedur.

### **Pembangunan Pengetahuan dan Pemahaman Matematik**

Menurut Chin (2013) dalam perbincangan tentang pengetahuan dan pemahaman tentang Matematik, konstruktivis adalah pandangan dunia dalam menyatakan pengetahuan dan dibentuk melalui proses konstruktif aktif murid. Kaedah tradisional ialah pengetahuan yang dipindahkan daripada guru kepada murid. Terdapat keperluan untuk menggabungkan kedua-dua pendekatan di mana guru bertindak sebagai mentor yang membimbing murid untuk mendapatkan lebih banyak idea Matematik (Askew *et al.*, 1997). Mengikut Chin (2013), individu berlainan mempunyai bentuk pemahaman yang berlainan daripada pandangan konstruktivis.

### **Penggunaan permainan, buku bergambar dan lembaran kerja dalam pengajaran Matematik**

Ramai penyelidik bersetuju bahawa penggunaan permainan dapat meningkatkan pencapaian mata pelajaran Matematik dalam kalangan kanak-kanak (Stannard *et al.*, 2001; Ramani dan Siegler, 2008). Chen dan McNamee (2011) menyatakan bahawa permainan merupakan kaedah yang positif dalam meningkatkan pencapaian. Menurut mereka, kanak-kanak yang diberi peluang bermain mempunyai tujuan yang jelas, menggunakan bahan untuk menyelesaikan masalah dan memerlukan tindakan untuk mencapai matlamat, memberi peluang kanak-kanak menghubungkan bahan-bahan permainan dan menyediakan ruang kepada kanak-kanak berimajinasi. Berbanding dengan kajian Thorell *et al.* (2009) yang menggunakan kesan latihan dan pemindahan fungsi eksekutif dalam kanak-kanak prasekolah, mereka mendapati bahawa bermain permainan yang berulang-ulang boleh meningkatkan ingatan kanak-kanak yang sedang bekerja.

Kajian lepas memberi tumpuan kepada penggunaan buku kanak-kanak untuk mengajar Matematik namun belum banyak bukti empirikal yang dijalankan di luar negara dengan menggunakan kanak-kanak prasekolah sebagai responden. Lebih-lebih lagi, tidak terdapat kajian yang serupa dalam negara di peringkat yang sama. Daripada kajian-kajian empirikal terdahulu yang dijalankan oleh Jennings *et al.* (1992), Hong (1996), Tare *et al.* (2010) dan Casey *et al.* (2008), kaedah mengajar menggunakan buku nombor dijangka menunjukkan kesan yang signifikan terhadap pencapaian awal Matematik. Kajian lanjutan adalah diperlukan untuk mengenal pasti

kesan penggunaan buku nombor untuk menambahkan lagi bukti empirikal yang sedia ada.

Kajian yang dijalankan oleh Zhou *et al.* (2006) melibatkan dua kumpulan kanak-kanak berbangsa Cina yang berumur empat tahun. Kajian mereka turut melibatkan ibu bapa. Kanak-kanak dalam kumpulan satu memperoleh markah yang lebih tinggi dalam kemahiran menulis nombor dibandingkan dengan kanak-kanak dalam kumpulan dua yang memperoleh markah yang lebih rendah. Aktiviti melibatkan membaca buku, lembaran kerja Matematik, kertas kosong dan blok yang dijalankan selama 85 hari selama 15 minit. Ibu bapa dalam kumpulan satu menggunakan strategi yang lebih positif berbanding dengan ibu-bapa dalam kumpulan dua. Dapatan kajian menunjukkan bahawa kanak-kanak yang berada dalam kumpulan dua berhadapan dengan masalah semasa menjalankan aktiviti. Penulis dalam kajian ini menyimpulkan bahawa kekerapan dan kualiti ibu bapa melibatkan aktiviti bersama dengan kanak-kanak di rumah seperti membaca buku dan lembaran kerja Matematik diyakini sebagai penyumbang kepada perkembangan Matematik kanak-kanak yang lebih baik.

Disebabkan guru-guru prasekolah lebih gemar memilih kaedah lembaran kerja, maka kajian adalah diperlukan untuk mengenal pasti kesan penggunaan kaedah ini dalam pengajaran Matematik kanak-kanak. Kenyataan Katz (1987), Ransom (2012), dan teori Dewey (1990) yang dibincangkan sebelum ini seolah-olah menggambarkan bahawa penggunaan lembaran kerja membantu pencapaian. Oleh itu, kaedah mengajar menggunakan lembaran kerja dijangka mempunyai kesan yang signifikan terhadap pencapaian awal Matematik.

Walau bagaimanapun, terdapat beberapa pendapat yang dikemukakan oleh tokoh pendidikan awal kanak-kanak seperti Bowman *et al.* (2001), Zigler *et al.* (2006) dan Dunphy (2009) tentang pengajaran yang berkualiti. Menurut mereka, sesuatu program yang menggabungkan pengajaran dan pembelajaran secara kelas, kumpulan kecil dan individu kanak-kanak mempunyai hubungan dengan pemerolehan pengetahuan. Bagi Koran dan McLaughlin (1990), semua kaedah mungkin berkesan tetapi membandingkan mana satu kaedah yang lebih baik adalah suatu yang signifikan. Konsisten dengan tajuk kajian, kajian ini mengenal pasti dan membandingkan kesan penggunaan kaedah permainan, buku nombor dan lembaran kerja terhadap pencapaian awal Matematik dalam kalangan kanak-kanak prasekolah.

## METODOLOGI

Dalam kajian ini, kaedah kuasi eksperimen multi lokasi digunakan iaitu responden diletakkan dalam tiga kumpulan. Kumpulan permainan diberikan intervensi dengan menggunakan kaedah permainan, kumpulan buku nombor diberikan intervensi dengan menggunakan kaedah buku nombor dan kumpulan lembaran kerja diberikan intervensi dengan menggunakan kaedah lembaran kerja. Instrumen *Test of Mathematics Ability* atau ringkasnya TEMA (Ginsburg dan Baroody, 2003) digunakan untuk kajian ini. Sepanjang penyelidikan ini, penyelidik dan pembantu penyelidik memantau perjalanan intervensi. Penjelasan dan mesyuarat dijalankan sebelum intervensi untuk memastikan semua guru yang terlibat memahami dan cekap dalam menjalankan intervensi seperti yang dikehendaki. Data dianalisis melalui statistik deskriptif dan statistik inferensi menggunakan ujian *MANCOVA*.

Ujian pra intervensi selama dua bulan dalam tiga kumpulan dijalankan oleh guru pendidikan awal kanak-kanak di kelas masing-masing dengan menggunakan

manual intervensi yang disediakan penyelidik. Instrumen TEMA digunakan untuk kajian ini. Item-item dalam ujian TEMA dikelaskan kepada Aras taksonomi Bloom yang dinyatakan dalam Jadual 1.1 dan Jadual 1.2.

| <b>Aras kemahiran domain kognitif</b>  | <b>Cadangan kata tugas yang boleh digunakan</b> |                        |               |
|--|---|------------------------|---------------|
| Mengetahui   | Takrifkan                                       | Padankan               | Senaraikan    |
| ▪ Mengingat kembali  | Perihalkan                                      | Namakan                | Lakarkan      |
|  | Kenal pasti                                     | Nyatakan               | Tuliskan      |
|  | Labelkan  | Lukiskan               |               |
| Memahami   | Ubahkan   | Tentukan               | Buat inferens |
| ▪ Menterjemahkan bahan atau idea daripada satu bentuk ke bentuk lain; mentafsir bahan atau idea; merangka trend masa depan | Anggarkan                                       | Tukarkan               | Hubungkaitkan |
|  | Terangkan                                       | Banding bezakan        | Cirikan       |
|  | Berikan contoh                                  | Tambahkan              | Kelaskan      |
|  | Ukur  | Ramalkan               | Sukat         |
| Mengaplikasi   | Kirakan   | Hitungkan              | Ubahsuai      |
| ▪ Menggunakan bahan atau idea dalam situasi yang baharu dan konkrit  | Tunjuk cara                                     | Jelaskan dengan contoh |               |

Jadual 1.1: Kata tugas berdasarkan Taksonomi Bloom yang digunakan di Institut Pendidikan Guru  
(Sumber: JSU, IPG (30/33/PRA3105,PRA3106/JAN 2011))

| <b>Item</b> | <b>Klasifikasi item</b> |                  |                 |
|-------------|-------------------------|------------------|-----------------|
|             | <b>Pengetahuan</b>      | <b>Kefahaman</b> | <b>Aplikasi</b> |
| A1 dan B1   | *                       |                  |                 |
| A2 dan B2   | *                       |                  |                 |
| A3 dan B3   | *                       |                  |                 |
| A4 dan B4   |                         | *                |                 |
| A5 dan B5   | *                       |                  |                 |
| A6 dan B6   | *                       |                  |                 |
| A7 dan B7   |                         | *                |                 |



|             |   |   |   |
|-------------|---|---|---|
| A8 dan B8   | * |   |   |
| A9 dan B9   |   | * |   |
| A10 dan B10 |   |   | * |
| A11 dan B11 | * |   |   |
| A12 dan B12 |   |   | * |
| A13 dan B13 |   | * |   |
| A14 dan B14 | * |   |   |
| A15 dan B15 | * |   |   |
| A16 dan B16 |   | * |   |
| A17 dan B17 |   | * |   |
| A18 dan B18 |   | * |   |
| A19 dan B19 |   | * |   |
| A20 dan B20 |   | * |   |
| A21 dan B21 |   |   | * |
| A22 dan B22 |   | * |   |
| A23 dan B23 |   | * |   |
| A24 dan B24 |   |   | * |
| A25 dan B25 |   | * |   |
| A26 dan B26 |   | * |   |
| A27 dan B27 |   | * |   |
| A28 dan B28 | * |   |   |
| A29 dan B29 | * |   |   |
| A30 dan B30 |   |   | * |
| A31 dan B31 |   | * |   |
| A32 dan B32 |   |   | * |
| A33 dan B33 |   | * |   |
| A34 dan B34 | * |   |   |
| A35 dan B35 |   | * |   |
| A36 dan B36 |   |   | * |
| A37 dan B37 |   |   | * |
| A38 dan B38 |   |   | * |

|               |           |           |           |
|---------------|-----------|-----------|-----------|
| A39 dan B39   |           |           | *         |
| A40 dan B40   |           |           | *         |
| <b>Jumlah</b> | <b>12</b> | <b>17</b> | <b>11</b> |

Jadual 1.2: Klasifikasi item mengikut Taksonomi Bloom

## ANALISIS DATA DAN DAPATAN KAJIAN

**H<sub>0</sub>1 Kaedah mengajar bukan merupakan faktor kepada pengetahuan, kefahaman dan aplikasi dalam kalangan kanak-kanak prasekolah kebangsaan bagi pencapaian awal Matematik** dengan mengawal markah Matematik sebelum intervensi.

Data dianalisis melalui statistik deskriptif dan statistik inferensi menggunakan ujian *MANCOVA*. Jadual 1.3 memaparkan keputusan statistik deskriptif. Maklumat dalam jadual statistik deskriptif menunjukkan nilai min markah, sisihan piawai dan saiz sub-sampel bagi pembolehubah bersandar (pengetahuan, kefahaman dan aplikasi) merentasi kaedah mengajar (permainan, buku nombor dan lembaran kerja). Bagi pencapaian pengetahuan awal Matematik, didapati bahawa min markah kaedah permainan mengatasi buku nombor dan lembaran kerja (permainan=86.04, buku nombor=83.48 dan lembaran kerja=84.22). Bagi pencapaian kefahaman awal Matematik, min markah permainan mengatasi buku nombor dan lembaran kerja (permainan=72.53, buku nombor=60.22 dan lembaran kerja=63.05). Bagi pencapaian aplikasi awal Matematik, min markah permainan mengatasi buku nombor dan lembaran kerja (permainan=59.61, buku nombor=49.83 dan lembaran kerja=52.45).

|             | <b>Kaedah mengajar</b> | <b>Bilangan</b> | <b>Min</b>   | <b>Sisihan piawai</b> |
|-------------|------------------------|-----------------|--------------|-----------------------|
| Pengetahuan | Permainan              | 382             | 86.04        | 16.70                 |
|             | Buku nombor            | 349             | 83.48        | 18.98                 |
|             | Lembaran kerja         | 377             | 84.22        | 19.43                 |
|             | <b>Jumlah</b>          | <b>1108</b>     | <b>84.61</b> | <b>18.40</b>          |
| Kefahaman   | Permainan              | 382             | 72.53        | 24.14                 |
|             | Buku nombor            | 349             | 60.22        | 22.41                 |
|             | Lembaran kerja         | 377             | 63.05        | 23.66                 |
|             | <b>Jumlah</b>          | <b>1108</b>     | <b>65.43</b> | <b>24.01</b>          |
| Aplikasi    | Permainan              | 382             | 59.61        | 31.04                 |
|             | Buku nombor            | 349             | 49.83        | 27.30                 |
|             | Lembaran kerja         | 377             | 52.45        | 28.51                 |

Jumlah 1108 54.09 29.31

Jadual 1.3: Statistik deskriptif

Jadual 1.4 memaparkan keputusan *Multivariate Tests<sup>a</sup>*. Keputusan ujian *Multivariate Tests<sup>a</sup>* menunjukkan bahawa terdapat kesan pembolehubah tidak bersandar kaedah mengajar yang signifikan [ $F(6, 2206)=12.56, p<.05$ ]. Terdapat kesan pembolehubah kawalan ujian pra terhadap pembolehubah-pembolehubah bersandar [ $F(3, 1102)=216.73, p<.05$ ]. Berdasarkan keputusan ini, penyelidik menolak hipotesis nul dan membuat keputusan bahawa secara keseluruhan, kaedah mengajar merupakan faktor kepada pengetahuan, kefahaman dan aplikasi bagi pencapaian awal Matematik dengan mengawal markah Matematik sebelum intervensi.

| <i>Effect</i> |                               | <i>Value</i> | <i>F</i>             | <i>Hypothesis<br/>df</i> | <i>Error<br/>df</i> | <i>Sig.</i> |
|---------------|-------------------------------|--------------|----------------------|--------------------------|---------------------|-------------|
| Intercept     | <i>Pillai's Trace</i>         | .75          | 1093.55 <sup>b</sup> | 3.00                     | 1102.00             | .00         |
|               | <i>Wilks' Lambda</i>          | .25          | 1093.55 <sup>b</sup> | 3.00                     | 1102.00             | .00         |
|               | <i>Hotelling's<br/>Trace</i>  | 2.98         | 1093.55 <sup>b</sup> | 3.00                     | 1102.00             | .00         |
|               | <i>Roy's Largest<br/>Root</i> | 2.98         | 1093.55 <sup>b</sup> | 3.00                     | 1102.00             | .00         |
|               |                               |              |                      |                          |                     |             |
| UPRA          | <i>Pillai's Trace</i>         | .37          | 216.73 <sup>b</sup>  | 3.00                     | 1102.00             | .00         |
|               | <i>Wilks' Lambda</i>          | .63          | 216.73 <sup>b</sup>  | 3.00                     | 1102.00             | .00         |
|               | <i>Hotelling's<br/>Trace</i>  | .59          | 216.73 <sup>b</sup>  | 3.00                     | 1102.00             | .00         |
|               | <i>Roy's Largest<br/>Root</i> | .59          | 216.73 <sup>b</sup>  | 3.00                     | 1102.00             | .00         |
|               |                               |              |                      |                          |                     |             |
| Kaedah        | <i>Pillai's Trace</i>         | .07          | 12.56                | 6.00                     | 2206.00             | .00         |
|               | <i>Wilks' Lambda</i>          | .93          | 12.75 <sup>b</sup>   | 6.00                     | 2204.00             | .00         |
|               | <i>Hotelling's<br/>Trace</i>  | .07          | 12.94                | 6.00                     | 2202.00             | .00         |
|               | <i>Roy's Largest<br/>Root</i> | .069         | 25.39 <sup>c</sup>   | 3.00                     | 1103.00             | .00         |
|               |                               |              |                      |                          |                     |             |

**a. Design: Intercept + UPRA + Kaedah mengajar**

**b. Exact statistic**

**c. The statistic is an upper bound on F that yields a lower bound on the significance level.**

Jadual 1.4: *Multivariate Tests<sup>a</sup>*

Keputusan ujian *Multivariate* dalam Jadual **1.5** menunjukkan bahawa secara signifikan tidak ada kesan kaedah mengajar terhadap pencapaian pengetahuan awal Matematik [ $F(2, 1104)=1.42, p>.05$ ], ada kesan kaedah mengajar terhadap pencapaian kefahaman awal Matematik [ $F(2, 1104)=30.06, p<.05$ ] dan pencapaian aplikasi awal Matematik [ $F(2, 1104)=10.18, p<.05$ ].

Nilai  $R^2$  menunjukkan bahawa pembolehubah tidak bersandar kajian ini menyumbang sebanyak 29.7% perubahan dalam pembolehubah bersandar pengetahuan, 33.1% perubahan dalam pembolehubah bersandar kefahaman dan 30.8% perubahan dalam pembolehubah bersandar aplikasi.

| <i>Source</i>          | <i>Dependent Variable</i> | <i>Type III Sum of Squares</i> | <i>Df</i> | <i>Mean Square</i> | <i>F</i> | <i>Sig.</i> |
|------------------------|---------------------------|--------------------------------|-----------|--------------------|----------|-------------|
| <i>Corrected Model</i> | Pengetahuan               | 111279.75 <sup>a</sup>         | 3         | 37093.25           | 155.37   | .00         |
|                        | Kefahaman                 | 211476.72 <sup>b</sup>         | 3         | 70492.24           | 182.47   | .00         |
|                        | Aplikasi                  | 293180.82 <sup>c</sup>         | 3         | 97726.94           | 164.03   | .00         |
| <i>Intercept</i>       | Pengetahuan               | 704265.04                      | 1         | 704265.04          | 2949.85  | .00         |
|                        | Kefahaman                 | 243146.12                      | 1         | 243146.12          | 629.40   | .00         |
|                        | Aplikasi                  | 62662.62                       | 1         | 62662.62           | 105.18   | .00         |
| UPRA                   | Pengetahuan               | 109993.95                      | 1         | 109993.95          | 460.72   | .00         |
|                        | Kefahaman                 | 180632.08                      | 1         | 180632.08          | 467.58   | .00         |
|                        | Aplikasi                  | 274173.80                      | 1         | 274173.80          | 460.19   | .00         |
| Kaedah                 | Pengetahuan               | 679.24                         | 2         | 339.62             | 1.42     | .24         |
|                        | Kefahaman                 | 23223.47                       | 2         | 11611.74           | 30.06    | .00         |
|                        | Aplikasi                  | 12131.46                       | 2         | 6065.73            | 10.18    | .00         |
| <i>Error</i>           | Pengetahuan               | 263575.60                      | 1104      | 238.75             |          |             |
|                        | Kefahaman                 | 426492.38                      | 1104      | 386.32             |          |             |
|                        | Aplikasi                  | 657750.58                      | 1104      | 595.79             |          |             |
| <i>Total</i>           | Pengetahuan               | 8307222.22                     | 1108      |                    |          |             |
|                        | Kefahaman                 | 5381107.27                     | 1108      |                    |          |             |
|                        | Aplikasi                  | 4193140.50                     | 1108      |                    |          |             |
| <i>Corrected Total</i> | Pengetahuan               | 374855.35                      | 1107      |                    |          |             |
|                        | Kefahaman                 | 637969.10                      | 1107      |                    |          |             |
|                        | Aplikasi                  | 950931.39                      | 1107      |                    |          |             |

a. *R Squared* = .297 (*Adjusted R Squared* = .295)

b. *R Squared* = .331 (*Adjusted R Squared* = .330)

c. *R Squared* = .308 (*Adjusted R Squared* = .306)

Jadual 1.5: Tests of Between-Subjects Effects



## PERBINCANGAN DAN RUMUSAN

Tiga kaedah mengajar (permainan, buku nombor dan lembaran kerja) masing-masing dapat membantu meningkatkan pencapaian awal Matematik tetapi pencapaian awal Matematik menunjukkan perbezaan yang signifikan pada aras kefahaman dan analisis. Kaedah permainan menunjukkan pencapaian yang paling tinggi, diikuti dengan lembaran kerja dan buku nombor. Ini berkemungkinan disebabkan oleh kesan latihan dan pemindahan fungsi eksekutif dalam kanak-kanak prasekolah, iaitu bermain permainan yang berulang-ulang boleh meningkatkan ingatan kanak-kanak yang sedang bekerja seperti dalam kajian Thorell *et al.* (2009).

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## **FOREST LAW ENFORCEMENT AND OFFENCES IN THE STATE OF PERAK, PENINSULAR**

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### **ABSTRACT**

The forestry sector is undergoing substantial policy change in response to broader developments such as economic growth, globalization of economic, privatization and trade liberalization. Forest law enforcement is a critical part of forest management since it directs the relationship between many parties, particularly timber companies, with the forest asset. The objective of the study was to identify the awareness of forest law enforcement and offences in the state of Perak. The research was conducted with a questionnaire survey with 5-point Likert type answering options among 400 local respondents from ten mukims namely Pengkalan Hulu, Belukar Semang, Gerik, Belum, Kenering, Kerunai, Temenggor, Lenggong, Durian Pipit and Temelong. Mean perception score was 3.126 which indicated respondents agreed with the awareness forest law and offences issues. The SPSS shows the perception score significantly differed among different age groups, however there was no difference of perceptions among other variables such as race, religion or education level. The study concluded that regardless of socio-economic factors the respondents have concurred with the situation of awareness on forest law enforcement in the studied mukims.

*Key words: awareness, forest law enforcement, offences, Perak, Malaysia*



## INTRODUCTION

The characteristics of forest system and development in many countries are mostly aimed to fulfill the national economic necessities, which have been molded by their political system and socio-economic need. Forestry policies often have major repercussions not only in the country in which they are promulgated, but also in other countries. The role of the forest ecosystem to provide goods and services in a developing country such as Peninsular Malaysia (PM) cannot be over-emphasized; particularly when it is involving the national economic contributions. Since the British colonial period, forestry sectoral development has supported the socio-economic development of the national and states government.

This study focuses on defining forest ownership and forest administration as well as the trend, structure and problem of forestry development. The genesis of forestry policy implementation system and development that have been established and practiced at different levels and conditions of economic parameter, political sphere and social imperatives were reviewed.

Although the British possessed the forests of the Straits Settlements, Federated and Unfederated Malay States, the colonial government only intensively germinated their interests on the forest sectoral development of Malaya in 1883 when the forestry department was officially established. The British strengthened and widened their influence on forestry by appointing the first Chief Forest Officer in 1901 and establishing a forest department in every state.

The British introduced commercial exploitation on forestland as early as in the 17th century. Pepper and clove were the major British economic crops, commercially grown on large plantations of deforested areas in Penang Island (S.Robert Aiken & Colin H. Leigh, 1988). During that period, all forestland was governed by the rules of the Malay customary tenure and Islamic land law, which acknowledged that the Sultan owned all land. The existing forestland tenure system, which was based on such law, has required British interference and amendment in order to separate the ownership and tenure ship of the land. The clarification of land ruled by two different entities is highly needed so that the British could exploit the forest resources without compulsion from the Sultan or the Malays (who possessed the Islamic religion). Therefore, the British introduced the Torrens land registration system. This system included the ownership rights of the Sultan and Malays on land while on the other side, the British, who has an economic right exploited and utilized the resources. Hence, the Malaysian Torrens system is a mixture of three land laws that is the Malay customary land tenure, Islamic land law and the Torrens.

Forest destruction due to land development involved the introduction of new land legislation and definitions of ownership with profound effects on both land use and peasant social differentiation. Ironically, the pre-colonial Malay Sultan's claim to eminent domain over land finally became a reality with a successful integration of colonial hegemony (David S.Y., & Wong, 1975).

According to Article 74 of the Federal Constitution of Malaysia (1957) (FC), forestry comes under the jurisdiction of the respective state government. Therefore, legislative and executive powers on forestry related matters are delegated to the state authority. As forestry is a state issue in the concept of Malaysian federalism system, power relations at the regional level (state) are also examined in this study. In particular, the configuration of political and economic power relationship has been narrowed down to the State of Perak in the PM. The state was selected for the study due to its ample

forest areas and as the main forest resource contributions for the national income since the colonial era.

Forest law enforcement is an important part of forest management as it directs links between many parties, especially timber companies, with forest assets. For example, illegal and uncontrolled harvesting activities can cause serious damage that will then destroy forests and affect their productivity as well as sustainability.

Comprehensively, forest authorities should strive to manage minimal forest offences, especially with regards to individuals or irresponsible parties that cause extraordinary destruction to the forest and the environment. Despite the fact that forest offences could risk the forest's sustainability, there is little research on them. This offense is only provided in the National Forestry Act, 1984 and there is no attempt to take action on adding the number of offences into general criminal law, to be specific, the Penal Code.

Issues on forest crimes, for example, illegal logging and forest infringement, and other forest offenses have been a national worry because of its serious impact on biodiversity, forest quality, and environment and to the timber industries. The Ministry of Natural Resource and Environment (NRE), through the Forestry Department Peninsular Malaysia (FDPM) is serious in combating forest crimes in Peninsular Malaysia (Shibli Nik Mohd et al., 2013). Additionally, forestry authorities are always working to prevent forest offenses at the highest levels in order to avoid severe damage to the environment. It is important to conduct research on sustainable forest management and forest offenses in the area.

Forests offenses, or their oversight, are basically the demonstrations which negate with the arrangements of the country's forest laws. Illegal logging and forest encroachment is a portion of the cases that show genuine obstacles in the accomplishment of maintainable forests administration. Illegal logging includes the felling of trees and additionally removal of timber from the forest without a legitimate permit.

As indicated by article 74 Clause (2) of the Malaysian Constitution, land and forest are characterized as state matters and purview under the particular State Governments. Provision (3) of Article 76 of the Malaysian Constitution ensures that all demonstrations related to land and forest probably won't come into oblige in a state except if it has been grasped by a law made by the governing body of the state. All things considered, each state is locked in to authorize laws on ranger service and to make sense of forest strategy autonomously. The official expert of the Federal Government just unveils to the arrangement of counsel and specialized help to the states, prepare and lead the research, and in the upkeep of test and exhibit stations. It prescribes that the more obvious the typical punishment, the more conspicuous the hindrance effect on wrongdoings. Under a course of action of prohibitive presumptions, the ideal sort of debilitation is to set fines as high as it would be judicious while lessening the level of over the top observing (Gary S. Becker, 2000). The raising the likelihood of a fine is costly since it requires giving more assets to observe and capture people; however, raising the extent of a fine is costless (Arun S. Malik, 1990).

## METHODS

The present study was conducted in the District of Hulu Perak, which is the largest in the State of Perak (PM). The State of Perak which is located on the West Coast, is the fourth-largest state in PM (2,100,600 ha) with 1,027,404.31 ha of forested

area (Forest Department Peninsular Malaysia, 2015). The PM is located between latitudes 1°20' to 6° 45' North of the Equator and longitudes 99°40' to 104°20' East, with the total land area of 13.2 million ha.

The area of the study is about 31.23% of the State of Perak which is equivalent to 656,565 ha. Hulu Perak encompasses three small districts such as Gerik (516,446 ha), Pengkalan Hulu (36,778) and Lenggong (103,341ha). It has ten mukims namely Pengkalan Hulu, Belukar Semang, Gerik, Belum, Kenering, Kerunai, Temenggong, Lenggong, Durian Pipit and Temelong. The composition of population is around 86,217 people consisting Malay (61,824), Chinese (10,028), Indian (1,954), Orang Asli (7,589) and others (5,541). The main aim of this study is to investigate forest law enforcement and offences in the state of Perak. Using questionnaires, 400 respondents were the focus of the study area in all mukims. Section A is to get respondents' background profile, section B is for level of awareness on forest law enforcement and offences practiced in the district of Hulu Perak and comprised of 6 statements, and section C also comprised 6 statements that concentrates on forest offenses in Hulu Perak. Five point likert scale is used for strongly disagreeing (1) to strongly agreeing (5) with the statements. Both descriptive and inferential analysis were used to answer the research questions.



Figure 1: Map of Malaysia which shown the location of the study areas  
(Source: Field study, 2002)

## RESULTS

### Respondents' Demography

There were more female respondents (256 respondents; 64%) than male respondents that comprise of 144 respondents (36%). Around 256 respondents (64%) of the respondents were single; 108 respondents (27%) were married and 36 of them (9%) were in the 'others' class. There were around 216 respondents (54%) in the age

range of 20 to 29 and there were 8 respondents (2%) more than 50 years of age (Table 1).

| Item of Variables     | Frequencies | Percentage (%) |
|-----------------------|-------------|----------------|
| <b>Gender</b>         |             |                |
| Male                  | 144         | 36             |
| Female                | 256         | 64             |
| Total                 | 400         | 100            |
| <b>Age</b>            |             |                |
| 20 to 29 years old    | 216         | 54             |
| 30 to 39 years' old   | 132         | 33             |
| 40 to 49 years' old   | 44          | 11             |
| Above 50 years' old   | 8           | 2              |
| Total                 | 400         | 100            |
| <b>Marital Status</b> |             |                |
| Single                | 256         | 64             |
| Married               | 108         | 27             |
| Others                | 36          | 9              |
| Total                 | 400         | 100            |

Table 1: Demographic Profile of Respondents

From the occupational background (Table 2), it is seen that about 92 respondents (23%) of the respondents are government servants; 156 respondents (39%) work in the private sector; 72 respondents (18%) were independently employed; 12 respondents (3%) were retired while 68 respondents (17%) were in the 'others' category.

| Job Position               | Frequency  | Percentage (%) |
|----------------------------|------------|----------------|
| <b>Government Servants</b> | 92         | 23             |
| <b>Private Sector</b>      | 156        | 39             |
| <b>Self employed</b>       | 72         | 18             |
| <b>Retired</b>             | 12         | 3              |
| <b>Others</b>              | 68         | 17             |
| <b>Total</b>               | <b>400</b> | <b>100</b>     |

Table 2: Job Position

| Item of Variable | Frequency | Percentage (%) |
|------------------|-----------|----------------|
| <b>Yes</b>       | 261       | 65.3           |
| <b>A bit</b>     | 91        | 22.7           |
| <b>Unsure</b>    | 48        | 12.0           |
| <b>Total</b>     | 400       | 100            |

Table 3: Sense of Awareness towards Forest Law Enforcement and Offences

From Table 3, it is about the Sense of Awareness towards Forest Law Enforcement and Offences in Hulu Perak and there were 261 respondents (65%) that



have a feeling of awareness; 91 respondents (23%) having a bit awareness; while 48 respondents (12%) were uncertain about it.

### **Respondents Perception on Level of Awareness on Forest Law Enforcement**

The highest mean score of the six statements were 3.1267 which indicates the respondents' agreement with the Government organization is the sole optimizer in determining levels of enforcement and the lowest was 2.0277 for the statement 'the enforcement of forest law needs supervision in tackling a particular offense' (Table 4). Separately the mean scores (above 2) of all the six statements indicated their acceptance by respondents with Level of Awareness on Forest Law Enforcement in the study area.

| <b>Item Statement</b>   | <b>1<br/>SD</b> | <b>2<br/>D</b> | <b>3<br/>NDNA</b> | <b>4<br/>A</b> | <b>5<br/>SA</b> | <b>Mean/<br/>Score</b> |
|---|-----------------|----------------|-------------------|----------------|-----------------|------------------------|
| Government organization is the sole optimizer in determining levels of enforcement  | 45<br>11.3%     | 88<br>22%      | 80<br>20%         | 144<br>36%     | 43<br>10.7%     | 3.1267                 |
| Enforcement of forest law can be divided into identification of illegal activities and setting the guidelines also to monitors. | 88<br>22%       | 160<br>40%     | 50<br>12.7%       | 83<br>20.7%    | 19<br>4.7%      | 2.4600                 |
| Each organizations have their own part of responsibility when it comes to forest law enforcement.                               | 88<br>22%       | 208<br>52%     | 59<br>14.7%       | 32<br>8%       | 13<br>3.3%      | 2.1867                 |
| As the front line party of enforcement, the authorities have most influence on the actual enforcement.                          | 35<br>8.7%      | 152<br>38%     | 104<br>26%        | 72<br>18%      | 37<br>9.3%      | 2.4800                 |
| The effectiveness of forest law enforcement are depending on the weight of execution of the enforcement.                        | 67<br>16.7%     | 181<br>45.3%   | 88<br>22%         | 21<br>5.3%     | 43<br>10.7%     | 2.4933                 |
| The enforcement of forest law needs supervision in tackling a particular offense.   | 61<br>15.3%     | 181<br>45.3%   | 77<br>19.3%       | 60<br>14.7%    | 21<br>5.3%      | 2.0277                 |

**Indication:** SD = Strongly Disagree; D = Disagree; NDNA= Neither Disagree Nor Agree; A=Agree ; S =Strongly Agree.

Table 4: Level of Awareness on Forest Law Enforcement in the state of Perak

### Respondents Perception on Type of Forest Offences in the State of Perak.

The highest mean score of the six statements were 3.56 which indicate the respondents 'agreement with Open burning/slash and burn (Section 82)' and the lowest was 2.3333 for the statement 'Illegal use of forest road (Section 50)' (Table 5). Separately the mean scores (above 2) of all the six statements indicated their acceptance by respondents with type of forest offences in the study area.

| Item Statement   | 1<br>SD     | 2<br>D       | 3<br>NDNA       | 4<br>A       | 5<br>SA    | Mean/<br>Score |
|--|-------------|--------------|-----------------|--------------|------------|----------------|
| Illegal logging (Section 19).                                      | 29<br>7.3%  | 56<br>14%    | 69<br>17.3<br>% | 209<br>52%   | 37<br>9.3% | 3.4200         |
| Illegal entrance in Permanent Reserved Forests (PRF) (Section 47). | 45<br>11.3% | 181<br>45.3% | 80<br>20%       | 69<br>17.3%  | 25<br>6%   | 2.6133         |
| Illegal utilization offorests resources (Section 15).              | 37<br>9.3%  | 208<br>52%   | 72<br>18%       | 56<br>14%    | 27<br>6.7% | 2.5677         |
| Open burning/slash and burn (Section 82).                          | 19<br>4.7%  | 56<br>14%    | 72<br>18%       | 189<br>47.3% | 64<br>16%  | 3.5600         |
| Illegal hunting (Section 81(f)).                                   | 48<br>12%   | 64<br>16%    | 77<br>19.3%     | 189<br>47.3% | 22<br>5.3% | 3.1800         |
| Illegal use of forest road (Section 50).                           | 83<br>20.7% | 192<br>48%   | 48<br>12%       | 64<br>16%    | 13<br>3.3% | 2.3333         |

**Indication:** SD = Strongly Disagree; D = Disagree; NDNA= Neither Disagree Nor Agree; A=Agree ; S =Strongly Agree.

Table 5: Type of Forest Offences in the state of Perak

## CONCLUSION

This study concluded that the Private Sector is the main occupation in the study area. Types of employment in an area of Private Sector have included Agriculture, Aquaculture, Tourism, Business, and Industries. The findings would contribute in identifying the effective way to seek Malaysian citizens' response especially in the State of Perak regarding the awareness of the forest law enforcement and offences that happened on their surroundings. It will serve as a basis for the authorities and other responsible parties in forestry management to help in raising the awareness among Malaysian citizens.

At the beginning of this study, it is known that Asia is the densest area, which is filled with a significant number of worldwide biodiversity hotspots and a few mega diverse nations, which also includes Malaysia that comes with rich social and natural legacy. However, the misuse is far-reaching and compelling conservation is hampered by the absence of deliberately powerful policies and instruments.

Numerous flora and fauna species are collected and sold genuinely as nourishment, pharmaceutical, adornments, pets, et cetera (Mariani, Noranisa & Maizatun, 2015). In addition, trade can make overexploitation the degree of making a species end up plainly debilitated or endangered if not controlled enough to control unlawful and maintain a strategic distance from the unsustainable trade.

Based on these events, there is an urge to control and limit the impacts of trade on wildlife conservation. Reflecting constant international worry over the issue, forest law enforcement is a critical part of forest management since it directs the relationship between many parties, particularly timber companies, with the forest asset. Illegal and uncontrolled harvesting activities, for instance, may cause irreparable harm to the forest, which influences its long-haul productivity and sustainability. By and large, forest authority should attempt to keep forest offenses to a minimum level, particularly those that cause incredible harm to the forest and the environment.

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## **EFFECTS OF THE USE OF A BASIC ELECTRONICS DEVICES COMPUTER INSTRUCTIONAL PACKAGE ON STUDENTS' ACHIEVEMENT IN BASIC TECHNOLOGY**

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### **ABSTRACT**

The study was conducted to test the effectiveness of a multimedia instructional package for teaching Basic Electronic Devices. The study was guided by two research questions and two hypotheses. A Quasi-experimental method was employed for testing the effectiveness of the package in teaching Basic Electronic Devices. Specifically, the Pretest and Posttest Quasi-experimental design was used. The population for the study consists of 169,491 Upper Basic Education students from 869 secondary schools in Kano State. Out of this 384 were sampled using the Krejcie and Morgan formula for determining sample size. Therefore 8 classes of 45 Upper Basic Education (JSS II) students each, making 360 samples was selected from Government Technical College, Kano for the control group and experimental group. The independent variable was the Basic Electronic Devices Achievement Test (BEDAT), while the dependent variable was the student's achievement scores in the posttest. The experimental group was taught using the Basic Electronics Devices Multimedia Instructional Package (BEDMIP), while the control group was taught using the conventional method. The instrument for data collection was two, that is, the BEDMIP and the BEDAT. The BEDAT consists of thirty one (31) multiple choice questions covering the Basic Electronics Device syllabus. The data obtained was used to test the difference between the means as expressed in the hypotheses using Student's t-test. Findings of the study include show that a significant difference exists in the mean achievement score in the Posttest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group. Based on this, it was recommended that Basic Technology Teachers should be encouraged to develop and use electronic instructional materials for teaching and learning; and that the Universal Basic Education Commission (UBEC) and the State Universal Education Commissions (SUBEB) should consider introducing the use of computer packages for the teaching of Basic Electronic Devices.

*Key words: Basic Electronics Devices; Multimedia Instructional Package; Basic Technology*

### **INTRODUCTION**

The use of computer is dominating all areas of human endeavor, with education not being left behind. Computers have become more involved and used in the classroom similar to other sectors such as economy, medicine, agriculture trade and



commerce (Oyelekan and Olorundare, 2009). The revolution in Information and Communication Technology (ICT) has provided many unique benefits to teaching and learning. It allows students to learn based on their own ability and pace as proficient students learn faster while average students takes more time to learn. It equally provides teachers with easier and simpler means of imparting knowledge and conducting assessment and evaluation of the teaching and learning process.

The development in Information and Communication Technology (ICT) has also created new and open learning environments and this has played a significant role in shifting the emphasis from a teacher-centered to a learner-centered environment where teachers move from being the key source of information and transmitter of knowledge to becoming a collaborator and co-learner; and where the role of students changes from one of passively receiving information to being actively involved in their own learning. Studies have shown that the use of ICT had positive impacts on the teaching and learning process (Reid, Zhang, & Chen, 2003; Jimoyiannis & Komis, 2001; Milrad, 2002; Michael, 2001; Ronen & Eliahu, 2000; Sung & Ou, 2002; River & Vockell, 1987 and Tao & Gunstone, 1999).

In Nigeria, therefore, the birth of ICT and the increased involvement of the computer in education should serve as a gateway to improve the teaching and learning process, and provide teachers and learners opportunities available to overcome historical disadvantages as well as take bold steps in shifting from traditional to modern approaches to teaching and learning (Oyelekan and Olorundare 2009). For effective Learning and teaching, therefore, it becomes necessary to develop and apply advanced technologies that can be used in conjunction with teaching and learning in order to optimize the process. This is because these have great potential for knowledge dissemination, effective learning and the development of more efficient education services. Gone are the days where education should be teacher-centered, now it should be centralized on learners in order to achieve optimal results.

Consequently, therefore, the development and use of ICT in the classroom will pave the way towards addressing the new roles played by teachers in preparing students for an emerging knowledge-based and technology-driven society (Chanda, Phiri and Nkosha, 2000). In this respect the development of teaching materials and teaching aids is critical to the success of scientific and educational activities. The process of teaching - learning depends to a large extent, on the different types of equipment available in the classroom. It is the belief that the application of appropriate media materials in teaching can help solve the problems faced in the teaching of technical concepts. It is equally true that certain concepts cannot be effectively taught if teachers are not adequately skilled in the planning, design, production, selection and usage of relevant instructional materials (Sofowora and Egbedokun, 2010).

Adeniyi (2007) described Basic Technology as a compulsory subject in the 9-year Basic Education program which was meant to contribute to the achievement of the three national goals of education. The subject curriculum of Basic Technology includes a broad range of fields of study and subjects including, but not limited, to auto mechanics, applied electricity (which falls under Basic Electronic Devices), building, ceramics, metal work, woodwork, technical drawing and other miscellaneous topics. The Basic Technology course is meant to provide a holistic view of technology to students. The subject guidelines and contents have been carefully structured into a teaching sequence, which consists of clear explanations and descriptions of how results are obtained by using different tools, machines and materials.

The level of usage of e-learning resources for teaching and learning in Universal Basic Education (UBE) schools in Nigeria is not encouraging. There was an outcry on

the level to which Computer Aided Instruction (CAI) has been utilized in the classroom (Olawale, 2014; Matthew and Onyejegbu (2013); Yusuf and Owolabi, 2010; and Oyelekan and Olorundare 2009). This is despite the fact that CAI will enable the use of technologies that combine texts, images, sound, movement and animations, enhance the quality of teaching by helping teachers prepare and deliver lessons that are more learner-centered, and improve efficiency by enabling teachers to dedicate more time and energy to their students.

Equally there is very little or no innovation in the development of Electronic Instructional Packages (e-learning resources) for teaching, especially at the Basic Education level in Nigeria. In most cases the traditional method is being employed by teachers because of the absence of customized packages, or the inability of the teachers to develop the appropriate packages. The teaching of Basic Electronic Devices component of Basic Technology is conducted by teachers through the traditional chalk and board approaches, despite the inefficiency of this approach in meeting psychomotor and affective needs of the learners. This approach encourages the use of teacher-centered pedagogies instead of being learner-centered and this does not encourage independent learning.

In the same vein, the Kano State Junior Secondary Certificate Examination (JSCE) results between 2010 and 2013 indicated low performance of students in Basic Technology (Kano Educational Resources Department, 2013). For instance, in 2011, a total of 23,193 out of 55,831 candidates, which constitutes about (40%) of the candidates that sat for the JSCE examination in Basic Technology, have failed the subject. This may have corresponded with the problems of inadequate instructional facilities, poor teaching methodology and student interest, (Aina, 2011). It was against this background that this Electronic Instructional Package was developed with a view to addressing the issues regarding Instructional delivery at Upper Basic Education level.

### *Purpose of the Study*

The main purpose of the study is to test a Basic Electronic Devices Multimedia Instructional Package (BEDMIP) for teaching Basic Technology. Specifically, the study would:

1. Determine the effect of the Basic Electronic Devices Multimedia Instructional Package (BEDMIP) on the achievement of Upper Basic Education students in Basic Electronic Devices.

### *Research Questions*

The work was guided by the following research questions:

1. What is the mean achievement score of the Control Group and the Experimental Group in the pretest?
2. What is the mean achievement score of the Control Group and the Experimental Group in the posttest?

### *Research Hypotheses*

The following null hypotheses were tested at 0.05 level of significance:

**H<sub>0</sub> I:** There is no significant difference in the mean achievement score of the Control Group and the Experimental Group in the pretest.

**H<sub>0</sub> II:** There is no significant difference in the mean achievement score of the Control

Group and the Experimental Group in the posttest.

## METHODOLOGY

A Quasi-experimental method was employed for testing the effectiveness of the package in teaching Basic Electronic Devices. Specifically, the Pretest and Posttest Quasi-experimental design was used. This includes assignment, but not random selection of participants to groups. The design has a great accuracy in research on teaching. Due to the fact that the researcher cannot artificially create groups for the experiment, an existing classrooms in a given school was used. This is a lot simpler than to start creating classrooms group through random selection and random assignment. Randomly assigning students to the two groups would disrupt classroom learning. The design therefore involves a Control Group ( $G_1$ ) and Experimental Group ( $G_2$ ) both given a Pretest ( $Y_{11}$  and  $Y_{21}$ ) and a Posttest ( $Y_{12}$  and  $Y_{22}$ ) respectively. The two groups are assumed not to possess pre-experimental sampling equivalence (Campbell, 1963 and Sambo, 2005 in Bello, 2009). This is as presented in Figure 1.

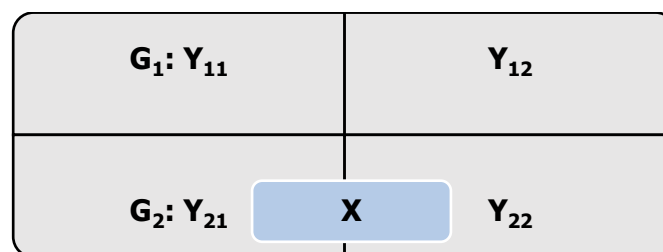


Figure 1: Design of the Study

Intact JSS II classes at Government Technical College Kano were used for the treatment. The independent variable was the Basic Electronic Devices Achievement Test (BEDAT), while the dependent variable was the student's achievement scores in the posttest. The experimental group was taught using the Basic Electronics Devices Multimedia Instructional Package (BEDMIP), while the control group was taught using the traditional method. The process involved is presented in Figure 2.

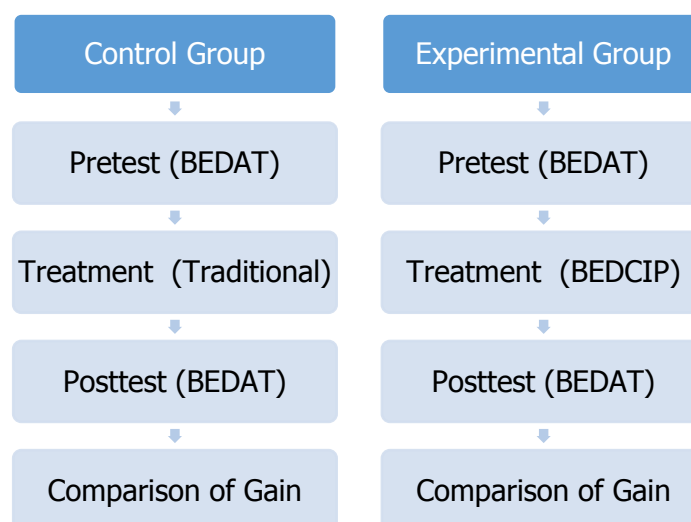


Figure 2: The Processes

### *Area of the Study*

The area for this is Kano state, North-Western Nigeria. Kano state lies within the Coordinates  $11^{\circ} 30'N$   $8^{\circ} 30'E$ , and borders with Katsina state in the north/west; Jigawa state in the east; and Plateau and Kaduna states in the south.

### *Population of the Study*

The population for this study consists of 291 Basic Technology teachers and 169,491 Upper Basic Education students from 869 secondary schools in Kano State. The schools were spread across 14 education zones under the Kano State Secondary Schools Management Board and 22 Technical Colleges under Kano State Science and Technical Schools Board (Kano State Secondary Schools Management Board, 2013).

### *Sample and Sampling Technique*

The sampling for the experimental and control groups was determined using the Krejcie and Morgan (1970) formula for determining sample size. From the Krejcie and Morgan table for sample size, the sample for a population greater than 100,000 is 384. Therefore 8 classes of 45 Upper Basic Education (JSS II) students each, making 360 samples was selected from Government Technical College, Kano for the control group and experimental group. This selection ensures that personal abilities and test conditions are the same for both groups, and the same treatment is given to both groups. It also ensures control for all variables that might influenced the outcome except for the difference in types of instruction (traditional or use of BEDMIP)

### *Instruments for Data Collection*

There were two instruments for data collection which are, the Basic Electronic Devices Multimedia Instructional Package (BEDMIP) and the Basic Electronics Device Achievement Test (BEDAT). The BEDAT consists of 31 multiple choice questions covering the Basic Electronics Device syllabus. The test items were adopted from the Junior Secondary Certificate Examinations (JSCE) past question papers in Basic Technology and specifically covers the Basic Electronic Devices aspect of the subject. The draft instrument was subjected to critique by ten (10) experts from the Faculty of Technology Education ATBU, Federal College of Education (Technical) Bichi, Kano State Science and Technical Schools Board and the Kano State Senior Secondary Schools Management Board. Four of these experts were in measurement and evaluation while the other 6 have taught Basic Electronic Devices for more than 10 years. These experts looked at the appropriateness of the items for inclusion in the test, the appropriateness of the language used, spelling errors and ambiguity of some terms used in the instrument. A Reliability Index of 0.847893 was obtained after pilot testing of the BEDAT.

### *Method of Data Collection*

The instruments were administered by the researcher with the help of research assistants. Two Basic Technology Teachers were utilized. They were made to undergo induction training on how to use the BEDCIP. The Package was used for teaching the content for a period of four weeks. The trained Basic Technology teachers were responsible for the teaching. The BEDAT was then administered to the experimental and control as a pretest to both groups and after conducting experimental treatment activities, it was then administered as a posttest to assess the differences between the two groups.

### *Method of Data Analysis*



The data obtained from the pre-test and post-test administered were used to answer research questions 1 and 1 as well as test the corresponding Hypothesis I and II using Independent Samples t-test, based on the decision that 'If the calculated value of t is greater than the critical or table value,  $H_0$  is REJECTED and  $H_A$  is UPHOLD.

## RESULT

**Research Question 1:** What is the mean achievement score of the Control Group and the Experimental Group in the pretest?

The result of the pretest conducted on both the Control Group and the Experimental Group was used to provide answer to research question 1. An Independent Sample t – test was used in order to find the mean achievement score of the Control Group and the Experimental Group in the pretest and the result for the Group Statistics is presented in Table 1. A cursory look at Table 2 revealed that a mean achievement score of 5.50 with standard deviation of 1.28 was obtained for the control group; and a mean achievement score of 5.53 with standard deviation of 0.87 for the experimental group in the pretest.

**Research Question 2:** What is the mean achievement score of the Control Group and the Experimental Group in the posttest?

The result of the posttest conducted on both the Control Group and the Experimental Group was used to provide answer to research question 2. An Independent Sample t – test was used in order to determine the mean achievement score of the Control Group and the Experimental Group in the posttest and the result for the Group Statistics is presented in Table 1. From this table, a mean achievement score of 6.63 with standard deviation of 1.16 was obtained for the control group; and a mean achievement score of 14.92 with standard deviation of 3.69 for the experimental group in the posttest.

**Hypothesis I ( $H_0$  I):** There is no significant difference in the mean achievement score in the Pretest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group.

In order to test the null hypothesis I ( $H_0$  I), an Independent Sample t – test was used, the result of which is presented in Table 2. From the table a t value of -0.24 and a table value of 0.81 was obtained, with the table value greater than the level of confidence ( $\alpha = 0.05$ ). This shows that the table value is greater than the calculated value, hence the null hypothesis is upheld. This means that there is significant no difference in the mean achievement score in the Pretest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group.

**Hypothesis II ( $H_0$  II):** There is no significant difference in the mean achievement score in the Posttest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group.

Similarly, in order to test the null hypothesis V ( $H_0$ II), an Independent Sample t – test was carried out, the result of which is presented in Table 2. From the table a t value of -0.00 and a table value of 0.00 was obtained, with the table value less than the level of confidence ( $\alpha = 0.05$ ). Hence the null hypothesis is rejected and the corresponding

alternative hypothesis is upheld. This means there is significant difference in the mean achievement score in the Posttest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group.

Table 1: Group Statistics

|          | Groups             | N   | Mean    | Std. Deviation | Std. Error Mean |
|----------|--------------------|-----|---------|----------------|-----------------|
| Pretest  | Control Group      | 180 | 5.5000  | 1.27503        | .09504          |
|          | Experimental Group | 180 | 5.5278  | .86799         | .06470          |
| Posttest | Control Group      | 180 | 6.6278  | 1.16288        | .08668          |
|          | Experimental Group | 180 | 14.9167 | 3.69035        | .27506          |

Table 2: Independent Samples Test

| Levene's Test-test for Equality of Means |                             |       |      |        |        |                 |                 |                       |  |
|--|-----------------------------|-------|------|--------|--------|-----------------|-----------------|-----------------------|--|
|  |                             | F     | Sig. | T      | Df     | Sig. (2-tailed) | Mean Difference | Std. Error Difference | 95% Confidence Interval of the Difference<br>Lower Upper |
| PRETEST                                  | Equal variances assumed     | 12.46 | .000 | -.242  | 358    | .81             | -.028           | .12                   | -.25 .20   |
|  | Equal variances not assumed |       |      | -.242  | 315.58 | .81             | -.028           | .12                   | -.25 .20   |
| POSTTEST                                 | Equal variances assumed     | 41.92 | .000 | -22.91 | 358    | .000            | -7.57           | .33                   | -8.22 -6.92  |
|  | Equal variances not assumed |       |      | -22.91 | 311.33 | .000            | -7.57           | .33                   | -8.22 -6.92  |

A cursory look at Table 1 revealed that a mean achievement score of 5.50 with standard deviation of 1.28 was obtained for the control group; and a mean achievement score of 5.53 with standard deviation of .87 for the experimental group in the pretest. Again, from the same table, a mean achievement score of 6.63 with standard deviation of 1.16 was obtained for the control group; and a mean achievement score of 14.92 with standard deviation of 3.69 for the experimental group in the posttest. These statistics shows that prior to treatment, the mean score of the control group and that of the experimental group is about 5.5 with a very low standard deviation. But after treatment, there was a wide gap between the mean score of the control group (6.63) and that of the experimental group (14.92). This means that there is significant difference in the mean achievement score in the Posttest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group.

## FINDINGS OF THE STUDY

Based on the data analysis presented, the following major findings emerged:

1. There was no significant difference in the mean achievement score in the Pretest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group.
2. There was a significant difference in the mean achievement score in the Posttest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group.

## DISCUSSION

Research question 5 compares the mean achievement score of the Control Group and the Experimental Group in the pretest using the BEDAT. The finding on this RQ shows that the control group and the experimental group did not differ significantly on their mean achievement score in the pretest. This shows that the entry behavior of both groups in Basic Electronic Devices at the commencement of the study was not significantly different. It was the assumption of this study that 'there would be no difference in the academic abilities of the subjects in control group and the experimental group'. The result of the pretest has now confirmed this assumption; and this has now given the researcher the premises to justify further comparisons of achievements between the two groups (control group and the experimental group). A mean achievement score of 5.50 with standard deviation of 1.28 was obtained for the control group; and a mean achievement score of 5.53 with standard deviation of 0.87 for the experimental group in the pretest.

On the other hand, Research question 6 compares the mean achievement score of the Control Group and the Experimental Group in the posttest using the BEDAT. The finding on this shows that the control group and the experimental group differ significantly on their mean achievement score in the posttest, with the mean achievement score of the experimental group significantly higher than that of the control group. This significant difference in the mean achievement score between the control group and the experimental group may be attributed to the treatment given to the two groups, that is, traditional chalk and board method for the control group and the use of the BEDCIP for the experimental group. A mean achievement score of 6.63 with standard deviation of 1.16 was obtained for the control group; and a mean achievement score of 14.92 with standard deviation of 3.69 for the experimental group in the posttest.

The null hypothesis which states that there is no significant difference in the mean achievement score in the Pretest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group was UPHOLD at 0.05 level of significance. This shows that the entry behavior of both groups in Basic Electronic Devices at the commencement of the study was not significantly different. It was the assumption of this study that there would be no difference in the academic abilities of the subjects in the control group and the experimental group. The result of the pretest has now confirmed this assumption; and this has now given the researcher the premises to justify further comparisons of achievements between the two groups (control group and the experimental group).

On the other hand, the null hypothesis which stated that 'there is no significant difference in the mean achievement score in the Posttest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group' was REJECTED. The finding on this shows that the control group and the experimental group differ significantly on their mean achievement score in the posttest, with the mean achievement score of the experimental group significantly higher than that of the control group. This significant difference in the mean achievement score between the control group and the experimental group may be attributed to the treatment given to the two groups, that is, traditional chalk and board method for the control group and the use of the BEDMIP for the experimental group.

This finding is in agreement with Olawale, (2014) that the package can actually be used to supplement classroom teacher's effort and assist the learner to learn at their own pace; Oyelekan and Olorundare (2009) that Computer assisted instructional package can be developed for the teaching of the concept of motion in the secondary school and the package when fully implemented can be take learning to the student at any geographical location at their own convenience. The finding also agrees with Chaudhari, (2013) that a computer assisted instructional package will enhance the understanding of the topic, and hence improve students' performance.

## **CONCLUSION**

The Basic Electronic Devices Multimedia Instructional Package proved more effective than the traditional method of instruction and can be more useful to the teacher by proving the opportunity to make multimedia lesson presentation which may not only arouse students' interest, but it will also enhance learning. At the end of the treatment, the mean scores between the experimental and control groups in the pretest and posttest was found to have raised from 5.51 to 10.77 respectively. This shows that there was a significant difference in the knowledge gain between the group of students who are taught using the package and those that were taught using the traditional method.

### *Recommendations*

Based on the findings of the study, the following recommendations are made:

1. Basic Technology Teachers should be encouraged to use electronic instructional materials for teaching and learning. Therefore the Technical Teacher Training Institutions need to lay more emphasis on Instructional Development strategies in their teacher training programs. This will provide the would-be teachers with the skill and knowledge expected to effectively produce multimedia packages for teaching and learning.
2. Efforts should be intensified towards making classrooms, technical workshops and laboratories computer compliant so as to compliment the efforts of the teacher in developing and using e-resources for teaching and learning.
3. Basic Technology teachers should subject the newly developed BEDCIP into use by further trying it out in the classroom for teaching and learning. This will surely ascertain its usefulness for classroom instruction.



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# RELATIONSHIP BETWEEN PERCEIVED ORGANIZATIONAL SUPPORT AND ORGANIZATIONAL CITIZENSHIP BEHAVIOUR OF ACADEMIC STAFF AT SELECTED FACULTY IN A MALAYSIAN PUBLIC RESEARCH UNIVERSITY

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## ABSTRACT

This is a preliminary study to reports the findings on the relationship between Organizational Citizenship Behaviour (OCB) and perceived organizational support of academic staff at selected faculty in Malaysian Public Research University (RU). The objective is also to identify the relationships between perceived organizational support with five dimensions of OCB namely altruism, courtesy, civic virtue, conscientiousness and sportsmanship. An instrument using a 7-point scale and consisting of 32 items was used to measure the perception of academic staff on the perceived organizational support and the organizational citizenship behaviour at the institution. Findings of the study indicate that the mean score of academic staff perceived organizational support is 5.36 and a standard deviation of 1.000, which is lower as compared to the score on the academic staffs' citizenship behaviour towards the organization, which obtained a mean of 5.83 and a standard deviation of .615. This study also reported that perceived organizational support has a significant impact on organizational citizenship behaviour ( $r = .309$ ,  $p < .05$ ) which explains 9.55 percent of the variance in academic staffs' citizenship behaviour towards their organization. The finding also exhibits the perceived organizational support has a direct effect on the dimension of altruism and sportsmanship.

*Key terms: Organizational Citizenship Behaviour, Perceived Organizational Support, Academic Staff, Research University*

# REBRANDING THE ENFORCEMENT OF ROCK MATERIAL PERMIT THROUGH INNOVATION-BASED ENFORCEMENT INITIATIVES

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## ABSTRACT

The non-compliance of law caused by weak enforceability and enforcement actions has always been the dilemma of enforcement agencies worldwide. From land administration's perspective, the weaknesses in controlling the violation of the permit to remove and transport rock material (Permit 4C) have impaired the state's royalty collection as well as causing a deficit in public trust thus affecting the government's integrity. Beginning 2014, Perak Land and Mines Office has taken steps forward to rebrand the Permit 4C procedure to be in line with modern enforcement models; which has then successfully received various recognitions at state and national levels. With respects to these achievements, the objectives of this study is therefore to identify the innovations made by Perak Land and Mines Office to their Permit 4C procedures and to identify its success factors. To achieve these objectives, this study used qualitative approach by collecting primary data through interviews with 10 participants selected amongst parties involved directly in the hierarchy of rock material rules and regulations in Perak state. Data was then analyzed using content, thematic and domain analysis methods. It was found that the innovation-based Permit 4C enforcement was made up by six major improvements namely the establishment of Command Centre, execution of integrated 'OPS K3', systems development, uniformity of conditions and penalties, audit review approach, and the establishment of the elite units. The success factors of these improvements have resulted mainly from the smart enforcement approach supported by proper data management and penalty structure. However, the applicability of this smart partnership executed in Perak is unknown in other law enforcement related field. Therefore, this study highly recommends for further research to be carried out to identify the applicability of the rebranded Permit 4C enforcement in Perak to other related purposes. This is important so that law enforcement can be executed effectively and the integrity of the enforcement institution can be enhanced.

*Key terms: innovation, law enforcement, land administration, rock material*

## INTRODUCTION

The rock mining industry contributes considerable income to the producers of rock material and the government. For the government, tax collection in the form of royalty will be used to further develop the country (Zain, 2013). However, Malaysia is having quite a number of sand theft cases which would cause the country to lose about MYR157 million a year if such illegal activity continues to occur. Perak State itself, who

has been the main contributor to the country's sand industry had lost over MYR10 million to sand theft activities involving an area of 150 hectares (Anon., 2013).

The National Audit Department (Malaysia) (2009) reported that the issues underpinning the industry in the country had caused great deficit in royalty collection. Previous studies identified that among the main factors that contributed to such issue were the internal factors of enforcement institution such as lack of expertise, enforcement personnel behavior, enforcement personnel workload due to short number of manpower and enforcement tools (see Rahman (2000), Tono (2010), Zain (2013) and Hanan (2018)). This scenario has not only affect the environment and people, but has also questioned the integrity of the enforcement (government) agencies that are responsible for the rock mining industry. Therefore, the National Audit Department (Malaysia) has highly recommended for Perak State to take proactive and effective measures to overcome the problems; whereby, the enforcement efforts to curb sand theft cases should be strengthened.

Karim (2011) defines enforcement as the people who enforce the law and the country's public policy through various enforcement activities. Usually, these activities are officially executed by an entity or organization that has been appointed and legally authorized by the government (Hamzah, 2001). However, weaknesses in law enforcement would lead to negative impacts to the image, integrity and stability of the appointed or authorized institutions (Ascher, 1999). Therefore, it is crucial for an institution to determine strategies for their effective law enforcement.

Current literature identifies three strategies for public enforcement of laws (Ka et al., 2016). The first is the strategy of deterrence that emphasizes the use of penalties and prosecutions to deter contravention. However, it has been criticized for its high cost and for ignoring those who voluntarily comply with the law (Bardach and Kagan, 1982). Unlike the deterrence strategy, the co-operative strategy on the other hand has been claimed as less costly and more legitimate (Ka et al., 2016). This second model of enforcement strategy emphasizing more on educating and persuading potential offenders to comply with the law. Hence, Gunningham (2011) also described that the basis of this second model is the emphasis on cooperation than confrontation, and reconciliation than coercion. Nevertheless, the contradicting premises between the deterrence strategy and co-operative strategy eventually creating more dilemma to enforcement efforts. While the first one tends to use quite a big number of manpower to deter law violation, the latter on the other hand lacks of mechanism to prevent potential criminals at the early stages. The third model introduces an approach that combines and sequences both deterrent and co-operative approaches into a strategy named as responsive enforcement. Ayres and Braithwaite (1992) claim that this



responsive approach enforces law using several negotiation stages that are gentle and easily accepted by people. The stages are as shown in Figure 1.



Figure 1: Responsive Enforcement Pyramid Ayres and Braithwaite (1992)

This pyramid shows that the biggest focus to be given by enforcement agencies is on the persuasion stage. This stage recommends regulator to enforce the law using soft enforcement tools wherever possible (Ka et al., 2016). The enforcement process will become more assertive as it escalates to the next stages of the pyramid, only when necessary.

For rock mining industry in Malaysia, its enforcement activity refers to the administration of the Permit 4C. The National Land Code (NLC 1965) is the main source of land-related legislation that provisions the entire operation of Permit 4C. In which, the state authorities are also given the authority to make rules and regulations in regards with Permit 4C operation at state level (Section 14 of NLC 1965). In response to the National Audit Department (Malaysia) Report pertaining to the sand theft cases in Perak, beginning 2014, Perak Land and Mines Office has taken steps forward to rebrand the Permit 4C procedure to be in line with modern enforcement models. This initiative has proven to be effective to curb the violation of sand-mining law and regulations and has then successfully received various recognitions at state and national levels. With respects to these achievements, the objectives of this study is therefore to identify the innovations made by Perak Land and Mines Office to Permit 4C procedures and to identify the success factors of the innovation-based Permit 4C enforcement. These objectives are achieved by following the research strategies described in the next section of this paper.

## METHODOLOGY

This study has been conducted in Perak state using qualitative approach; involving the details of Permit 4C database, the management of Permit 4C, and enforcement and innovation programs implemented for the administration of Permit 4C in the state. Primary data was collected through interviews with 10 participants who were directly involved in the rock material industry in Perak. They are the enforcement personnel and senior officials of the Land and Mines Office and Land and District Office in Perak, permit holders and operators of rock materials transport activities, police

officers and officers from the Road Transport Department Malaysia, as well as the State Authority's representative. Meanwhile, secondary data was derived from printed materials of various departmental documents such as enforcement reports, circulars, enforcement standard operating procedures and enforcement statistics. The secondary data was analyzed using document analysis method and primary data was analyzed using combinations of qualitative data analysis methods including content, thematic and domain analysis.

## FINDINGS

Section 72(3) NLC 1965 provisioned that all permits for the extraction, extraction and transport of rock materials (including sand) must be applied using Form 4C (which is often referred as Permit 4C). The administration of Permit 4C is very important as it is one of the biggest contributors to Perak state revenue. Until end 2018, Perak has 141 active sites of Permit 4C that are actively producing various types of rock materials (Command Centre of Perak Land and Mines Office, 2019). For the operation of rock material removal and transportation in Perak, the state authority has issued a circular that guides the entire process including the penalties that can be imposed for failures to comply with conditions of Permit 4C. In this case, it is the responsibility of the Permit 4C holders to ensure that removal and transportations works would not endanger life, property and the environment.

Having this guiding Circular however does not make Perak free from any issue. Non-compliance to Permit 4C conditions is common. The issues include exporting rock material out of Perak state without legitimate export authorization, removing rock material without docket, transportation outside the permitted time and 'tonto' syndicate that interferes enforcement activities. In response to these cases, Perak Land and Mines Office through their Enforcement Unit has introduced an innovation involving six initiatives as to rebrand the enforcement of Permit 4C procedure in Perak (refer Table 1).

| No. | Program  |
|-----|--|
| 1   | Establishment of Enforcement Command Centre                  |
| 2   | Implementation of Integrated Operation (OPS K3)              |
| 3   | Systems development  |
| 4   | Execution of Perak Land and Mines Office Circular No. 3/2015 |
| 5   | Audit Review of Permit 4C compliance                         |
| 6   | Establishment of the elite units                             |

Table 1: Initiatives Introduced to Rebrand the Permit 4C Enforcement in Perak

All participants emphasized that the Enforcement Command Centre is the main improvement made to Permit 4C administration in Perak. In previous practice, all data of rock removal and transportation is managed separately by each district. This approach causes conflicting instructions and actions between districts thus made enforcement more difficult to be executed. Now, Command Centre is responsible for the overall data collection of rock removal operations in the state of Perak such as Permit 4C holder data, site operators, permit locations, rock delivery destinations and

truckload details. This centre facilitates cross-checking and routine inspection during enforcement patrols. This cross-check process is imperative to determine whether a site or trucker being inspected is a valid permit holder and in compliance with the terms and conditions prescribed by the state authority. This approach can be regarded as the modern enforcement approach undertaken by Perak state as it enforces law by optimizing data usage.

The second initiative is the execution of OPS K3 that enables well-planned monitoring through integrated enforcement efforts by all related agencies. This integrated and holistic operation creates smart partnership in terms of time, cost and expertise between all enforcement agencies which involves Perak Land and Mines Office, Royal Malaysia Police, Road Transport Department, Malaysian Anti-Corruption Commission, Highway Police Patrol, Land Public Transport Agency, Government's Technical Departments and local authorities as well as Land and Mines Office or District and Land Office of the neighboring states. Ultimately, this initiative has succeeded in increasing the frequency of enforcement operations, thus the efficiency of the Permit 4C enforcement.

Through this innovation-based enforcement, Perak has also succeeded in establishing two main systems namely the Mineral Resources Management System (MRMS) and the e-Report system. As told by the land administrator of Larut Matang & Selama District and Land Office, this MRMS is the first of its kind introduced in Malaysia established through strategic collaboration between Perak Land and Mines Office and Chief Minister's Corporation (MB Inc.). For this purpose, it is compulsory for all Permit 4C holders to install this system to their weighing device on site. Therefore, each time rock material is weighed using the device, the weight reading will be recorded and coordinated online by the Command Center. The weight record is needed to determine the amount of royalty payable by the permit holder to the state government. As a result of the use of this system, it was found that there was an increase in royalty collection from the rock material industry in Perak subsequently (refer Table 2).

| Year | Royalty (MYR) | Average per month |                              |
|------|---------------|-------------------|------------------------------|
| 2012 | 40,796,910.02 | MYR 3.4 m         | <b>Before the rebranding</b> |
| 2013 | 30,519,921.36 | MYR 2.5 m         |                              |
| 2014 | 38,829,464.47 | MYR 2.8 m         |                              |
| 2015 | 42,638,788.44 | MYR 3.7 m         | <b>After the rebranding</b>  |
| 2016 | 45,881,133.17 | MYR 3.8 m         |                              |
| 2017 | 44,952,145.68 | MYR 3.7 m         |                              |

Table 2: Rock Material Royalty Collection in Perak (2012-2018)

Meanwhile, e-Report is the online system created to improve the process of arresting offenders and report preparation which at the same time help to minimize the burden of the enforcement personnel. Having this system, the report on the Permit 4C violation which was previously done manually and took about four days to be completed by the enforcement personnel, now could be generated immediately on the same day the offender is arrested. The interview participants from the enforcement unit of Perak Land and Mines Office and District and Land Offices agreed that they could now focus

more on patrolling activities as the report could be processed online through the e-Report system.

The fourth initiative refers to Perak Land and Mines Office's Circular No. 3/2015 which was circulated for standardization of conditions and penalties in Perak. Having this circular, all participants agreed that decision making process is now easier as the Circular has a detailed guideline on the penalty for each category of offences which in the past relied heavily on discretion. Besides, before the innovation-based Permit 4C enforcement took into effect in Perak, there was no clear guideline on how to monitor the site of Permit 4C holders. Therefore, a corrective action has been subsequently undertaken by providing permit holders with a checklist to do the compliance audit review for continuous compliance with Permit 4C conditions to prevent them from making any offences. In addition, this process allows each offense to be followed by consulting and advisory services to help the permit holder improve the compliance with the actual procedure.

Finally, two elite units have been formed namely the 'Flying Squad' and the 'Spying Squad'. The Flying Squad is the supporting team for raids and arrests involving criminal elements such as tonto and gangster or serious offenses such as sand theft cases. Upon receipt of the alert from the Command Centre, the Flying Squad team will be assigned to the scene of the incident for immediate arrest. Meanwhile, the Spying Squad is assigned to do spying jobs to prevent transportation of rock material beyond the state's boundary without permission. Since the establishment of both elite squads, it was reported that the number of arrests has increased from just 34 in 2013 to 109 in 2014 and 170 in the following year (Command Centre, Perak Land and Mines Offices, 2019).

The effectiveness of the Innovation-based Permit 4C Enforcement Initiatives elaborated above has been recognized at state and national levels. It was seen to be very useful for the state's land administration system particularly to enhance the efficiency of enforcement unit related to rock material industry. It has also been recognized by the National Audit Department (Malaysia) as the best practice that should be referred to and followed by other states in the country.

From the thematic and domain analyses, there were seven themes identified that could be further categorized into three main domains as the success factors of this initiative. The details are as in the following Table 3.

| Sub-Theme           | Theme                 | Domain            |
|---------------------|-----------------------|-------------------|
| Internal source     | Type of data          | Data              |
| External source     |                       |                   |
| High / confidential | Level of data         |                   |
| Moderate            |                       |                   |
| Common              |                       |                   |
| Serious offense     | Type of penalty       | Penalty           |
| Moderate offense    |                       |                   |
| Light offense       |                       |                   |
| Punitive penalty    | Characters            |                   |
| Immediate Action    |                       |                   |
| Transparent penalty |                       |                   |
| Flexible            | Focus of enforcement  | Smart enforcement |
| Expertise           |                       |                   |
| Technology          | Medium of enforcement |                   |
| Innovation          |                       |                   |



|               |                           |  |
|---------------|---------------------------|--|
| Success       | Enforcement effectiveness |  |
| Recognition   |                           |  |
| Human Capital |                           |  |

Table 3: Analysis Outcome on the Success Factors

All participants said that one of the key success factors of the initiatives is due to the availability and accessibility of data through the efficient information management. The establishment of the Command Centre as well as MRMS and e-Report represents the state's willingness and capabilities to respond to industrial revolution 4.0 challenges. As the land administrator of Larut and Matang District and Land Office mentioned:

*"With the Command Centre and MRMS, all data of truck and Permit 4C for the entire state is now in the finger tips. Having the accurate and real-time data, the enforcement personnel can work effectively and hundred per cent efficient. Yes, data management is very important, not only for enforcement purpose, but data is needed to manage the government for good governance and important for the industrial revolution 4.0".*

In fact, the participant from Royal Malaysia Police also highlighted that those initiatives are comparable to the Intelligence-Led Policing (ILP) initiative currently used by their department. ILP is found to be a strategic management model that involves analysis of data and combination of criminal intelligence in making effective prevention decisions (Ratcliffe, 2008).

Meanwhile, the enforcement senior officer from Perak Land and Mines Office emphasized that clear penalties determined under the new Circular managed to prevent offenders from recommitting Permit 4C violation especially when the penalty involves the raising of amount of a deposit or the seizure of a deposit. In the literature, it is said that legal penalties against an entity in the past affect their level of compliance in the future (see Simpson, 2002). Therefore, through this new initiative, Perak has improved their penalty system by setting up the penalty rates by the offense level, whereby the severity of the penalty increases when more serious offenses are committed.

The third domain of the success factor refers to the smart enforcement effort. Four respondents who had highlighted this factor refers to their observation on the focus, medium and the effectiveness of the enforcement. The enforcement officer from the Command Centre described that smartphone has been a helpful medium or instrument to enable real-time access to enforcement systems thus assures real-time communication for prompt and accurate actions. As such, enforcement activities could be maximized to monitor Permit 4C in Perak.

## DISCUSSION

Based on the above findings, it can be concluded that the rebranding of the Permit 4C enforcement procedure in Perak includes innovative-based initiatives as shown in Figure 2.

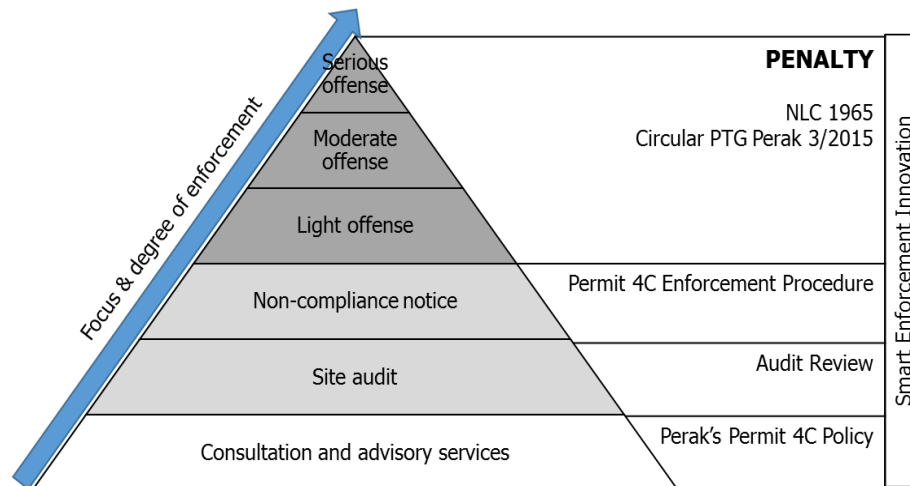


Figure 2: The innovation-based initiatives included in the rebranded Permit 4C procedures in Perak

This rebranded Permit 4C enforcement can be regarded as a smart enforcement initiative guided mainly by the rules and regulations imposed under Perak's Circular No. 3/2015. Nevertheless, NLC 1965 remains as the main legal authoritative source for the rules and regulations of Permit 4C in the state. The execution of this Circular is strengthened by the other initiatives mentioned earlier. The establishment of the Command Centre in particular, has enabled proper and centralized execution of OPS K3, audit review as well as the coordination of elite units through the Flying Squad and the Spying Squad. These initiatives have been agreed by all participants of this study as the solution for previous issues faced by the enforcement units of the land offices in the state. The issues include the conflicting decision on Permit 4C issues in Perak due to separate administration of the permit that was done by district which had resulted in non-standardized penalty of decision with regards to non-compliance cases. If the non-standard decision continues in the industry, the integrity of the whole enforcement agencies in the state would be continuously questioned by the public. In addition, the initiatives have also helped the state on manpower issues that had constrained the state to fully enforce Permit 4C procedures.

The development of MRMS and e-Report systems is also a value-added to the whole smart enforcement initiative by innovating current technology to improve the state's enforcement instruments. Having these two systems, prompt and accurate actions on any Permit 4C cases could be assured. It has also enhanced the efficiency of the enforcement agencies in handling cases in the rock mining industry.

The success of this smart enforcement initiative is undeniable as it has been recognized by the National Audit Department (Malaysia) as the best example for other states in Malaysia in enforcing their Permit 4C procedures. The way on how the smart initiative set up its focus and enforcement medium is strongly supported by the proper planning on data arrangement and usage as well as on the new penalty policy imposed by the state. Data management is a must for good governance. As Ratcliffe (2008) mentioned, a strategic law enforcement concept must be done by optimizing data usage. Therefore, an enforcement agency should establish a well-structured data management to enhance enforcement effectiveness and institution efficiency. Effort made Perak state to set the penalties based on the degree of the offenses is also a smart initiative. Previous studies also warned that failure to properly and clearly determine the penalties would lead to more enforcement failures (for example, see Kuperan and Sutinen (1998)

and Simpson (2002)). With clear and easily understood penalties, voluntary compliance would be achieved (Baldwin and Anderson, 2002).

## CONCLUSION

In general, it can be concluded that the rebranded model of Permit 4C enforcement in Perak is comparable to the Responsive Enforcement Strategy Model described earlier. Both models fully focus on the degree of penalty as well as the consultation and advisory services. The consultation and advisory are basis in modern law enforcement which promote prevention of law violation from the early stage. These efforts are proven by previous research as the approach that promotes voluntary law compliance among people. The success of the smart enforcement initiatives is undeniable in Perak, but its feasibility is not yet proven if it is to be implemented in other states in Malaysia either for the same rock mining industry or even by the other law enforcement related agencies. Therefore, this study highly recommends further research to be carried out to identify the applicability of the rebranded Permit 4C enforcement in Perak for other related purposes. This is important so that law enforcement can be executed effectively so that the integrity of the enforcement institution can be enhanced.

## ACKNOWLEDGEMENTS

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# **ASSESSMENT OF SOCIO-ECONOMIC FACTORS THAT LIMITS BANANA PRODUCTION AND ITS MITIGATION STRATEGIES: A STUDY OF BANANA FARMERS IN SARAWAK**

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## **ABSTRACT**

In Malaysia, the importance of banana is clearly indicated in the National Agro-Food Policy (2011 – 2020) where it is listed as one of the 15 fruit types prioritized for commercial cultivation. Banana ranked second in Malaysia in terms of production area, covering about 34,894.06 ha with a total annual production of 350,492.59 metric tonnes. Banana industry contributes significantly to country's socio-economic development in terms of improving livelihoods of smallholder farmers through incomes generation. In spite of ever growing global demand for banana fruit and Malaysia's tropical climate and strategic geographical location, its contribution to the world's banana market is quite low which is about 0.1% of the world production. Banana production has declined in the recent years. This trend has continued to date, and the information on the factor responsive for this decline is scanty. There is therefore need to conduct an assessment of the socio-economic factors influencing production of bananas in order to come up with mitigating measures to reverse the setback. Thus, this study is aimed at investigating factors influencing banana production in Malaysia with the specific objectives of identifying and determining the most influencing factors affecting the banana production in the study area. In order to attain these objectives, this study will be carried out in Sarawak, Malaysia. The primary data used for this study will be selected randomly from the list of the registered banana farmers obtained from DOA (Department of Agriculture) and IADA (Integrated Agricultural Development Area) Sarawak. Data collection will be using a well-structured close ended questionnaire via face-to face survey. The descriptive, exploratory factor analysis and multiple linear regression analysis will be used to analyse the data.

*Keywords: Banana production, Socio-economic factors, Ordinary Least Square (OLS) Method, Sarawak*

## A STUDY ON AGROFORESTRY ACTIVITIES IN TANA TORAJA, INDONESIA

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### ABSTRACT

The basic human needs of food, shelter and fuel are often supplied by separate systems of land management. Building material and fuelwood are harvested from forests and food is produced from fields of herbaceous crops, fruit orchards and livestock grazing in pastures. Agroforestry is a land use management system in which trees are mixed in the same land with food crops or pasture for domestic animals. This study was conducted to examine the agroforestry activities and to examine monetary values of goods collected by selected village communities in Tana Toraja, South Sulawesi, Indonesia. The local government seat of Tana Toraja is in Makale, which comprises 47 sub-districts with 112 villages adjacent to Toraja Utara District and West Sulawesi Province in the north, Enrekang and Pinrang District in the south, Luwu District in the east, and West Sulawesi Province in the west. Monetary value of various agriculture and non-timber forest products (NTFPs) collected from the forest and the product cultivated and harvested from forestlands have been evaluated. Primary and secondary data were collected. Primary data consists of in-depth interviews, questionnaires distributed to selected 250 respondents, and site observations. Secondary data was collected through literature review through journals, articles and official government documents. Data collection was analyzed using Chi square test and SPSS. The multiple regression analysis was applied to develop agroforestry dependency model for the selected villages. This study revealed that more than half of the respondents were involved in agricultural and forest related activities, which is eighty-one percent. The highest income range is RM 901.00- RM1,200.00 (Rp 3,0M – Rp 4,0M). The Tana Toraja community heavily depends on agricultural and agroforestry related activities as their major source of income.

*Key terms: agroforestry, community, agriculture land*

### INTRODUCTION

#### Background Information

The basic human needs of food, shelter and fuel are often supplied by separate systems of land management. Building material and fuelwood are harvested from forests and food is produced from fields of herbaceous crops, fruit orchards and livestock grazing in pastures. Agroforestry is a land use management system in which trees are grown in the same land as food crops or pasture for domestic animals. Woody perennial-based with mixed species production systems or agroforestry has the potential to prevent land from degradation and site productivity will basically

improve through interactions with all surrounding trees, soil, agricultural crops, and livestock in that area, and it will restore a part of the land that has been degraded. Agroforestry also has the potential to improve rural livelihood and enhance integrated management of the natural resource base. In general, agroforestry uses land that include both agricultural production and forests/trees on the same piece of land, which involves a mixture of woody perennials or trees in crop or breed animal production fields to benefit from the ecological and also economic interaction (Nair, 1993a). The aim of agroforestry science and practices is to produce and maximize positive interaction between trees and crops.

Fig. 1 shows the emergence of the concept of agroforestry in response to the special needs and conditions of tropical developing countries. There are a few major factors that need to be considered in developing these land management systems namely; (i) subsistence farming, degraded soil, low capital, efficient utilization of labor, fuel wood and small timber. Agroforestry is defined by Nair (1993a) as land-use that involves deliberate combination of trees and/or shrubs with crops and/or animals to benefit from resultant ecological and economy interaction. Agroforestry is the simultaneous management of land in terms of the production of crops and trees. Many farmers follow this system to utilize their limited land efficiently. In general, there are commonly three basic sets of components that consist an agroforestry system; (i) trees, (woody Perennial); (ii) herbs, (agricultural crops including pasture aspects); and (iii) animals.

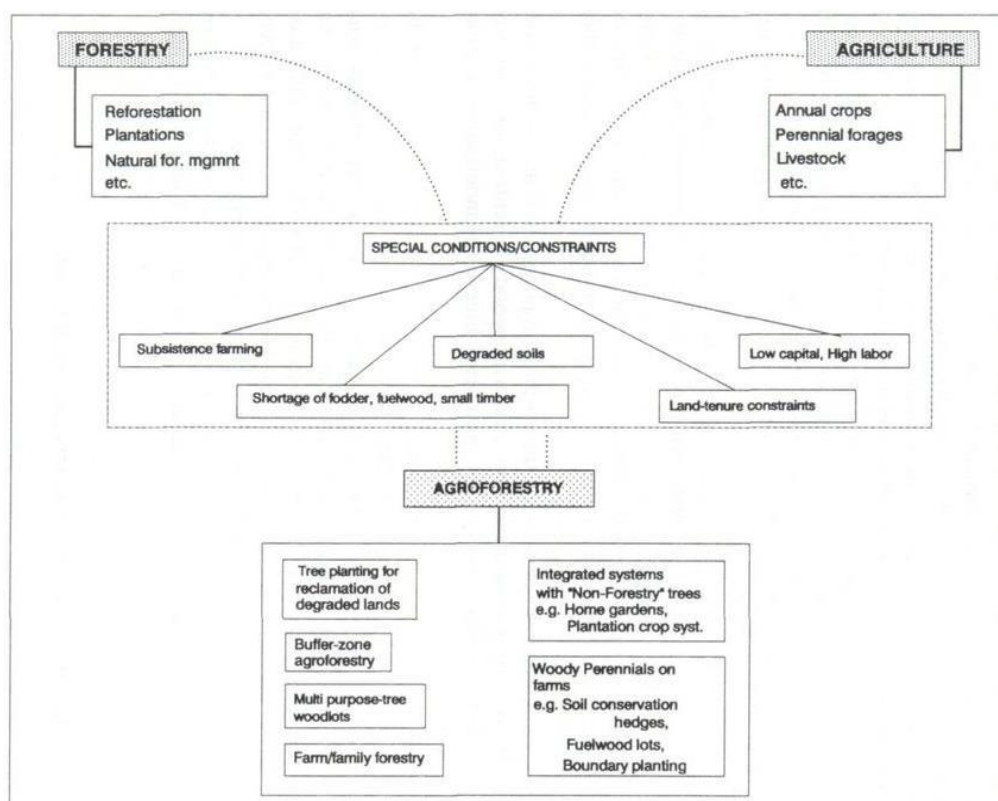


Figure 1: The concept of agroforestry through an interface between agriculture and forestry (Source: Nair, 1993a)



## Components of Agroforestry

Agroforestry system may be classified into four categories which is based on their structure and functions (Nair, 1993a) as shown in table 1; (i) agrisilvicultural systems, which includes all practices in which trees and crops are integrated namely, alley cropping, shifting cultivation, multipurpose trees, multi layer tree gardens, and or shrubs on farmland, home gardens, windbreaks and shelterbelts, live-hedges, fuel wood production and integrated multi-storey mixtures of plantation crops; (ii) silvopastoral system, which includes protein banks which are multipurpose fodder trees in/or around farmland live fences on fodder edges, shrub trees and shrub on pastures as well as integrated production of animal and wood; (iii) agrosilvopastoral systems, which includes home garden practice with breed animals, multipurpose woody hedgerows and integrated production of all crops, animals and wood; (iv) others, including multipurpose woodlots, apiculture with trees, and aquaculture in mangrove areas.

| CATEGORIZATION OF SYSTEMS<br>Based on their structure and function                      |   |   | GROUPING OF SYSTEMS<br>According to their spread and management                      |  |
|---|---|---|--|--|
| STRUCTURE<br>Nature and arrangement of components especially woody ones                 |   | FUNCTION<br>Role and/or output of components, especially woody ones | AGRO-ECOLOGICAL/<br>ENVIRONMENTAL  | SOCIO-ECONOMIC<br>AND<br>MANAGEMENT<br>LEVEL |
| Nature of components  | Arrangement of components                                       |   |  |  |
| Agrisilviculture<br>(crops and trees incl. shrubs/trees and trees)                      | <u>In Space</u> (Spatial)<br>Mixed dense<br>(e.g.: Home garden) | <u>Productive Function</u><br>Food                                  | <u>Systems in/for</u><br>Lowland humid tropics                                       | <u>Based on level of technology input</u>    |
| Silvipastoral<br>(pasture/animals and trees)  | Mixed sparse<br>(e.g.: Most systems of trees in pastures)       | Fodder  | Highland humid tropics<br>(above 1,200 m a.s.l.;<br>e.g.: Andes, India, Malaysia)    | Low input (Marginal)                         |
| Agrosilvopastoral<br>(crops, pasture/animals, and trees)                                | Strip<br>(width of strip to be more than one tree)              | Fuelwood  |  | Medium input                                 |
|   |   | Other woods   |  | High input                                   |
|   |   | Other products  | Lowland subhumid tropics<br>(e.g.: savanna zone of Africa, Cerrado of South America) | <u>Based on cost/benefit relations</u>       |
| Others<br>(multipurpose tree lots, apiculture with trees, aquaculture with trees, etc). | Boundary<br>(trees on edges of plots/fields)                    | <u>Protective Function</u><br>Windbreak                             |  | Commercial                                   |
|   | <u>In time</u> (Temporal)                                       | Shelterbelt   |  | Intermediate                                 |
|   | Coincident  | Soil conservation   | Highland subhumid tropics (Tropical highlands)<br>(e.g.: in Kenya, Ethiopia)         | Subsistence                                  |
|   | Concomitant   | Moisture conservation   |  |  |
|   | Overlapping   | Soil improvement  |  |  |
|   | Sequential (separate)   | Shade   |  |  |
|   | Interpolated  | (for crop, animal, and man)   |  |  |

Table 1: Major approaches to classification of agroforestry systems and practices  
(Source: Nair, 1993a)



## Study Site

Tana Toraja District, situated in South Sulawesi Province, consists of 20 districts and three municipalities with a total area of 45,764 km<sup>2</sup>. One of the selected villages which has been chosen as a study site in Tana Toraja is Palipu' which is a southern Torajan village located in a broad valley at the foot of Kandora Mountain. The valley floor of Palipu' is dominated by rice fields on the borders of which are houses that stand under canopies of bamboo and coconut trees. The rocky soil at the foot of the mountain is covered by clumps of trees bearing marketable fruits. The majority of the population is involved in the cultivation of a variety of cash crops, such as coffee, cacao, vanilla and cloves. The other village which has been selected as a study site in Tana Toraja was Kondo' village which stretches out from the banks of the Rangri River toward the mountain ridge of the same name, Nonongan, Ke'te Kesu' and Ma'Kale village as shown in Fig 3.

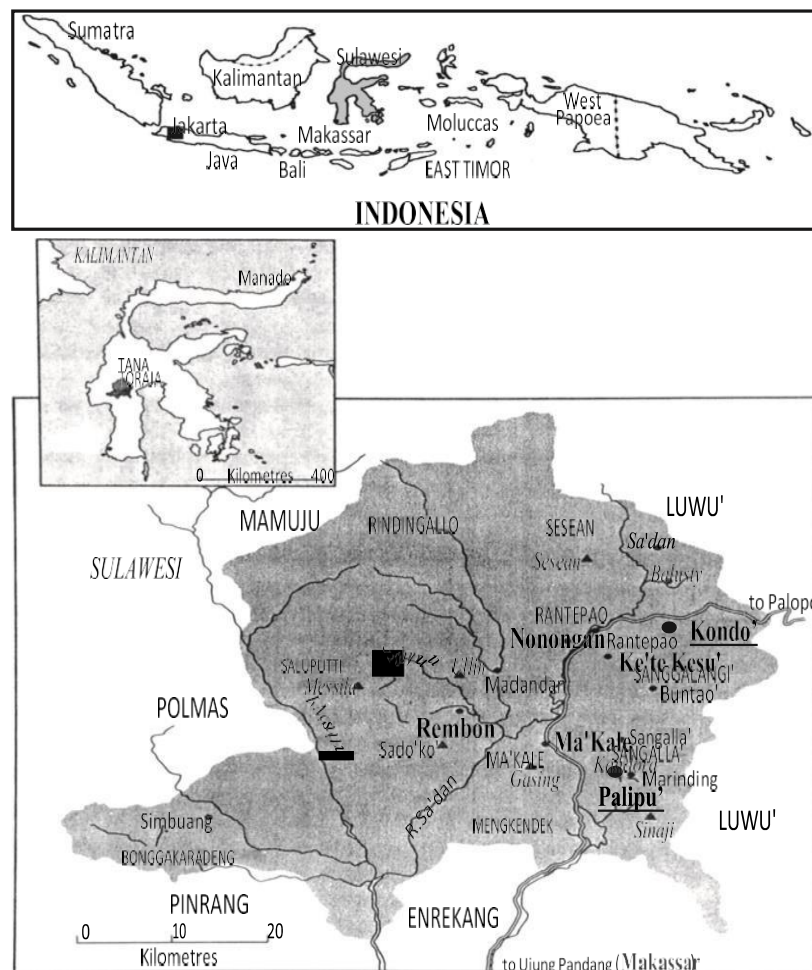


Figure 3: Indonesia, Sulawesi island, Makassar, Tana Toraja and the research villages of Palipu', Ma'kale, Rembon, Ke'te Kesu', Nonongan and Kondo'.  
(This content downloaded from 119.40.125.43 on Wed, 15 May 2019 06:08:25)

## METHODOLOGY

Primary data consists of questionnaires distributed to selected 250 respondents, in- depth interviews and site observations. Secondary data was collected through literature reviews through journals, articles and official government documents. Data collection was analyzed using Chi square test and SPSS. The multiple regression analysis was applied to develop agroforestry dependency model for the selected villages.

## FINDINGS

This study revealed that more than half of the respondents are involved in agricultural and forest related activity which is eighty-one percent. The highest income range is RM 901.00- RM1,200.00 (Rp 3,0M – Rp 4,0M) which shows that the Tana Toraja community highly depends on agricultural and agroforestry related activities as their major income.

## DISCUSSION

The study was conducted at Tana Toraja, South Sulawesi, Indonesia with 250 respondents from five villages at the study site. Tana Toraja has very fertile land supported by alternating air, rain and heat, causing everything that is planted in this regency to thrive and prosper. For perennials such as cloves, cacao, vahili, pepper, coffee and others. The types of food crops cultivated in Tana Toraja include rice, sweet potatoes, peanuts, corn, soybeans, and cassava, all of which use an area of 20,913 ha. Planted land area each year for rice plants 31,736 ha, corn 3,136.27 ha, peanuts 632.96 ha, soybeans 190.73 ha, cassava 2,108.9 ha and sweet potatoes 1,803, 46 ha.

There are also seasonal crops such as canned fruit and vegetables such as asparagus, tomatoes, garlic, ginger and others. Vegetables include cabbage, mustard greens, slada, beans, bloom cabbage, leek and others, as partners of seasonal plants also open farms and fisheries. The plantation sector in Tana Toraja is dominated by smallholder plantations whose production still utilizes traditional means whereas there are 14 private large plantations in Tana Toraja which utilizes an area of 6,968 ha and are spread in four sub-districts with coffee commodities (arabica and robusta) and those still in the development stage which are garlic, passion fruit, macadamia (*Macadamia integrifolia* L). vetiver (*vertiveria zizanioides*) and patchouli (*pongostemon cablin*).

The area of arable cultivation reached 20.302 ha with the cultivators numbering 61,517 inhabitants. As for production results achieved on average, arabica coffee is at 272 kg/ ha, vanilla 431 kg / ha, pepper 110 kg / ha, cocoa 540 kg / ha and cloves 120 kg / ha. The types of livestock are divided into 3 parts, namely: large livestock, small livestock (cattle, buffalo, pig, cattle, goat and horse) and poultry (chicken and duck). The type of poultry is to meet the community needs of meat and eggs; and also the by-products are for manure.

With forested areas of more than 57%, wet paddy system 9%, wetland (swampy area) more than 10%, and agriculture nearly 10%, the province is famous for being the first producer of paddy and other food crops including maize, cassava, sweet potato and peanut in the eastern part of Indonesia. Plantation crops common in

South Sulawesi are cacao, coconut, clove and coffee. These crops are mainly managed on small holdings rather than large-scale.

From survey and interviews, the village community is involved in five major works which are forest product collectors, logging sector, farmers, working in government sector and working in private sector.

The forest product that has been collected are used in two ways, which are for their own consumption and for sale to middlemen. Plant species collected are *Labisia pumila* and *Euricoma longifolia* for medicinal value, which is especially good for post-natal treatment. Meanwhile, *Aquilaria malaccensis* (karas) is collected for the sale of scented oil. Through in-depth interviews with some of respondents, they claimed that the grade A of Karas can be sold for up to RM 1,000.00 (Rp 3.3M) per kilogram. Other than that, collectors at Gua Musang most likely collected *Bambusa* sp. And *Calamus* sp. for their handicraft value. They use all the different parts of the plant for, example the roots, bark, leaves and shoot from which they make baskets, pouches and mats. Meanwhile, other species such as *Musa acuminata*, *Manihot esculenta*, *Piper betle* L. and *Parkia sepiocosa* are collected either for sale and or for their own consumption.

In the logging sector, there are three types of work that the village community is involved in, such as lorry driver, bulldozer driver and chainsaw worker. Respondents claimed that compared to other occupations, they are more satisfied working in the logging sector because the income is more lucrative.

## **CONCLUSION**

This study revealed that more than half of the respondents are involved in agricultural and forest related activities which is eighty-one percent. The highest income range is RM 901.00- RM1,200.00 (Rp 3,0M – Rp 4,0M). The Tana Toraja community heavily depends on agricultural and agroforestry related activities as their major source of income.

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## LACK OF *KUDRAT*: A PHYSICAL ILLNESS EXPERIENCE OF YOUNG MALAY BREAST CANCER PATIENTS

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### ABSTRACT

This qualitative study aims at exploring the illness experiences of young Malay breast cancer patients in relation to the symptoms they suffered from. Thirteen young Malay breast cancer patients in Kuala Lumpur and several selected areas of Selangor were selected through purposive snowballing technique. In relation to this, an ethnographic fieldwork employing a qualitative approach was conducted for approximately 10 months. A series of in-depth interviews, phone and online interviews guided by semi-structured interview schedule and participant observation were carried out among the informants of this study. This is imperative particularly to make sense the meaning of illness as perceived by the Malay informants. Data obtained from the fieldwork was analysed thematically to gain understanding of the stories conveyed by informants. Codes were then generated in relation to the study's objective. It is evident from the present study that young Malay informants had described their illness experiences in terms of physical dimension. As such they perceived having *semput*, *tak boleh makan* and *tak boleh pergi kerja* as the ingredients of lack of *kudrat*. This study holds an important implication in contributing to the existing corpus of knowledge as far as medical anthropology is concerned. It is also significant for health care providers and support networks in better understanding breast cancer patients' conditions, medical problems, psychosocial needs and quality of life in coping with cancer.

*Key terms: kudrat, illness, Malay, breast cancer*

### INTRODUCTION

#### Background Information

The notion of illness experienced can be discussed in relation to symptoms experienced by patients. Suchman (1965) distinguishes three aspects of symptoms experienced by patients, namely physical, cognitive and emotional illness experiences. The physical experience refers to pain, discomfort and change of appearance or debility. The cognitive experience of illness refers to the interpretation and the meaning of symptoms described by those experiencing the illness and finally the emotional aspect of symptom refers to fear or anxiety that accompanies both the physical and cognitive experiences of illness. In relation to this, Skott (2008) in his study of cancer patients in Sweden has associated symptoms with illness experience.

The study reports that these cancer patients noticed physical, cognitive and emotional changes in their bodies such as clumsiness, breathlessness, poor balancing and staggering that consequently hinder many of their daily activities. They were not able to see, speak normally, read, write or listen to the radio. In addition, they were also unable to walk and lift their feet properly like before. These lead to frustration amongst cancer patients in dealing with their daily lives. Thus, the symptoms suffered, could be defined as unwanted, abnormal bodily changes that often result from the disease.

According to Fabrega (1973), symptoms are one of the components of illness that deal with bodily sensation and abnormality such as pain in specific locations as well as nausea and vomiting that vary in their intensity and effects. His emphasis is given to physiological symptoms in order to reflect illness severity. For example, Fabrega and Zucker (1977) in their comparative study on illness episodes among the Ladino and Indigena women in Mexico, have shown that there is a linear relationship between symptoms and illness severity. This indicates that the increased symptoms signify the increased illness severity and seriousness. Generally, it was observed in the study that women were reported to having more symptoms of all types related to emotions, role functions, work, general physiological and pain symptoms during their illness episodes; they judged their illness to be more life-threatening.

Furthermore, Fabrega and Zucker (1979) define symptoms as total constitute disruptions to an individual. These disruptions are often negatively valued by individuals as it signals a need to seek treatment or corrective action. Thus, these symptoms signal to the individuals as to what is going wrong with their body. For example, among the Malays, the loss of *semangat* (vital force) and the presence of 'poisonous' blood accompanied by depression, auditory hallucinations, insomnia and confusion are among the symptoms of *gila merian* or postpartum depression. The Malays believe that an illness is caused by an excessive 'poisonous' blood accumulated during child-birth. In relation to this, mothers are prescribed by the *bomoh* to consume herbal decoctions, undergo the traditional *berdiang* (roasting of the mother) or *bertungku* to remove the excessive 'poisonous' blood in the body (Chen, 1970).

Wong et al. (2014) in their study in Kuala Lumpur, Malaysia observe that *lelah* or breathlessness was prevalent in most of the complaints forwarded by Chronic Obstructive Pulmonary (COPD) patients and reported by doctors upon their admission to a hospital. They found that due to poor knowledge of COPD, the symptom was mislabeled as asthma by patients and doctors prior to the diagnosis of their illness. They also observe that the suffering from *lelah* had left several implications on patients' lifestyle, management and adaptation towards the disease. These include psychosocial limitations such as fearful of being alone at home, worry that help could not arrive in a timely manner, avoiding crowded places for believing this could exaggerate the symptom, and less participation in family gathering. Additionally, patients reported several physical limitations in relation to the symptom of *lelah* suffered like becoming helpless and having to depend on caregivers to move about, limiting the amount of food taken and avoiding cold beverages and fruits like watermelon.

Having said all these, this study aims at exploring the exploring the illness experiences of young Malay breast cancer patients in relation to the symptoms they suffered from.

## METHODOLOGY

### *Study Area and Population*

Ethnographic fieldwork was carried for approximately ten months among young Malay breast cancer patients in Klang Valley and several selected areas of Selangor,

located in the central region of Peninsular Malaysia. The study areas were selected mainly due to the higher incidences of breast cancer reported. The actual locations of the study were kept confidential to protect the privacy and confidentiality of the informants.

### *Sampling*

Thirteen young Malay breast cancer patients between the ages of 29 and 48 years old were selected for this study through purposive snowballing technique. Several criteria were laid down and carefully determined prior to embarking on the selection of potential informants. The criteria of potential informants include 1) must be women of Malay ethnicity 2) must be of young age defined in the study which is within the range of 25 to 49 years old 3) must be breast cancer patients or survivors as the study itself was carried out specifically to study the illness experiences of breast cancer patients or survivors and 4) must have undergone a series of treatments at least for a period of six months before the selection was carried out.

### *Data Collection Procedure*

The data collection consisted of ethnographic qualitative methods i.e. in-depth interviews and participant observation. Prior to the interview, potential informants were contacted via phone call to seek their consent for participation in the study. A series of in-depth interviews were conducted with informants in order to identify the various factors associated with the onset of their breast cancer symptoms. Several interview techniques were included such as face-to-face interviews, phone interviews and online interviews. The interview sessions were held informally in a semi-structured way, but guided by the interview schedule. Informants' demographic and health profiles and factors associated with the onset of their breast cancer symptoms were covered in the interview schedule. Each interview lasted from around 45 minutes to one and half hours. In the case where face-to-face interviews with informants was not possible due to several limitations such as time and health factors, the interview sessions would be held either through phone interview or online interview. In order to observe several situations described by the informants throughout the interview sessions, participant observation was carried out. In several occasions, the researcher had the opportunity to participate in several events such as accompanying informants for an appointment in the hospital, visiting them when they were admitted to the hospital and attending funerals when informants passed away. All data obtained and events observed and participated were recorded in fieldwork diary

### *Data Analysis*

Thematic content analysis technique was used to analyse the data obtained from the field. The researcher began the analysis by reading and rereading the field notes and online scripts to gain understanding of the stories conveyed by informants. Codes were then generated in relation to the study's objective. With the subsequent field notes, codes were added or dropped and the coding list was recoded whenever necessary. When the coding was completed, the codes that have common elements were merged and themes or categories that are explanatory to the relevant issues highlighted in the study were formed. All the themes or categories developed from field notes were compared in order to derive to the final themes or categories. The final sets of themes or categories later became the findings of the study.

## FINDINGS

From the data obtained, several informants had associated their breast cancer illness with lack of *kudrat* (one's physical agility). The lack of *kudrat* includes physical movement, pattern of food consumption and work performance after they had been diagnosed with breast cancer symptoms.

### *Physical movement*

Several informants encountered physical behavioural limitation particularly in performing their daily routines and activities. They frequently suffered *semput* or *penat* (easily getting tired due to shortness of breath) symptoms in carrying out their household duties. Prior to breast cancer, they could perform many duties such as cooking, walking in the orchard, cleaning household compound, playing with their children and doing laundry. However, after they had breast cancer symptoms, they believed the symptoms had *makan diri* (gradually killing themselves i.e. their energy or stamina) that eventually made them *tidak sihat* (becoming ill). One of the informants aged 41 described her symptom of *penat* as an ingredient of *sakit* (illness). The symptoms suffered had substantially resulted in some physical behavioural limitation to her. She narrated as follow:

*She began to notice her limited physical movement; she could hardly climb the stairs in her office after her breast cancer symptoms worsened. She was informed by the doctor that the cancer cells in her breast had spread to her lung. As a result, she suffered from symptom of 'penat' even for a short distance of walking from the bed to the washroom. She added that her condition had becoming more severe a few weeks before being admitted to the hospital.*

### *Pattern of food consumption*

Good health refers to one's ability to enjoy good diet. This involves the pattern of food consumption. It was observed in this study that informants associated good health with *boleh makan* i.e. one's ability to consume food without restriction or having *pantang larang*. At the expense of their good health, they enjoyed eating whatever food served before them. The food served could be oily, contained artificial flavour, with high amount of sugar, salt and MSG that could jeopardise their good health. This is common for career women in particular for they are busy and tight with their working schedule. Thus, they have limited time to cook for themselves and family, and would resort to eating outside. However, things changed after having breast cancer. During interview session, one of the informants aged 35 narrated to me as follows:

*She knew for certain that eating outside was considered as unhealthy pattern of diet. The choice and food preparation could be unhealthy too. She continued enjoying the food partly due to her busy and tight working schedule. She never bothered whether the choices of food were healthy or not. She described the choices of her food were 'sedap tapi tak sihat' (delicious but unhealthy) for it was oily and contained high amounts of salt, sugar and MSG. The habit continued until she was diagnosed with breast cancer. Since then, her awareness about*



*the importance of a healthy diet and its relation to her health developed. She started to cook her daily meals. In relation to that, she hired a maid to help her prepare ingredients for her to cook. She added that she would ensure that the meals prepared would contain all groups of food with suggested amount per serving as recommended by the doctor.*

The forgoing case highlights that the concept of *boleh makan* is very much related to one's awareness about one's health status.

#### *Work performance*

In addition, several informants believed that one's health status is measured through his or her ability to carry out duties at work. They were informed by their employers that they are entitled to paid cancer leave up to two years upon recommendation from the doctor. One of the informants aged 36 for instance, had considered *boleh pergi kerja* as good health. She narrated to me below:

*She believed 'sihat' as 'boleh pergi kerja' or returning to work after nearly a year being on medical leave. It was an indicator that she is surviving from cancer. She had to wait for five years for her to be declared as a cancer survivor.*

### **DISCUSSION**

The *boleh makan* concept refers to the following features i.e. having *selera makan* (appetite) and *boleh rasa makanan* (able to enjoy the taste of food). These features were absent once they were diagnosed with breast cancer. Several informants had associated *tidak ada selera makan* (loss of appetite) as a result of chemotherapy treatment received for their breast cancer symptoms. Most of the informants strongly believed that the killing of breast cancer cells through chemotherapy in particular, had inadvertently affected their appetite towards food. Similarly, *tidak boleh rasa makanan* (taste of food becomes bland) was mentioned by several other informants as one of the side effects of chemotherapy they suffered after receiving the treatment. They strongly believed that the drug used in the treatment to kill cancer cells in their breast areas had changed their taste buds, causing the food they consumed to taste bland or have a metal-like taste.

They described *boleh pergi kerja* or ability to go to work as they used to before they were diagnosed with breast cancer as a sign of good health. Instead, *tidak boleh pergi kerja* or inability to go to work due to illness was perceived as an ingredient for *sakit* for they were not fit enough to carry out duties at work accordingly. On this account, informants were exempted from performing their role as workers and were given sick leave.

### **CONCLUSION**

Lack of *kudrat* is another common physical symptom of chronic illness suffered by young Malay breast cancer patients.

## ACKNOWLEDGEMENTS

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**HUBUNGAN PENGGUNAAN SALURAN KOMUNIKASI DENGAN KUALITI  
HIDUP: KERANGKA KONSEPTUAL  
RELATIONS OF COMMUNICATION CHANNEL USAGE WITH QUALITY OF  
LIFE: A CONCEPTUAL DESIGN**

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**ABSTRAK**

Kemajuan dalam kehidupan masyarakat luar bandar merujuk kepada kualiti hidup yang dinilai berdasarkan kepuasan peribadi mereka yang melibatkan nilai kebahagiaan, material dan perlakuan yang diamalkan. Justeru itu, penekanan adalah untuk menentukan peranan saluran komunikasi kepada perubahan kualiti hidup kepada penduduk luar bandar. Kajian ini dilakukan bertujuan untuk membincangkan secara konseptual mengenai hubungan penggunaan saluran komunikasi dengan kualiti hidup masyarakat luar bandar. Bagi menilai kualiti hidup yang lebih baik dan hubungan dengan peranan saluran komunikasi yang sedia ada akan menggunakan sepuluh komponen kualiti hidup yang telah digariskan dalam Indeks Kualiti Hidup Malaysia 2004. Perbincangan yang didasari oleh sorotan literatur boleh membantu penyelidik yang membuat kajian berkaitan dalam menyesuaikan instrumen kajian terutamanya di kawasan luar bandar. Tambahan pula, penulis turut membincangkan kaedah yang akan digunakan bagi analisis data seperti statistik deskriptif, pekali korelasi separa dan regresi pelbagai. Penetapan kerangka konseptual kajian ini penting dalam mengadaptasi instrumen penilaian kualiti hidup bagi masyarakat di luar bandar pada masa akan datang.

*Katakunci: saluran komunikasi, kualiti hidup, peranan komuniti dan masyarakat luar bandar*

**ABSTRACT**

*Progress in rural communities' life is refers to the quality of life based on their personal satisfaction involving the happiness values, materials and behaviors have been practices. However, emphasized are on the roles of communication channels to the rural communities' quality of life change. The study was conducted to discuss on the conceptual relationship of communication channels uses with quality of life. The evaluation of better life quality and relationship with the existing communication channels roles will used the ten components of quality of life that have been outlined in Quality of Life Index 2004. Discussions which are based on literature reviews could help researchers who did the related study in familiarized the instruments especially in rural areas. In addition, the authors also discuss the method to be used for data analysis such as descriptive statistics, partial correlation coefficients and multiple*

*regressions. Conceptual design fixing of this study is important in instrument adaptation of quality of life for rural community in the future.*

*Key terms: channel communication, quality of life, community roles and rural community*

## **PENGENALAN**

Sesebuah kelompok masyarakat baik yang tinggal di luar bandar atau bandar, boleh dikatakan telah maju apabila telah mencapai kualiti hidup yang baik. Kualiti hidup yang dibincangkan merujuk kepada falsafah penting yang meliputi kesejahteraan kehidupan, kepuasan berasaskan pilihan dan pengalaman individu. Oleh yang demikian, kualiti hidup yang dimaksudkan ialah perkara yang menonjolkan sifat norma, ekonomik dan subjektif yang bersifat psikologi dan perlakuan (Haryati Shafii & Sharifah Meryam, 2010). Penggunaan pelbagai saluran komunikasi terutama di kawasan luar bandar merupakan pelengkap kepada transformasi pembangunan yang dirancang. Namun demikian, persoalan yang timbul setakat mana keberkesanan penyampaian maklumat melalui saluran komunikasi kepada masyarakat luar bandar mempengaruhi dan meningkatkan kualiti hidup mereka.

## **METODOLOGI**

Dalam bahagian ini dibincangkan bagaimana analisis kajian akan dilakukan berdasarkan rangka kerja konseptual. Analisis kajian ini tertumpu di kawasan Daerah Belaga, Sarawak. Kawasan Belaga ini merupakan kawasan pinggir bandar yang terletak di bawah pentadbiran Bahagian Kapit. Kajian ini menfokuskan hanya kepada isi rumah etnik Orang Ulu yang tinggal di kawasan Penempatan Semula Asap-Koyan, Belaga, Sarawak. Hal ini kerana, penyelidik ingin melihat perubahan kualiti hidup mereka setelah lebih 15 tahun tinggal di kawasan ini selepas berpindah ekoran pembinaan Empangan Hidri Elektrik Bakun. Hal ini dibuktikan oleh suatu kajian yang dijalankan pada tahun 2008 mendapati masyarakat Orang Ulu merupakan bilangan yang ramai tinggal di kawasan ini iaitu sebanyak 99.9% daripada 2092 unit rumah panjang di kawasan kajiannya (Ribka Alan, 2008).

Oleh itu, kajian ini bertujuan untuk menganalisis hubungan penggunaan saluran komunikasi dan kualiti hidup masyarakat Orang Ulu pada masa kini dalam menggunakan asset kehidupan untuk mencapai kualiti hidup yang baik serta mengenalpasti tahap kualiti hidup mereka. Justeru itu, daripada 15 buah rumah panjang yang terdapat di kawasan penempatan ini, penyelidik memilih secara rawak enam buah rumah panjang sebagai kawasan kajian iaitu Uma Badeng, Uma Kulit, Uma Bakah, Uma Kelep, Uma Ukit dan Uma Penan. Saiz sampel yang digunakan ialah sebanyak 356 responden. Saiz sampel ini dianggar berdasarkan formula Israel (2009), yang mana menganggar saiz sampel berdasarkan *precision error* 5.0% dan had keyakinan 95%. Manakala, bagi teknik persampelan, penyelidik menggunakan sistem persampelan rawak. Selain itu, pungutan data adalah berdasarkan kaedah tinjauan iaitu melalui temubual bersemuka dengan menggunakan borang soal selidik yang telah direkabentuk berdasarkan sorotan literatur. Kombinasi kaedah temu bual bersemuka dan kaedah pemerhatian juga digunakan untuk meningkatkan ketelusan dan kebolehpercayaan data.



Kaedah analisis yang akan digunakan ialah statistik deskriptif, analisis korelasi separa dan analisis regresi pelbagai. Penyelidik menggunakan analisis statistik deskriptif untuk menghuraikan pemboleh ubah secara logik dengan menggunakan cara mempiawaikan data (Piaw, 2006). Bagi analisis korelasi separa, penyelidik menggunakan analisis korelasi bagi menganalisis perhubungan antara penggunaan saluran komunikasi dengan kualiti hidup. Hal ini kerana, analisis korelasi ini dapat menentukan hubungan antara pemboleh ubah dan kekuatan korelasi yang diwakili oleh pekali korelasi dalam ujian korelasi (Piaw, 2006). Analisis regresi pelbagai digunakan untuk meramal indikator saluran komunikasi dalam mempengaruhi pemboleh ubah kualiti hidup (Piaw, 2009).

### **Instrumen Kajian**

Bagi latar belakang responden maklumat yang diperlukan meliputi jantina, umur, etnik, agama, nama kampung, umur, tahap pendidikan tertinggi, pengalaman dalam pertanian, jenis tanaman utama yang diusahakan, jenis tanah dan keluasan tanah yang diusahakan untuk setiap jenis tanaman yang diusahakan.

Saluran komunikasi yang terlibat dalam adalah dalam bentuk soalan Skala Likert yang direka untuk mengetahui pola penggunaan saluran komunikasi iaitu komunikasi antara perseorangan (Djojomartono & Pertiwi 1998; Md Salleh et al., 2011; Okwu & Daudu 2011), media cetak (Akpobio et al., 2006; Salawu & Abu Bakar, 2008), media elektronik (Irfan et al., 2006; Md Salleh, 2008; Azimi & Hayrol, 2008; Hayrol et al., 2009) dan media baru (NurAzween & Nidzam, 2008). Dengan data ini, penyelidik dapat mengenal pasti fungsi bagi pemboleh ubah tersebut dalam penggunaan saluran komunikasi terhadap kualiti hidup masyarakat Orang Ulu di Sarawak.

Bagi mengenal pasti kualiti hidup responden di kawasan kajian, soalan Skala Likert dan ratio digunakan berdasarkan 10 komponen kualiti hidup yang telah digariskan di dalam Indeks Kualiti Hidup Malaysia (2004). Komponen yang dipilih adalah sesuai dengan keadaan kawasan kajian seperti pendapatan dan pengagihan, kesihatan, pendidikan, kehidupan keluarga, persekitaran pekerjaan, perumahan, alam sekitar, pengangkutan dan perhubungan, penyertaan sosial dan keselamatan awam yang diadaptasi daripada kajian Azahan (2006) dan Sulaiman et al. (2011).

Indikator yang dipilih sebagai pemboleh ubah kawalan terhadap hubungan saluran komunikasi dan kualiti hidup responden ialah peranan komuniti dalam bentuk soalan skala Likert. Sebanyak 15 soalan mengenai peranan komuniti dalam kehidupan responden disenaraikan berdasarkan kajian Mohd Shalahuddin et al. (2006) dan Mohd Yusof et al. (2011).

### ***Kualiti Hidup***

Dunia di era digital kini lebih meletakkan nilai kualiti hidup sebagai satu dasar yang bersifat kepuasan peribadi secara dalaman yang lahir dari hati dan memberi seseorang keseronokan, kebahagiaan serta makna yang lebih tersirat dalam kehidupannya (Siti Fatimah, 2005; Renwick, 2006). Menurut Mohd Shaladdin, Wan Abdul Aziz dan Nik Wan Omar (2006) kualiti hidup pada hakikatnya merupakan kejayaan yang diperolehi hasil usaha untuk mengatasi masalah yang akhirnya membuahkan persekitaran kehidupan yang selamat, sihat dan selesa baik secara fizikal, sosial mahupun psikologi di dalam sesebuah kehidupan harian masyarakat.

Dengan kata lain, kualiti hidup kini bersifat material yang dimiliki serta amalan kehidupan yang dipertontonkan oleh individu yang dinilai kepada masyarakat. Berdasarkan kenyataan Unit Perancang Ekonomi (1999), kualiti hidup dinilai ke atas

perubahan yang berlaku dalam masyarakat dan sistem sosial harian yang menunjukkan keadaan yang lebih baik daripada sebelumnya.

Unit Perancang Ekonomi (2002), Malaysia telah menggariskan sifat kualiti hidup bagi individu dalam aspek kehidupan yang merujuk kepada perubahan kemajuan yang dimiliki, tahap kesihatan, kepuasan dalam apa yang dilakukan dan telah menikmati kebebasan pengetahuan dan taraf hidup yang melebihi keperluan asas dan kesejahteraan psikologi individu dalam masyarakat. Oleh yang demikian, kualiti hidup juga merujuk kepada peringkat kesejahteraan dan keselesaan seseorang itu dalam kehidupannya terutamanya berkaitan pemakanan, pendidikan, kesihatan, perumahan, nilai estetika dan sebagainya yang menunjukkan perubahan untuk menjadi bertambah baik (Burnel dan Galster, 1992).

Selain itu kualiti hidup masyarakat kini dipengaruhi oleh faktor atribut individu, perubahan sosial dan struktur komuniti secara menyeluruh (Polnac, Pameroy & Harkes, 2001; Binkley, 2002; Gatewood & Steed, 1990). Menurut Li (2006), penentu tahap kualiti hidup di China dinilai berdasarkan lima indikator yang utama iaitu kesihatan, keluarga, hubungan sosial, pekerjaan dan alam sekitar. Seterusnya, pemboleh ubah yang dikenal pasti sebagai sebagai peramal dan ukuran kepada kualiti hidup ialah pendapatan, pendidikan, kesihatan, perumahan, pengangkutan, jaringan komunikasi, keamanan dan keselamatan, keluarga, persekitaran kerja dan penyertaan sosial (Polnac et al., 2001; Norizan, 2003). Dalam Indeks Kualiti Hidup Malaysia (2004), telah menggariskan sepuluh komponen yang perlu dijadikan ukuran kualiti hidup iaitu pendapatan dan pengagihan, persekitaran kerja, pengangkutan dan komunikasi, pendidikan, perumahan, alam sekitar, kehidupan keluarga, penyertaan sosial, keselamatan awam dan budaya dan masa lapang.

### *Komunikasi antara perseorangan*

Komunikasi antara perseorangan berlaku apabila terdapat interaksi dua hala dengan orang lain yang terjadi untuk saling mempengaruhi di antara satu sama lain atau bertukar maklumat untuk hubungan (Beebe, Beebe & Redmond, 1999). Menurut Adler, Rosenfeld dan Towne (1999), mendefinisikan komunikasi antara perseorangan adalah proses pemindahan maklumat yang berterusan serta melibatkan dua sumber komunikator daripada persekitaran yang sama ataupun berbeza bagi tujuan pertukaran mesej yang bersifat luaran, fisiologi dan psikologi.

Pada asasnya komunikasi antara perseorangan juga dikenali sebagai komunikasi bersemuka atau komunikasi antara individu yang berbual secara langsung. Komunikasi antara perseorangan ini merupakan proses berkomunikasi secara bermuka individu tanpa menggunakan sebarang saluran perantaraan atau medium yang kompleks dan juga berperingkat di dalam organisasi yang melibatkan dua atau beberapa orang bertemu. Merujuk kepada Mohd Safiee et al. (2008), komunikasi antara perseorangan melibatkan pengirim dan penerima maklumat komunikasi yang menggunakan lebih dari satu pancainderanya untuk mesej dan bertindak balas terhadap mesej yang dihasilkan secara pantas, rancak dan segera (Mansor, Ramli & Shawaluddin, 1984). Komunikasi antara perseorangan dalam kata lain amat penting untuk menyelesaikan permasalahan, konflik, berkongsi maklumat, membetulkan persepsi diri atau memenuhi keperluan sosial semasa yang berlaku (Pearson & Nelson, 2000).

Menurut Djojomartono dan Pertiwi (1998) peranan yang dimainkan oleh agen pengembangan, rakan-rakan, saudara dan pemimpin kampung dalam penyebaran maklumat pertanian tidak boleh dinafikan Menurut Md Salleh et al. (2011), keberkesanan komunikasi antara perseorangan dalam konteks pengembangan

pertanian masih diperlukan dan dipercayai di kalangan petani berbanding media massa untuk mendapatkan maklumat berkaitan dengan pertanian.

Saluran komunikasi yang biasanya digunakan di luar bandar ialah komunikasi bersemuka di mana penduduk luar bandar atau pengunjung akan bergerak masuk dan keluar dari kawasan mereka sebagai satu cara untuk mendapat maklumat (Bala et al., 2000). Sumber utama maklumat bagi komuniti luar bandar ialah melalui saudara, Ketua Kampung, wakil politik tempatan, Pastor, Guru, Pegawai Kerajaan dan pegawai yang datang melawat (Gnaniah et al., 2004).

Menurut Rees (2000), golongan petani memang mengakui pentingnya agen pengembangan walaupun mereka tidak berpuas hati dengan kualiti perkhidmatan yang diberikan dan kekerapan berinteraksi dengan mereka. Kajian yang dilakukan oleh Opara (2008), mendedahkan bahawa agen pengembangan merupakan sumber utama untuk mendapat maklumat pertanian di kalangan petani. Selain itu, pemimpin masyarakat juga adalah merupakan sumber maklumat pertanian di kalangan petani. Ini adalah kerana agen pengembangan merupakan orang terkenal di kalangan petani serta mempunyai hubungan yang rapat dengan petani, manakala pemimpin masyarakat adalah orang yang berpengaruh. Kawan-kawan, saudara, dan jiran-jiran juga menjadi sumber maklumat kepada petani untuk mendapat maklumat pertanian yang diperlukan (Okwu & Daudu, 2011; Lwoga, Stilwell & Ngulube, 2011; Ogbama, 2010; Daudu, Chado & Igbashal, 2009).

#### *Media Cetak*

Di Malaysia, terdapat 50 jenis akhbar harian dan ini menunjukkan masyarakatnya mempunyai banyak pilihan untuk dijadikan bahan bacaan dan rujukan. Sebanyak 26% daripada akhbar dalam Bahasa Melayu, 32% dalam Bahasa Inggeris, 36% dalam Bahasa Cina dan 6% dalam Bahasa Tamil (Media Planning Guide, 2009). Akhbar tersebut terbahagi dalam tiga akhbar bahasa utama berdasarkan kedudukan tertinggi iaitu Harian Metro (Melayu), The Star (Bahasa Inggeris), Sin Chew Daily (Cina) dan Tamil Nesan (Tamil) (Nielsen Media Index, 2009).

Surat khabar mempunyai kelebihan sendiri untuk menyebarkan maklumat pertanian kepada umum. Menurut Akpobio, Makanjuola dan Udoma (2006), surat khabar mempunyai peranan dalam memperkasakan pembangunan luar bandar dan industri pertanian. Ini dapat dilakukan jika maklumat pertanian dapat disebarkan dengan kerap melalui surat khabar. Gabungan media cetak dan media elektronik mempunyai impak yang besar ke atas jumlah maklumat pertanian yang dapat disebarkan (Rogers, 2004). Menurut Salawu dan Abubakar (2008), mereka yang mempunyai tahap pendidikan rendah lebih sukar untuk menggunakan media massa. Mereka mengambil contoh penggunaan surat khabar di mana yang buta huruf pastinya sukar untuk membaca informasi pertanian yang terkandung dalam surat khabar.

Umumnya, peningkatan dalam penerbitan majalah di Malaysia terutamanya dalam bahasa Melayu dikatakan memainkan peranan dalam pembentukan budaya kehidupan pembacanya Hamed Mohd Adnan (2002). Berbeza dengan akhbar, peranan majalah di dalam masyarakat Malaysia telah membentuk aliran pemikiran dan serta membantu mengubah cara hidup masyarakat dari masa ke semasa kerana pengaruh pengiklanan. Sebelum wujudnya, media massa yang lain para pengiklan menggunakan majalah untuk mengiklankan produk atau perkhidmatan mereka kepada para pengguna. Di Malaysia, peranan majalah berubah mengikut perkembangan semasa. Menurut Hamed Mohd Adnan (2003), yang mengkaji mengenai kegiatan dan perkembangan majalah Melayu di Tanah Melayu banyak berkisarkan kepada isu

berkaitan eksploitasi agama dan perjuangan kebangsaan menjadi agenda penting perkembangan awal penerbitan majalah di negara ini.

### *Media Elektronik*

Perkhidmatan televisyen di Malaysia bermula pada 28 Disember 1968. Stesen televisyen yang pertama di Malaysia yang dimiliki oleh Radio Televisyen Malaysia (RTM) pada masa itu dikendalikan Rangkaian Satu dan Rangkaian Dua pada tahun 1969. Pada masa ini, terdapat tiga buah stesen televisyen utama di Malaysia. Stesen yang dimiliki oleh kerajaan ialah RTM dan dua buah syarikat swasta yang mempunyai beratus-ratus saluran televisyen yang di bawah naungan Media Prima dan ASTRO. Antara saluran televisyen yang terkenal yang dijalankan oleh kedua-dua syarikat swasta ini ialah TV3, TV8, NTV7, TV9, Astro Prima, Astro Warna, Astro Arena dan Astro Ceria (Md Salleh et al., 2011).

Televisyen menjadi pilihan kepada agen pengembangan dalam usaha mereka menyampaikan maklumat kepada para petani. Menurut Irfan, Muhammad dan Asif (2006) dari segi keberkesanan menyampaikan maklumat pertanian, golongan petani memilih televisyen sebagai media massa yang paling berkesan. Ini diikuti radio dan media cetak seperti surat khabar dan majalah. Bagi keperluan maklumat pula, petani memerlukan televisyen untuk mendapatkan maklumat berkaitan cuaca, mencari maklumat berkenaan TMK dan maklumat pasaran pertanian (Md Salleh, Musa, Bahaman, Narimah & Hayrol, 2008). Melalui televisyen, mereka boleh melakukan demonstrasi dan juga memberikan penerangan.

Radio adalah salah satu alat yang paling pantas dan mempunyai keupayaan untuk berkomunikasi di kebanyakan negara. Informasi melalui radio boleh didengari oleh semua bangsa dan budaya yang memahaminya. Kelebihan penggunaan program radio ialah ia boleh disiarkan hampir di mana sahaja. Radio sangat berguna untuk melaporkan berita seperti pengumuman skim pinjaman pertanian, medium bagi kempen galakan dan promosi serta menghebahkan teknologi pertanian yang baru (Azimi & Hayrol, 2008). Menurut Chapman, Blench, Kranjac dan Zakariah (2003) saluran radio di kawasan luar bandar boleh digunakan untuk berkongsi maklumat pertanian serta penyertaan yang berlipat ganda oleh orang ramai sekiranya rancangan dilangsungkan dalam bahasa ataupun dialek tempatan.

### *Media Baru*

Kemunculan dan penyediaan media baru seperti internet telah mengubah trend pencarian maklumat kerana segalanya bersifat digital di alam maya dan boleh dilayari secara meluas berbanding media massa konservatif. Namun dengan transformasi alatan komunikasi seperti telefon bimbit dan komputer membolehnya dikategorikan sebagai media baru. Menurut van Dijk (2006), dalam Siti Ezaleile dan Azizah, (2011), media baharu kini telah menjadi pilihan generasi muda berbanding dengan media tradisional. Kewujudan media baru ini juga telah menyaksikan perubahan dalam kumpulan masyarakat yang dulunya dikaitkan dengan pengaruh media massa tetapi kini semakin hilang kerana gelombang yang dialami oleh struktur masyarakat akibat daripada komunikasi media baru.

Melalui media baru yang bersifat interaktif atau multimedia yang tidak menghadapi sebarang sekatan ke atas transmisi yang melangkaui jarak dan waktu. Media juga mengandaikan pengguna bergerak aktif dalam komunikasi berbanding media lama seperti radio dan televisyen. Internet dianggap sebagai media baru atau sistem media baru yang menyeluruh yang memberi alternatif kepada penggunaanya



untuk memilih sumber yang sesuai atau mengikut pandangan dan kepercayaan mereka terhadap maklumat yang diterima. Contoh media baru yang lain adalah seperti penyiaran audio dan video digital serta kandungan CDROM (Noor Bathi, 2002).

Penggunaan media baru semakin banyak digunakan baik dalam pendidikan, pekerjaan, kesihatan, perniagaan dan sebagainya. Akibat daripada penggunaan teknologi ini di sekolah telah mendorong memudahkan pengajaran dan pembelajaran dan meningkatkan mutu pendidikan (Noraein Mansor, 1999). Penambahbaikan kemudahan dalam media baru serta latihan yang baik melalui pendidikan telah membantu mengurangkan jurang digital antara kaum (Rosidayu Sabran, 2006). Penggunaan media baru dalam pengajaran di sekolah dan institusi pengajian tinggi dilihat telah memberi kesan positif serta membantu meningkatkan kefahaman dan prestasi kerja, pengajaran dan pembelajaran yang akhirnya memberi kebaikan kepada kualiti hidup penggunaannya (Ahmad Bakeri, 2003).

Perkembangan media baru menunjukkan penerimaan yang menggalakkan di Malaysia terutamanya telefon bimbit pintar yang melibatkan jenama Apple, Samsung, Sony Ericsson, Xperia, Nokia, Blackberry (Nazrul Azim, 2011). Penggunaan telefon pintar dilihat sebagai satu alat perhubungan yang mesti dimiliki oleh masyarakat Malaysia tidak kira di bandar mahupun luar bandar berbanding dengan dua dekad lalu hanya digunakan oleh ahli korporat dan ahli perniagaan sahaja. Perubahan kepada ciri gajet ini di pasaran telah diinovasi dalam bentuk serba guna yang telah diadaptasi sesuai dengan program komunikasi kini serta memenuhi pelbagai keperluan termasuk hiburan. Keupayaan media ini untuk menerima secara pelbagai maklumat serentak melalui gajet ini kerana dilengkapi dengan perisian seperti Microsoft Office dan Portable Document Format (PDF) reader telah mencetus perubahan kepada penggunaan telefon pintar kini (Bernama, 2011).

Dalam era moden kini, internet sememangnya penting bagi pembangunan pertanian terutama untuk proses penyebaran maklumat pertanian. Secara umumnya, statistik terbaru disediakan oleh Suruhanjaya Komunikasi Malaysia dan Multimedia Malaysia (SKMM), telah mengesahkan bahawa penggunaan Internet di kalangan masyarakat luar bandar terutamanya golongan petani masih di tahap yang rendah. Hayrol, Md Salleh dan Bahaman (2009) dalam kajian mereka telah membuktikan bahawa tahap penggunaan laman web berasaskan pertanian dalam kalangan komuniti petani adalah amat tidak menggalakkan. Berdasarkan beberapa kajian lepas, tahap penggunaan TMK masyarakat luar bandar tidak memberangsangkan jika dibandingkan dengan mereka yang tinggal di kawasan bandar (Samuel, Marlien & Jacob, 2005). Tahap penggunaan TMK yang berbeza ini seakan memberikan penduduk bandar satu kelas yang berbeza dengan penduduk luar bandar.

Walau bagaimanapun, usaha yang berterusan oleh kerajaan untuk meningkatkan penggunaan Internet dalam kalangan masyarakat di luar bandar dijangka meningkat peratusannya daripada tahun ke tahun. Ini dapat dilihat dengan jelas baru-baru ini usaha kerajaan apabila melalui *National Broadband Initiatives* (NBI) telah dilancarkan. NBI mempunyai objektif utama iaitu semua orang telah mempunyai jalur lebar sendiri. Pada tahun 2010, ia dijangka bahawa separuh isi rumah Malaysia mempunyai perkhidmatan jalur lebar masing-masing. NBI bukan setakat projek TMK yang diadakan oleh kerajaan seperti Pusat Komuniti Jalur Lebar, PID (*Rural Internet Center*) dan MID (*Rural Information Center*) telah terbukti berjaya memupuk budaya TMK di kalangan penduduk luar bandar (Md Salleh et al., 2011).

Walaupun dunia hari ini telah berubah dari segi teknologi maklumat konvensional termasuk yang berkaitan akhbar, televisyen dan radio yang dulunya telah menjadi agen utama dalam penyebaran berita masyarakat. Kemajuan dalam sistem satelit

telah memberi perkembangan baru kepada Teknologi Maklumat Komunikasi (TMK) yang telah membuka ruang kepada jaringan internet untuk menjadi media alternatif sebagai pengganti sistem maklumat arus perdana seperti televisyen dan radio. Penggunaan saluran internet atau laman sesawang *World Wide Web* (www) yang ditawarkan dalam alam digital komputer telah membawa implikasi yang besar dalam perkembangan dunia komunikasi malah di klasifikasi mengubah media baru dengan lebih cepat dan mesra pengguna (NurAzween & Nidzam, 2008).

Kewujudan ruang *chat*, forum dan blog dalam masa yang sama telah mengurangkan komunikasi interpersonal di kalangan khalayak seterusnya mewujudkan masyarakat maya atau alam siber yang lebih terbuka dan berpengetahuan. Malah, masa dan ruang serta batas sempadan sesebuah negara turut menjadi tidak relevan sejajar dengan pemeraksanaan TMK. Menerusi aspek teknologi, medium ini dapat memperkasa ruang penyertaan, memanjangkan interaksi melampaui sempadan negara dalam sekelip mata, meningkat kebebasan, malah boleh bertindak sebagai *platform* menyekat hegemoni yang selama ini dipraktikkan oleh penguasa atau elit pemerintah menerusi media aliran perdana seperti televisyen, radio dan surat khabar (NurAzween & Nidzam, 2008; Atkinson & Castro, 2008).

## PERANAN DAN PENGARUH MEDIA MASSA

Pada masa kini, media massa semakin mendapat tempat di kalangan masyarakat kerana telah memainkan banyak peranan penting. Dengan menggunakan media komunikasi, anggota masyarakat dapat diberitahu dan disedarkan banyak perkara seperti wabak penyakit, bencana alam, hari penting keagamaan, kegiatan politik dan sebagainya. Di samping itu, media komunikasi juga dapat membekalkan maklumat yang sesuai untuk memotivasikan individu, keluarga dan masyarakat (Musa Abu Hassan, 2002).

Selain itu, pengaruh media massa terhadap masyarakat pada masa kini amat ketara terutamanya dalam bidang pertanian. Melalui laman web ini, mereka lebih senang mengikuti perkembangan yang lebih menekankan keada isu dalam sektor pertanian sesuai dengan kemahiran, masa, waktu dan lokasi geografi mereka. Kajian yang dijalankan oleh Ahmad Fahmi (2005), mendapati perkhidmatan Internet yang paling banyak digunakan oleh Pegawai Pertanian adalah penggunaan e-mel diikuti penggunaan pemindahan fail dan melayari Internet untuk mendapatkan maklumat.

Dipercayai bahawa sumber maklumat telah berjaya mengubah idea dan fahaman ideologi petani terutama di luar bandar. Ini amat berkesan apabila kekerapan penggunaan komunikasi perseorangan, media cetak dan media elektronik berupaya menyalurkan maklumat penting dan menyumbang kepada pembangunan pertanian agar sifat keusahawanan dapat diterapkan. Menurut Ahmad Mustapha (1983), saluran komunikasi interpersonal jelas banyak membantu dan digunakan oleh petani untuk mendapat maklumat pertanian untuk tujuan rujukan.

Selain daripada komunikasi interpersonal, antara sumber maklumat yang penting dan sesuai digunakan oleh petani untuk meningkatkan kemahiran mereka adalah seperti televisyen, radio, Internet, artikel majalah dan surat khabar terutamanya bagi negara yang besar seperti di Amerika Syarikat. Berdasarkan maklum balas petani, saluran maklumat yang penting dapat memberi manfaat kepada mereka adalah seperti artikel majalah, keluarga, kawan, jiran, surat khabar, buletin dan brosur selain lawatan di ladang dan mesyuarat (Maddox, Mustian, Jenkin, 2003). Media cetak

merupakan saluran maklumat yang banyak digunakan seperti surat khabar pertanian dan surat khabar di Michigan (Suvedi, Campo & Lapinki, 1999).

Peranan saluran komunikasi antara perseorangan adalah untuk menyampaikan maklumat dan mesej untuk mengubah sikap serta mengajar kemahiran untuk menambahkan kredibiliti kandungan media (Coldevin, 1987). Kaedah penyebaran maklumat menggunakan radio sangat sesuai untuk menyampaikan mesej yang ringkas, mudah dan cepat kepada orang ramai yang bertaburan. Bagi media cetak seperti poster dan risalah, kedua-duanya masih penting sebagai kesinambungan terhadap mesej yang disiarkan menggunakan radio (Chapman et al., 2003).

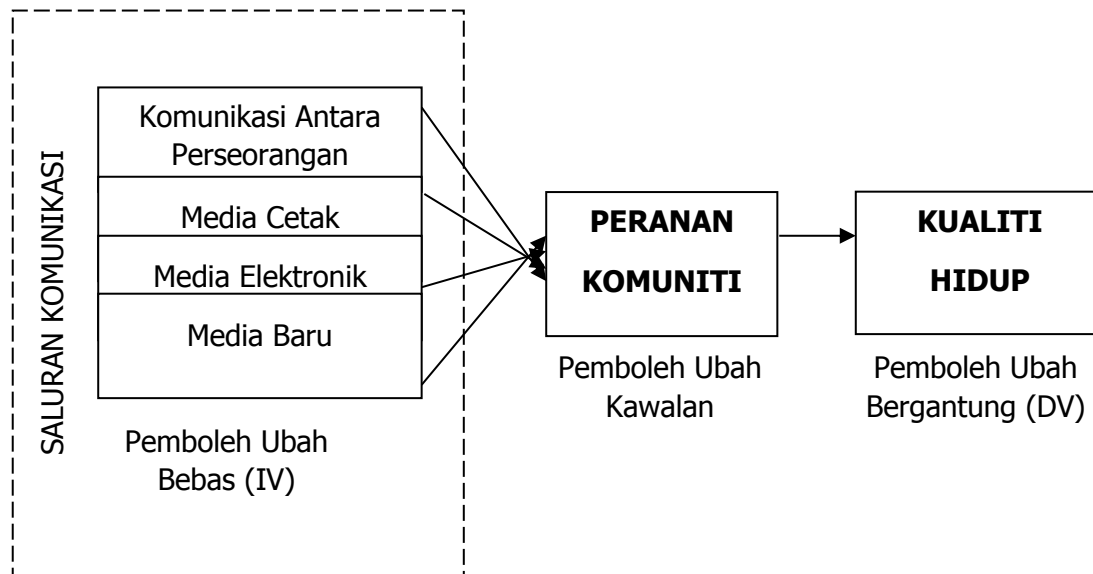
Kajian ini memberi fokus untuk memahami kualiti hidup komuniti Orang Ulu terutamanya hubungan dengan penggunaan saluran komunikasi sebagai perbandingan dengan kebanyakan kajian yang lebih merujuk kepada kualiti hidup di bandar. Keputusan kajian ini memberi informasi sebenar tentang peranan komuniti dalam hubungan saluran komunikasi dengan kualiti hidup di kalangan Orang Ulu di Sarawak. Oleh itu, pihak yang berkaitan dapat memahami dan mengetahui serta dapat merangka strategi yang sesuai untuk memberi sumbangan yang signifikan kepada golongan ini dalam usaha untuk meningkatkan kualiti hidup mereka.

## **RANGKA KONSEP KAJIAN**

Berdasarkan perbincangan di atas, kerangka konsep sorotan karya tempatan dan luar negara telah dikenal pasti bagi pemboleh ubah bebas bagi saluran komunikasi antara perseorangan (Djojomartono & Pertiwi 1998; Md Salleh et al., 2011; Okwu & Daudu 2011), saluran komunikasi media cetak (Akpobio et al., 2006; Salawu & Abu Bakar, 2008), saluran komunikasi media elektronik (Irfan et al., 2006; Md Salleh, 2008; Azimi & Hayrol, 2008; Hayrol et al., 2009), saluran komunikasi media baru (van Djik, 2006; Siti Ezaleile & Azizah, 2011;), dan juga pemboleh ubah bergantung (Sulaiman et al., 2011; Azahan Awang, 2006; Indeks Kualiti Hidup Malaysia, 2004; Azizah, 2013; William, 2013). Bagi pemboleh ubah kawalan pula peranan komuniti (Mohd Shalahuddin et al., 2006; Mohd Yusof et al., 2011).

Merujuk kepada kerangka konseptual kajian (Rajah 1), hipotesis kajian ini adalah kualiti hidup dipengaruhi oleh saluran komunikasi antara perseorangan, media cetak, media elektronik dan media baru. Manakala peranan komuniti dipercayai akan memainkan peranan dalam menentukan penerimaan saluran komunikasi yakni sebagai pemboleh ubah kawalan yang akan mengubah kualiti hidup masyarakat Orang Ulu.

Penilaian kualiti hidup masyarakat yang diambil kira pula meliputi kesejahteraan (rumah, jalan raya, kenderaan, utiliti, telefon, radio dan televisyen), kehidupan peribadi (kesihatan, rasa dihormati, impian dan nilai, kewangan, kerjaya, pendidikan dan kreativiti), kehidupan kekeluargaan (anak, sanak saudara, jiran, masyarakat, kasih sayang, permainan dan kebudayaan) dan hak kemanusiaan (keagamaan, politik, keselamatan dan kesamaan jantina). Hasil atau keputusan kajian berkenaan penilaian kepuasan kehidupan yang direkodkan berdasarkan Skala Likert akan menunjukkan kesan faktor penggunaan saluran komunikasi terhadap tahap kualiti hidup masyarakat yang dikaji.



Rajah 1: Kerangka Konseptual Kajian

## KESIMPULAN

Diharap kajian ini dapat menjadi panduan dan rujukan dalam membentuk instrumen yang berkaitan saluran komunikasi dan kualiti hidup masyarakat luar bandar yang dikaji. Instrumen yang direka adalah mengikuti komponen yang asas dalam kajian demografi penduduk dan komponen penting dalam kualiti hidup masyarakat yang dikaji dan telah diadaptasi sesuai dengan budaya, norma dan amalan hidup kumpulan sasaran kajian.

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## THE FADING BIRTH PRACTICE: URBAN MALAY MOTHERS IN MALAYSIA NEGOTIATING CONFINEMENT PRACTICE

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### ABSTRACT

Malay mothers' postpartum experiences often include a period of confinement, similar to other Asian parallel practices of "doing the month". This confinement period comprise of a set of beliefs, rules, and practices based on traditional eastern medicinal knowledge. Cultural practices of postpartum confinement, or *berpantang*, among urban mothers in Malaysia are competing with modern western medicine in the contemporary setting. The data for this presentation is from a phenomenological study utilising twelve open-ended interviews of couples and two focus group discussions with mothers on their experience of *berpantang*. Even though it is still widely performed, the elements within *berpantang* are handpicked by these mothers. According to these mothers, the traditional practices are thought to be inadequate or inferior when compared to the authority of western biomedicine. In events where medical practitioners give opposing advice, all mothers chose to adhere to, and accept biomedicine's explanations and justifications over the traditional practice. The former cultural figure head, the *bidan* (midwife), is no longer a part of the birthing process in these urban settings. Urban mothers today rely on or refer to their maternal mothers for knowledge and guidance on *berpantang*. Urban mothers who practice *berpantang* describe the main reason for their practice was to maintain familial peace. This paper seeks to highlight social and cultural implications this hegemony has particularly on challenging the continuity in the chain of traditional knowledge.

*Key terms: Traditional birth practice, motherhood, medical sociology, western hegemony, confinement practice*

### INTRODUCTION

#### Overview

The event of birth is a time of change and is often laden with norms that reflect the values of a particular culture. The contemporary world looks at birth generally from a biomedical point of view with more mothers today delivering under medically managed environment than ever before. It has become an ethical debate and a health and safety issue for mothers choosing to seek alternative experience. From a sociological lens, biomedicine, much like other medicinal forms, is a social construct and thus holds certain values and norms particular to the society's social context. This paper analyses the effects of biomedicine on traditional Asian postpartum culture.

Biomedicine is the professional medicine of Western cultures, also known as allopathic medicine or simply medicine, and has become the dominant form of medical intervention. But biomedicine, like the medicine of other cultures, is influenced by conditions and beliefs in the culture, and therefore reflects the value and norm of its creators (Weber, 2016). Whereas Eastern or Asian medicine refers to the body of medicine based on Eastern or Asian beliefs including but not exclusive to Ayurvedic and humoral medicine. Medical hegemony is the dominance of a biomedical model that actively suppresses alternatives, and the corporization of personal, clinical medicine into pharmaceutical and hospital centred treatment (Baer, Singer and Susser, 2004). Modern biomedicine is concerned with professionalism, privacy and confidentiality, commercialization of services and products and hospital centred services (Baer, Singer and Susser, 2004).

Postpartum practice, or postnatal practice refers to the time period after the delivery of a baby. There have been a myriad of studies on birth practices and postpartum practices in Malaysia, as well as in other parts of Asia, researched and written by both Western and Eastern scholars. However, the research and work on the relationship of eastern postpartum practice with modern medicine do not focus of the hegemonic nature of modern medicine and its possible effect on the traditional practice and cultural change in this sphere.

In this paper I highlight the seen [visible, tangible?] effects among contemporary studies of Asian mothers in Western countries as well as Eastern countries, present some of my findings of urban young mothers in Malaysia and discuss the long term effect it might have on the social support mothers receive and Eastern postpartum practice and culture.

### **Eastern Postpartum practice**

Traditionally, mothers post-delivery in Asian culture observed specific postpartum practices. The Malays call this *berpantang* (to confine), Thai mothers also practice confinement, the Chinese label it as doing the month, and the Japanese equivalent is the *Satogeri*. The key elements within these practices vary within regions, and even among families. They commonly include, but are not exclusive to, a period of confinement, maternal rest, the belief of hot and cold humors, dietary restrictions and recommendations, and the close-knit and participative relations with extended family members and local community. The postnatal period is considered a vulnerable period, and Malaysian mothers from all the three major ethnic groups are expected to abide by specific rules and understanding of the postpartum period. These are shaped by traditional and cultural beliefs, but practised alongside biomedical recommendations, with some compromises from biomedical practitioners and traditional practitioners that will be explained further on (Eshah, Mohamed, Aziz, & Bidin, 2012; Karim, 1992; Laderman, 1987a; Naser et al., 2012).

After delivery, mothers are considered to be in a cold state. Childbirth is associated with the loss of heat through the 'hot' blood leaving the body, which leaves the mother in a cold, vulnerable, and dangerous state (Eshah et al., 2012; Laderman, 1984; Manderson, 1981a; Naser et al., 2012). Her body is seen as dirty, cold, tired, and weak (Eshah et al., 2012). Not all of the elements of the humoral system are present in the existing Malay practice of confinement, but the balancing of 'hot' and 'cold' is the guiding practice (Manderson, 1981b). Accordingly, many post-partum



practices are aimed at helping the mother keep warm, or getting back to the warm state, a state of homeostasis.

Post-delivery, mothers are generally expected to stay confined within the home to restore bodily functions and to avoid harm from the outdoor environment. The duration of confinement among the different societies might differ, but generally, mothers are expected to stay within the household for a period of time ranging from two weeks to, more commonly, 40 to 60 days. The purpose of the 40 days confinement period is to restore the mother's health, sexual prowess, pre-pregnancy shape, and to reduce risk of sickness or infertility caused by humoral imbalances of 'hot' and 'cold' elements (Eshah et al., 2012; Karim et al., 2003; Laderman, 1987b; Manderson, 1987; Naser et al., 2012). It is a time for rest, treatment, and cleansing (Eshah et al., 2012; Naser et al., 2012). During the postpartum period, mothers are relieved from day-to-day responsibilities and roles such as cooking, cleaning, intimate relations, and to some extent, childcare (Karim et al., 2003; Karim, 1992; Manderson, 1981; Naser et al., 2012; Ong et al., 2014).

In the literature surrounding the Malaysian confinement period there are a number of additional practices or treatments recorded. These included, but are not limited to: massages, bertungku (hot stones), mandi teresak (herbal bath), berdiang (roasting), berganggang (vaginal washing and steaming), and benkung (traditional corset) (Eshah et al., 2012; Laderman, 1984; Laderman, 1987a; Manderson, 1981a; Naser et al., 2012). Studies in the 1970s and 1980s in the northern region of the peninsular of Malaysia reported that most mothers observed confinement practices religiously, both in rural and urban areas, even when the mothers had biomedical education and training (Karim et al., 2003; Laderman, 1987a; Manderson, 1981). However, Naser et al. (2012) and Eshah et al. (2012) suggested that the number of mothers foregoing the traditional confinement practices have increased in the 21<sup>st</sup> century. According to Naser et al. (2012), some mothers reported that traditional practices were non-beneficial, so they were selective in the adherence to the practice. Naser et al. (2012) and Ong et al. (2014) further argued that western imperialism may have precipitated individualistic behaviours in regard to traditional postpartum practice; women maintain practices that they deem beneficial and supportive based on western biomedical and postnatal practices. Additionally, technology has allowed easy access to other understandings of postpartum recovery (Naser et al., 2012). In Ong's et al. (2014) Singaporean study of first-time mothers from different Asian ethnicities, mothers reported that they followed the cultural practices out of respect for their elders rather than their personal belief. There has been little discussion on how these changes affect the experience and transition to motherhood (Al-Attas, 2016; Liamputtong, Yimyam, Parisunyakul, Baosoung, & Sansiriphun, 2005).

In a study of Korean mothers in New Zealand, DeSouza (2014) illustrated that the current biomedical system did not acknowledge and cater for mothers with traditional postpartum beliefs. Korean mothers also believe in the "at-risk" body, which is opposite to the western ideal of the empowered mother (DeSouza, 2014). Mothers in DeSouza's (2014) study felt like they were marginalised and unsupported because their beliefs were not taken seriously. Similar findings were reported by Doering, Patterson, and Griffiths, (2016) when they explored Japanese mothers' experiences of the postpartum period in New Zealand. The conflict between their beliefs and birth traditions and that of other New Zealand family members and the healthcare providers caused a struggle for these mothers. This is an illustration of the negotiation between postpartum practices.

## METHODOLOGY

This phenomenological research utilised a qualitative research method through dyadic interviews and focus groups. A phenomenological research is a qualitative approach that endeavours to provide a description of an experience in its pre-reflexive state. Findings from this paper were taken from twelve dyadic interviews with four couples, and two focus group discussions with six Malay mothers.

Participants in the dyadic interviews consisted of four Malaysian couples with first-time mothers between ages of 25 and 28 years old. Participants from the focus group discussions consisted of mothers between the ages of 22 and 27. All mothers were Malay Muslims, had tertiary education and were living in urban areas in Malaysia (Kuala Lumpur and Selangor).

### Data Collection

Dyadic interviews were open ended and conducted three times with each couple lasting between 45-95 minutes each session. The intervals between the three interviews were between eight to 14 weeks. Data collected from the dyadic interviews guided questions for the focus group discussions. Focus group discussions lasted between 90-120 minutes.

Data were coded by author on NVivo 11. Themes were derived using phenomenological methods, involving reducing and eliminating recurring or overlapping themes and focusing only on the constituents that persist. Any vague themes that were not clearly expressed by the participants were also eliminated. The second step was to revisit the transcript on a different day and going through the themes again. This time, however, tags were added into the transcripts using NVivo nodes, or written notes.

## FINDINGS

This traditional cultural belief imposed certain childrearing and parenting ideals; extended familial support is present and expected, childrearing was shared with other familial members, mothering was learned and taught within this period in stages, and there was a distinction between female and male realms within the family. The families that practiced *berpantang* enjoyed more familial support in the first few weeks which was intertwined with their beliefs in confinement. Postpartum mothers are considered to be in a weak and vulnerable state, they are expected to be relieved of any household duties, and must eat a particular diet for recovery. Typically, first-time mothers will return to their maternal home or have their mothers stay with them. The confinement period was governed by clear female and male spheres, and focused on the maternal figures; the new mother, the grandmother, and the confinement lady or female masseuse.

Misha<sup>1</sup> (mother) returned to her parents' home and stayed there for the duration of her confinement period. Lisa (mother) was staying in an extended family's household, she had her mother to care for her during the confinement period. Farah (mother) returned to her mother's home and then went to stay with her mother-in-law after the second week because her mother was still working and her parents-in-law offered to help. Nurin (mother) returned to their own home but had her mother-

in-law stay with them for a few nights. Mothers were almost entirely relieved from housework if they stayed with their parents or in-laws during this period. There was also a lot of help with caring for the baby. Grandparents, uncles, and aunts would generally watch over the baby during the day, to allow the mother to rest or for her to attend to traditional therapies such as massages and vaginal steaming. Lisa and Misha explained that they were solely responsible for caring for the baby at night, and during the day they had more support from their mothers and families. This also meant that mothers had the opportunity to learn to care for their babies from observing their mothers.

Refusing to practice confinement not only meant that mothers did not follow the restrictions, it also meant that they forfeited the support that came with it. Feelings of isolation were brought up by Farah and Nurin who felt like they did not have a positive support experience. Farah and Halim, and Nurin and Luqman, had different ideas about parenting than their families, and this made them feel isolated during the first few weeks. Nurin and Luqman, in particular, did not want to do the confinement practice and felt like it was them against everyone else. Farah and Halim too, were very selective of how and what they chose to do in regard to the confinement practice. They felt like they did not have a lot of positive support because their families did not really help with caring for the baby. Both these couples used the phrase, "It really felt like it was just the two of us".

<sup>1</sup> All names are pseudonyms.

### **Confidence in traditional practice**

Almost all Malaysian mothers from the study practiced some form postpartum practice, but their confidence in the traditional practice were low. The postpartum is practiced not for the participants understanding of the traditional knowledge. This was visible in their narrative of the experience. The lack of traditional medicine knowledge as well as skepticism is present among these urban families. Most of these participants followed these practice due to filial piety. Some follow only when observed by senior family members. One of the fathers, Halim, in the first interview was still receptive to the traditional practice: The advice has been there for a while. I think there has to be some truth in the tales (folklore) or whatever it is, says. They might have a point; why don't we try. If the particular practice is nonsense, then we won't follow.

In the final interview, which was conducted a month after, he had changed his mind and was adamant that the traditional practice brought more negative pressure on them, particularly his wife, Farah. This was mainly due to disagreements they had about breastfeeding, there were several contentions between the biomedical view and traditional practice. This experience was not exclusive to this couple; three couples practiced berpantang even though they did not really do it out of their own motivation.

Misha, who stayed with her parents while she was in confinement, explained to me what she chose to practise: We didn't really do the pantang, we didn't do tunku, bertangas, we did the massage for 3 days and on the 40<sup>th</sup> day. I didn't do anything that people in confinement shouldn't do like carrying heavy weights, I wore the kain batik and bengkung.

These parents selectively chose the parts which they agreed with and omit parts they did not agree with.

### **Reliance on medical knowledge**

When dissonance arise between biomedicine and traditional practise, all parents chose to let go of the traditional practise. Malik (father) said “[We will] follow [listen to] the doctor. Whatever the doctor says, we would follow [do]. We didn’t really follow [abide to] the prohibitions.”

Maternal figures played an important role in these cases, particularly maternal grandmothers. The chain of berpantang knowledge is transmitted through maternal grandmothers and in some cases the paid masseuse or confinement lady. Only one of the mothers from the focus groups hired a confinement lady. They mostly depended on their mothers. Lisa (mother), explains her mother’s role: My mother doesn’t really follow the Malay confinement methods. As long as I have protein, fruits, vegetables it’s okay. You know when we read about the Malay confinement it’s really strict. We can’t drink water; we can only drink a little. I followed the doctor’s recommendation. Eat well so that I have milk.

Again, it is observable the fading nature of the confinement practice even within the generation before them. As we can see from the quotation above, biomedical framework is considered more superior.

Another excerpt below from Lisa illustrates some of the dissonance between biomedicine and traditional medicine: so when the baby was yellow I asked what the baby could have. I mean, the baby just has milk but what can the mother have, so they said I can’t take black pepper or ginger. I was having soup, and the soup had ginger, so after that the soup was not as tasty (laughs).

These mothers often negotiated these ideas through separating them into three categories: biomedicine, traditional practice and religious beliefs. Traditional practice was considered inferior because it did not meet the western and modern notion of medicine, therefore, having less credibility.

Damia (mother) describes her mother’s restrictions: She even rationed the amount of water I took. Food was strictly *singgang* (soupy dish), *ikan bakar* (grilled fish), *bakar* (grilled food) that’s it. I was mad at my mum, because of the water, I had a fight with her about it, I said how can you expect me to produce enough milk when you ration my water intake, she was like ‘oh it’s just how it is, the people in the past didn’t drink that much water’.

Damia, different from her mother, analyses these practices based on scientific logic and thus find that it is more important than embracing culture like her mother accepting is “just how it is”.

### **Isolation**

One of the effects of rejecting the traditional practice was that parents did not get enough social support. Although the traditional practice of berpantang appear to be a medicinal aspect of postpartum, much of the practice has social value as well. Two of the couples, Farah and Halim, and Nurin and Luqman decided to omit the berpantang aspect as they did not belief in the humoral medicine. By doing so, they did not realise that this meant that they were going to lose social support as well.



## DISCUSSION

During this transition, these Malaysian parents navigate, weave, and challenge the dominant discourse of mothering and parenting, as stated in earlier studies (Miller, 2014; Oakley, 1981; Urwin et al., 2013). Although socially sanctioned and dominant ideals of parenthood as authoritative knowledge (Miller, 2005) were distinguished from parents' own beliefs, the findings of this study support explanations made by Urwin et al. (2013) on managing different voices within and giving each different weights. This was especially true for Malaysian families as they negotiated their cultural and religious beliefs with contemporary ideas (Urwin et al., 2013). Malaysian families considered their internal voices that include religious beliefs, understanding of traditional practices, and biomedicine, to comprehend their experience and make decisions with regards to aspects of the confinement practice to perform or avoid, and whether or not to accept advice from their elders. It was clear that the beliefs they were most invested in shaped their narrative and decisions (Urwin et al., 2013). Filial piety was another distinct character of the Malaysian experience (Juhari et al., 2013). Malay family systems often included grandparents, uncles, and aunts, and maintaining harmony between all of these members was important for them.

Where medicine is concerned the term traditional medicine often denotes backwardness and inferiority or is associated with its exotic nature. It is an alternative medicine, which highlights the hegemonic nature of biomedicine. The visible challenges of the fading birth practice highlight several possible outcomes, the disappearance and degeneration of Asian communal and strong extended family systems, and the loss of medicinal knowledge that carries this culture and beliefs.

Biomedicine today has its values in professionalism and hygiene. It is based on scientific data, there is little value given to traditional belief and value system because modern medicine has its value in systematic practices. While treatment is personal, it is also impersonal when compared to Malaysian traditional practice. Medical personnel handle the physiological symptoms, especially in Malaysia, because that is the role they play. For the participants in this study that have chosen to part with the traditional ways there was very little support for them because the support came together with these practices. Urbanisation has equally driven people away from their families and support system. Equally, grandmothers are also now working leaving perhaps new mothers with less opportunity to get familial support.

Some practices may contradict biomedical beliefs. Many parts of postpartum practices are being ruled by biomedical paradigms, redesigned to suit values of commercialization. Fresh herbal supplements are preferred in tablet forms for example. The system in Malaysia is dependent on both familial support and biomedical support to provide a holistic environment for mothers. The fading away of traditional practices risks leaving mothers in an unsupported front. The pressure to maintain traditional practices that they do not believe in could force mothers into isolation.

Several suggestions that can be deduced here is to provide the availability of support in different arenas regardless of choice of postpartum practiced. Equally in Western societies the education and implementation of culturally friendly avenues for mothers to expressed cultural differences will be beneficial. Midwives and biomedical personnel's acknowledgement of an alternative or supplementary traditional practice would prove to be beneficial for the wellbeing for mothers especially in cases where mothers feel most isolated without familial or close relation support.

There is a research gap in the area of how postpartum practices support first-time mother's transition to parenthood (Al-Attas, 2016; Liamputtong et al., 2005). For example, the move away from the confinement practices will have a social impact on the experience of becoming a mother (Al-Attas, 2016). The next step would be to explore Malaysian families that are moving away from confinement practices, and alternative support that may be available and useful for them.

## CONCLUSION

The practice of berpantang although considered a traditional practice, has other cultural and social roles and significance, the loss of which will not only result in the loss of culture but also has an effect on how new parents learn to parent, particular mothers. Others may contest the authority of traditional medicine in the healing process during the post-partum period. In so doing, it must be considered that the elimination of these practices will also affect the other roles the practices play. Secondly, the hegemonic nature of biomedicine needs to be acknowledged. This may be especially significant in societies where Asian cultures are a minority. The effects of biomedical hegemony affect not only Asians living in western societies but also Asian within Asian societies. Finally, the chain of knowledge that holds these cultures are broken down by the replacement of the traditional bidan with a medical professional. Further research is needed from this lens to identify how widespread these trends are among mothers across Malaysia, in both urban and rural settings.

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**PENGETAHUAN PELAJAR BAHASA DAN LINGUISTIK MELAYU TERHADAP  
KERJAYA DALAM BIDANG BAHASA MELAYU**

***MALAY LANGUAGE AND LINGUISTICS STUDENTS' KNOWLEDGE OF THEIR  
CAREER***

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**ABSTRAK**

Kajian tinjauan ini telah dijalankan terhadap 63 orang pelajar Bacelor Sastera Bahasa dan Linguistik Melayu di Fakulti Bahasa Moden dan Komunikasi, Universiti Putra Malaysia. Seramai 11 (17.5%) pelajar lelaki dan 52 (82.5%) pelajar perempuan telah menjadi responden kajian. Tujuan utama kajian ini dijalankan adalah untuk mengenal pasti pengetahuan pelajar terhadap kerjaya dalam bidang bahasa Melayu. Oleh itu, satu set soal selidik yang mengandungi soalan terbuka telah diedarkan kepada responden yang sedang mengikuti program Bacelor Sastera Bahasa dan Linguistik Melayu. Pelajar yang dipilih sebagai responden kajian merupakan pelajar semester lima. Hal ini kerana dengan anggapan pelajar ini sudah mengetahui hala tuju kerjaya yang akan diceburi mereka setelah berada dalam tahun ketiga pengajian mereka di universiti. Pelajar diberi ruang untuk menulis lebih daripada satu kerjaya dalam bidang pengajian yang sedang mereka ikuti. Hasil dapatan menunjukkan bahawa pelajar dapat menyenaraikan antara satu hingga empat pilihan kerjaya yang diketahui mereka dan sekurang-kurangnya 14 kerjaya telah disenaraikan. Lebih separuh daripada pelajar, 35 (55.5%) mengatakan bahawa mereka berhasrat untuk menjadi guru dan pensyarah. Walau bagaimanapun, ada di kalangan responden yang kurang pasti, masih tercari-cari dan tidak mengetahui kerjaya yang bersesuaian dengan bidang pengajian mereka. Terdapat juga sebilangan pelajar yang mengatakan bahawa mereka tidak memilih pekerjaan dan menerima apa sahaja peluang pekerjaan yang diberikan selepas menamatkan pengajian kelak.

*Kata Kunci: Bidang Bahasa Melayu, Program Linguistik Melayu, Pelajar Pengajian Tinggi, Pengetahuan Kerjaya*

**ABSTRACT**

*This study was conducted on 63 students of the Bachelor of Arts Malay Language and Linguistics in the Faculty of Modern Languages and Communication, Universiti Putra Malaysia. A total of 11 (17.5%) male students and 52 (82.5%) female students were respondents of the study. The main purpose of this study was to identify students' knowledge of their career in the Malay language. Therefore, a set of questionnaires containing open-ended questions was distributed to respondents who are currently in*



*their fifth semester. This is because it is assumed that the students already know the career path they will pursue after their third year at the university. Students are given the opportunity to write down more than one career in their field of study. The results showed that students can list between one to four known career options and at least 14 careers have been listed. More than half of the students, 35 (55.5%) said they intend to become teachers and lecturers. However, some of the respondents were still unsure and did not find a career relevant to their field of study. There are also some students who said they were not fussy about jobs and would accept whatever job opportunity offer after graduating.*

*Keywords: Malay Language, Malay Linguistics Program, Higher Education Students, Career Knowledge*

## **PENGENALAN**

Pemahaman dan kesedaran terhadap kerjaya yang bakal diceburi sepatutnya telah didedahkan sejak di bangku sekolah lagi. Bukan pihak ibu bapa sahaja yang perlu memainkan peranan dalam hal ini, sebaliknya pihak sekolah juga sebagai sebuah institusi pendidikan formal. Hal ini kerana pendidikan kerjaya melibatkan aktiviti pengajaran dan pembelajaran yang berstruktur untuk menyediakan platform kepada pelajar memahami potensi mereka, alam pekerjaan dan meningkatkan kemahiran khusus mereka dalam membuat pilihan kerjaya masa depan (Mohd Izwan Mahmud, Sidek Mohd Noah, Jamaludin Ahmad & Wan Marzuki Wan Ahmad, 2016). Pendedahan pada peringkat awal membolehkan murid-murid membuat perancangan awal dengan menyesuaikan pilihan mata pelajaran dengan kerjaya yang diminati mereka. Sebaliknya, apa yang diperhatikan dalam senario semasa murid-murid di negara ini, mereka hanya belajar tanpa mengetahui arah tuju atau matlamat pekerjaan yang akan diceburi mereka pada masa depan. Lanjutan daripada itu, masalah ini berterusan sehingga ke peringkat pengajian tinggi. Oleh itu, satu kajian tinjauan telah dijalankan dalam kalangan pelajar yang mengambil program Bachelar Sastera Bahasa dan Linguistik Melayu di Fakulti Bahasa Moden dan Komunikasi.

Sejarah telah membuktikan bahawa bahasa Melayu telah menjadi bahasa yang berkembang pesat sejak zaman Kesultanan Melayu Melaka lagi. Kini, perkembangan bahasa Melayu dapat diperhatikan dengan penubuhan Kursi Pengajian Melayu di universiti terkemuka dunia dan dipelajari secara meluas. Terdapat lebih 140 buah institusi pengajian tinggi di lebih 50 buah negara di seluruh dunia menawarkan kursus pengajian bahasa Melayu, iaitu di Amerika Syarikat, United Kingdom, Jepun, China, Rusia, Belanda, Jerman, Mesir, Iran, Pakistan (Azizul Haji Ismail & Vijayaletchumy, 2017). Keadaan ini membuktikan bahawa bahasa Melayu telah berkembang pesat dan berada di persada dunia sesuai dengan pendapat Salleh Abdul Rashid dan Shuhairimi Abdullah (2015) yang mengatakan bahawa pengaruh bahasa Melayu di kepulauan Nusantara telah berkembang pesat sebagai bahasa ilmu dan ekonomi. Perkembangan ini ekoran bahasa Melayu telah berfungsi sebagai alat komunikasi yang bersifat ekonomi pada zaman Melaka ekoran daripada fungsinya sebagai pusat penyebaran agama Islam dan pusat aktiviti perdagangan dan keusahawanan (Salleh Abdul Rashid & Shuhairimi Abdullah, 2015). Malah, penyelidikan tentang bahasa Melayu juga telah banyak dijalankan semenjak zaman prakemerdekaan lagi (Nor Hashimah Jalaluddin, 2015). Keadaan ini membuktikan bahawa bahasa Melayu bukan sahaja telah menjadi

bahasa penyatuan pelbagai bangsa, malah peranannya sebagai bahasa komunikasi dan ilmu telah diperakui sejak dahulu lagi.

Penawaran bidang bahasa di beberapa buah universiti awam juga menunjukkan bahawa terdapatnya keperluan untuk mendalami bahasa kebangsaan ini dan peluang kerjaya yang terbuka luas. Pengajian dalam bidang bahasa Melayu pada peringkat pengajian tinggi ditawarkan di beberapa universiti awam seperti Universiti Putra Malaysia (UPM), Universiti Kebangsaan Malaysia (UKM), Universiti Sains Malaysia (USM), Universiti Teknologi Mara (UiTM), Universiti Malaya (UM), Universiti Pendidikan Sultan Idris (UPSI), dan Universiti Malaysia Sarawak (UNIMAS). Bidang pengajian ini sama ada menggunakan istilah Program Bahasa Melayu atau Program Linguistik Melayu. Di Universiti Putra Malaysia (UPM), program ini ditawarkan di bawah Jabatan Bahasa Melayu di Fakulti Bahasa Moden dan Komunikasi dengan nama Program Bachelar Sastera Bahasa dan Linguistik Melayu. Pelajar perlu melengkapkan sebanyak 125 jam kredit selama 3 tahun 6 bulan untuk melayakkan mereka bergraduasi.

Jika disoroti dari sejarah, bahasa Melayu telah menjadi bidang pengajian yang tersendiri dan menjadi tumpuan kajian pada zaman kolonial (Kartini Abd Wahab, Sa'adiah Ma'alip, Maslida Yusuf & Karim Harun, 2016). Namun, disebabkan oleh sikap masyarakat yang gagal menghayati kedudukan Bahasa Melayu sebagai bahasa kebangsaan dan secara terbuka mempertikaikannya sebagai bahasa rasmi negara (Noor Mohamad Shakil Hameed, 2016) membuatkan bidang ini dipandang remeh. Tanggapan masyarakat terhadap bidang bahasa yang dikatakan sebagai kurang ekonomik dan mudah dikuasai (Mohamad Sofee Razak, 2007) membuatkan pelajar yang mengikuti bidang ini merasa rendah diri kerana kerjaya mereka sering dipandang remeh. Lebih parah lagi apabila pelajar yang mengikuti bidang ini sendiri tidak dapat menghayati nilai bahasa rasmi negara ini. Hal ini kerana bidang pengajian Melayu sering dikelaskan sebagai bidang yang tidak mempunyai masa depan kerjaya yang kompetitif (Kartini Abd Wahab, Sa'adiah Ma'alip, Maslida Yusuf & Karim Harun, 2016).

Selain, sikap negatif masyarakat terhadap bahasa Melayu itu sendiri, kematangan kerjaya dalam kalangan masyarakat juga menjadi salah satu punca kurangnya pengetahuan terhadap kepelbagaian kerjaya dalam bidang bahasa Melayu. Mohd Sani Ismail, Abdul Hakim Abdullah, Aman Daima Md Zain, Mohd Hasrul Shuhari dan Mohd Rahim Ariffin (2018) misalnya telah menjalankan kajian untuk mengukur tahap kematangan kerjaya dalam kalangan pelajar sekolah menengah. Hasil kajian mendapati bahawa secara umumnya tahap kematangan kerjaya pelajar berada pada tahap rendah dan sederhana.

Kajian yang dijalankan oleh Majlis Tindakan Ekonomi Negara (MTEN) turut menyokong pendapat ini apabila berpendapat salah satu faktor yang menyebabkan graduan sukar untuk mendapatkan pekerjaan adalah kerana kurangnya kesedaran tentang kewujudan berbagai-bagai peluang pekerjaan (Muhammad Hazrul Ismail, 2012). Masyarakat sering beranggapan bahawa graduan bidang bahasa mempunyai peluang kerjaya yang terhad. Misalnya, antara bidang kerjaya yang sering dikaitkan dengan bidang bahasa Melayu ialah sebagai guru. Untuk menjadi guru, graduan perlu mengambil kursus lanjutan untuk membolehkan mereka layak dilantik sebagai pendidik. Graduan yang berminat menjadi pensyarah pula akan melanjutkan pengajian pada peringkat sarjana dan Doktor Falsafah. Hal ini kerana kurangnya pengetahuan mereka terhadap kepelbagaian pekerjaan dalam bidang bahasa Melayu ini. Seharusnya, bidang bahasa Melayu menawarkan peluang pekerjaan yang luas dalam menggerakkan industri pekerjaan (Mohd. Helmi Ahmad, 2013). Oleh itu, graduan perlu melengkapkan diri dengan ilmu bahasa dan kemahiran insaniah yang

telah diserapkan sepanjang pengajian. Ini seiring dengan pendapat Muhammad Hazrul Ismail (2012) yang mengatakan bahawa memiliki modal insan yang berpengetahuan dan berkemahiran tinggi adalah faktor terpenting bagi Malaysia untuk mentransformasikan ekonomi ke arah mencapai status negara maju dan berpendapatan tinggi menjelang 2020.

## **METODOLOGI KAJIAN**

Kajian pengetahuan pelajar terhadap skop kerjaya dalam bidang bahasa Melayu ini telah dijalankan secara tinjauan. Seramai 63 orang pelajar telah terlibat, iaitu majoritinya pelajar semester lima. Pemilihan responden kajian dibuat secara bertujuan apabila kesemua pelajar yang mengambil kursus wajib ini diminta menjawab soal selidik yang diedarkan. Satu set soal selidik yang mengandungi sembilan soalan terbuka dan 57 soalan menggunakan skala ordinal jenis perbezaan semantik telah diedarkan. Walau bagaimanapun, untuk tujuan penulisan kertas kerja ini, hanya bahagian soalan terbuka yang akan dibincangkan.

Sebelum menjawab soal selidik, pelajar telah diberikan penerangan ringkas, iaitu untuk memberikan respons terhadap soalan yang ditanyakan dalam skop bidang bahasa Melayu sahaja. Maklumat pada borang soal selidik adalah sulit. Oleh itu, hanya maklumat mengenai jantina, semester pengajian semasa dan bangsa ditanyakan dalam bahagian maklumat peribadi responden kajian. Didapati bahawa kebanyakan responden adalah pelajar perempuan apabila sebanyak 52 (82.5%) merupakan golongan ini dan hanya 11 (17.5%) merupakan pelajar lelaki. Dari segi semester pengajian, pelajar yang menjadi responden kajian ini berada dalam semester kelima pengajian mereka. Majoriti responden berbangsa Melayu apabila sebanyak 60 (95.2%) berada dalam kelompok ini dan hanya 3 (4.8%) merupakan lain-lain bangsa, iaitu Bumiputera Sabah/Sarawak dan seorang pelajar India.

## **DAPATAN KAJIAN**

Soalan terbuka berkenaan pengetahuan pelajar terhadap pekerjaan dalam bidang bahasa Melayu yang diketahui mereka telah ditanyakan dalam borang soal selidik pada soalan nombor enam. Untuk soalan ini, pelajar dibenarkan menulis lebih daripada satu kerjaya yang diketahui mereka. Hasilnya, pelajar Bacelor Sastera (Bahasa dan Linguistik Melayu) semester lima ini telah menyenaraikan antara satu hingga empat kerjaya. Pelajar didapati paling ramai dapat menyatakan empat kerjaya apabila seramai 29 (48.33%) berada dalam kumpulan ini. Ini diikuti dengan tiga kerjaya, iaitu sebanyak 14 (23.33%) dan dua pilihan sebanyak 12 (20.00%). Manakala, sebanyak lima (8.33%) pelajar menyenaraikan satu kerjaya dalam bidang bahasa Melayu yang diketahui mereka. Secara umumnya, berdasarkan dapatan ini dapat dinyatakan bahawa pelajar semester lima ini mempunyai pengetahuan terhadap skop kerjaya dalam bidang pengajian ini apabila ramai pelajar dapat menyenaraikan tiga dan empat jenis kerjaya.

Jenis kerjaya yang disenaraikan oleh pelajar ini diperincikan lagi kepada 14 jenis, iaitu guru, pensyarah, penulis, penterjemah, pustakawan, pegawai tadbir, kerja-kerja yang berkaitan penerbitan dan penyuntingan, wartawan/pengacara, ahli bahasa/ahli linguistik/pakar bahasa/penyelidik bahasa, pemandu pelancong, jurubahasa, sasterawan, wakil rakyat dan kerjaya di Dewan Bahasa dan Pustaka.

Daripada 14 jenis kerjaya yang disenaraikan pelajar ini, kerja dalam bidang penerbitan/penyuntingan paling ketahui apabila sebanyak 32 kali dinyatakan dalam kerjaya yang diketahui mereka. Ini diikuti dengan kerjaya sebagai pensyarah sebanyak 31 kali dan sebagai penterjemah sebanyak 30 kali disenaraikan dalam pilihan kerjaya yang diketahui oleh pelajar. Kerjaya seperti guru sama ada dalam sektor kerajaan mahupun swasta pula sebanyak 25 kali disenaraikan, diikuti dengan kerjaya sebagai penulis sebanyak 23 kali. Kerjaya sebagai penulis yang disenaraikan oleh pelajar dapat dibahagikan kepada dua, iaitu penulis dalam bidang kreatif seperti menjadi novelis dan penulis ilmiah seperti penulis buku.

Selain itu, pelajar bidang bahasa dan linguistik Melayu di Fakulti Bahasa Moden dan Komunikasi, Universiti Putra Malaysia, Serdang ini juga mempunyai pengetahuan kerjaya sebagai pakar bahasa. Pelajar didapati mempunyai pengetahuan kerjaya sebagai ahli bahasa/ahli linguistik/penyelidik bahasa. Namun, kepakaran dan penyelidikan yang diketahui mereka hanyalah dalam kajian mengenai sejarah bahasa dan bahasa orang asli sedangkan kajian bidang bahasa sangat luas.

Pelajar juga menyenaraikan kerjaya sebagai jurubahasa sebanyak 7 kali dan kerjaya sebagai wartawan serta pengacara sebanyak 6 kali. Jika diperhatikan kepada syarat lantikan jurubahasa seperti yang dinyatakan laman sesawang rasmi Suruhanjaya Perkhidmatan Awam (SPA) Malaysia, kelayakan yang diperlukan ialah Sijil Tinggi Persekolahan Malaysia (STPM)/Sijil Tinggi Agama Malaysia (STAM) atau pengajian peringkat diploma yang diiktiraf oleh kerajaan sahaja. Oleh itu, pelajar peringkat bachelior/ijazah sarjana muda ini sepatutnya mengetahui bidang kerjaya yang lebih sesuai dengan kelayakan akademik mereka. Misalnya, dalam semakan kurikulum yang dilakukan setiap lima tahun sekali di UPM, pelajar lulusan program Bahasa dan Linguistik Melayu ini dijangkakan mempunyai peluang kerjaya sebagai perancang bahasa, editor bahasa, penterjemah, penulis kreatif, penulis skrip, penulis profesional, penyelidik bahasa, agen persuratan, penulis kopi (copy writer) dan penerbit.

Pelajar juga didapati telah menyenaraikan kerjaya di bawah Dewan Bahasa dan Pustaka (DBP) yang merupakan sebuah badan yang ditubuhkan khas untuk mengembangkan bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi negara. Walau bagaimanapun, hanya 4 kali kerjaya ini disebut dalam kalangan pelajar. Berdasarkan senarai tersebut, dapat dirumuskan bahawa pelajar yang dikaji kurang memahami skop kerjaya yang ditawarkan oleh DBP apabila terdapat pelajar yang memilih kerjaya sebagai kerani di bawah di DBP dan ada juga yang hanya menulis DBP sahaja tanpa bidang kerjaya yang lebih khusus. Keadaan ini menunjukkan bahawa pelajar mengetahui DBP sebagai sebuah badan yang ditubuhkan khas untuk mengembangkan bahasa Melayu, namun tugas-tugas yang dilaksanakan badan ini masih belum difahami sepenuhnya oleh pelajar. Ini secara tidak langsung menunjukkan bahawa pelajar bidang bahasa Melayu yang dikaji masih kurang mendalami kerjaya yang sesuai dengan program pengajian mereka terutamanya dalam skop kerjaya di bawah Dewan Bahasa dan Pustaka.

Kerjaya lain yang disenaraikan oleh pelajar ialah seperti pegawai tadbir, pemandu pelancong, sasterawan dan wakil rakyat. Masing-masing membuat pilihan sebanyak satu hingga dua kali sahaja untuk kerjaya ini. Ini menunjukkan bahawa kerjaya ini kurang popular dalam kalangan pelajar.



## RUMUSAN DAN PERBINCANGAN DAPATAN

Dapat disimpulkan bahawa pelajar yang dikaji tidak terdedah kepada kepelbagaian kerjaya dalam bidang bahasa. Walaupun pelajar didapati dapat menyenaraikan pelbagai kerjaya dalam bidang bahasa namun, sama ada bidang itu tidak berkaitan dengan bidang bahasa mahupun bidang yang umum seperti guru dan pensyarah. Pelajar didapati tidak terdedah dengan kerjaya dalam bidang bahasa dan pemilihan kerjaya juga tidak diberikan bimbingan dalam kalangan pelajar. Pelajar sepatutnya telah mempunyai pilihan kerjaya mereka semasa di tingkatan empat lagi untuk membolehkan mereka menjurus kepada bidang dan diminati dan memberikan tumpuan untuk mengejar kerjaya yang diminati. Untuk itu, peluang kerjaya pelbagai bidang dan tidak terkecuali bidang bahasa Melayu perlu didedahkan kepada pelajar sejak awal lagi. Memang tidak dinafikan, adanya unit bimbingan dan kaunseling di sekolah yang membantu pelajar namun, bimbingan ini tidak menyeluruh, iaitu tidak melibatkan semua pelajar. Keadaan ini membuatkan pelajar bukan sahaja tidak terdedah dengan peluang kerjaya yang pelbagai dalam bidang bahasa malah, melanjutkan pengajian dalam bidang ini sebagai tiket melayakkan mereka melanjutkan pengajian pada peringkat pengajian tinggi dan tidak mendapat peluang kerjaya yang sesuai dengan bidang pengajian mereka setelah menamatkan pengajian kelak.

Hal ini kerana kesukaran dalam membuat keputusan pemilihan kerjaya merupakan suatu isu yang sering dialami oleh individu (Nur Liyana Mohd Ibrahim, Mohammad Aziz Shah Mohamed Arip & Mohammad Nasir Bustamam, 2015). Walaupun pemikiran, perhatian dan pemilihan terhadap kerjaya boleh muncul seawal usia persekolahan sehinggalah selepas bersara di sepanjang kehidupan (Zool Hilmi Mohamed Ashari, Mohamad Sattar Rasul & Norzaini Azman, 2014) namun, adalah penting pengetahuan kerjaya diterapkan sejak awal lagi bagi membolehkan pelajar merancang pendidikan mereka. Walaupun, dapatan menunjukkan bahawa pengetahuan kerjaya pelajar yang dikaji masih belum meluas, pelajar yang mengikuti bidang ini masih mempunyai masa untuk memikirkan bidang kerjaya yang bersesuaian dengan membuat kajian dan pemahaman yang jelas mengenai prospek kerjaya dalam bidang bahasa Melayu yang dipelajari mereka di universiti kini.

Hal ini selaras dengan pendapat Zulelawati Bujang dan Yusni Zaini Yusuf (2015) yang mengatakan bahawa setiap individu memiliki potensi dan bakat yang boleh diperkembangkan dan dipertingkatkan. Oleh itu, dengan mengenal pasti kepelbagaian kerjaya yang boleh diceburi, pelajar bidang bahasa Melayu juga boleh melihat potensi diri dan memperkembangkan potensi tersebut. Kerjaya merupakan aktiviti utama dan kegiatan yang menentukan corak kehidupan individu, seterusnya menentukan kepuasan dalam bidang yang diceburi (Noor Izzaty Ibrahim, Muhamad Ariff Ibrahim & Siti Fardaniah Abdul Aziz, 2017). Untuk itu, pelajar perlu bijak merancang pilihan kerjaya yang sesuai dengan menfaatkan bidang yang telah dipelajari. Satu kesedaran perlu diterapkan bahawa peluang pekerjaan di pasaran semasa masih terbuka luas dan tidak pernah tertutup sama sekali kerana bidang bahasa dan linguistik ini begitu unik, konstruktif dan relevan dengan realiti pekerjaan dan perkhidmatan semasa (Mohamad Sofee Razak, 2007). Sepatutnya tidak timbul desas-desus mengatakan bahawa graduan bidang bahasa tidak laku dalam pasaran kerja (Mohd. Helmi Ahmad, 2013). Pelajar dan masyarakat perlu sedar bahawa bahasa merupakan medium untuk mendapatkan dan mengaplikasikan ilmu (Wan Ismail Wan Yusoh, 2013). Tanpa bahasa, ilmu tidak akan dapat diperoleh dan disebarkan. Oleh itu, penting untuk pelajar yang mengambil bidang ini sama ada atas pilihan mereka sendiri atau

disebabkan oleh penawaran untuk memahami potensi bidang bahasa Melayu sebagai laluan kerjaya mereka. Seterusnya, mendorong kepada minat untuk mempelajari dan mendalami bidang ini.

## PENGHARGAAN

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## PREDICTING MALAYSIAN TEACHERS' INTENTION TO APPLY FOR PROMOTION

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### ABSTRACT

This study examined the predictors of behavior intention in career advancement, specifically the intention of applying for the 'Excellent Teacher' promotion award among teachers. Gender and self-efficacy of applicants are found to be related to intention to apply for promotion. Using the Theory of Planned Behavior (TPB) by Ajzen (1991) we examined the relationship between the predictor variables and intention to apply for promotion, with further exploration by including self-efficacy in applying for promotion and belief towards performance appraisal system for promotion. A total of 500 teachers consisting of male (226) and female (274) teachers who are qualified to apply for promotion participated in this study. This study also aimed to determine whether gender moderates the relationship between the predictor variables and intention to apply for promotion. Expectation of others towards qualifying candidates' applying for promotion (EOQCAP) and belief towards a performance appraisal system (BPASPA) were significantly related to intention to apply for promotion. Attitude towards applying for promotion (AAP) and self-efficacy in applying for promotion (SEAP) were not significantly related. Using structural equation modeling, this study compared results between gender and concluded that not all relationships were moderated by gender. This study further explored the use of TPB by including CDSME and BTP to understand teacher intention to apply for promotion. We concluded that subjective norms and gender play vital roles in predicting teachers' intention to apply for promotion.

*Key terms: Intention, promotion, career advancement, Theory of Planned Behavior, gender*

### INTRODUCTION

Approximately seven years ago, Malaysian teachers were introduced to the 'Excellence Teacher' (ET) promotion award, an alternative promotion path besides promotion to management positions which are limited. The ET Award serves as a mean of motivating Malaysian teachers towards enhancing the quality of teaching and learning processes. By the year of 2006, the quota for ET positions are 12,556, and this quota had increased to 19,411, as reported by the Promotion Board of Education on the 4th of May 2015 (MOE, 2015).

Studies on the ET award is still new in Malaysia is still a fairly new phenomenon. Apart from being a contested confidentiality and highly undisclosed matter, any study



on ET may pose a viably significant contribution towards the corpus of knowledge in career advancement within the Malaysian education system.

This study investigated predictors of teacher's intention to apply for promotion, using the Theory of Planned Behavior as its theoretical foundation. This theory has been used extensively by numerous researchers in various fields, particularly on the most frequently hypothesized phenomenon of how it may predict which in turn may predict behavior. When an individual behavior intention is high, the individual will be likely to perform the behavior with positive attitude, subjective norm and perceived behavioral control.

The theory of planned behavior postulates that behavior can be predicted by attitude toward behavior, subjective norm and perceived behavioral control. One of the most cited studies by Giles and Lamour (2000), include three predictors of intention to apply for promotion. The three predictors are attitude to apply for promotion, subjective norm and self -efficacy. According to the authors, the predictor self-efficacy represents the perceived behavior control variable that refers to one's perceptions of his or her self-efficacy, specifically on whether it may facilitate or hinder intention to apply for promotion (Giles & Lamour, 2000). The scarcity of inclusion of this intrinsic factor has been widely acknowledged (Opltika & Tamir, 2009, Giles & Lamour, 2000). Therefore, the current study attempts to adapt Opltika and Tamir's work by adding another variable intrinsic individual factor, self-efficacy and another variable the extrinsic factor (controllability), belief towards a performance appraisal system for promotion application.

One of the most cited study by Khattab and Leroy (2016), indicate that a group will be positively assessed when it considers a gender wise approach. This is in line with Eagly and Diekman's (2005) notion that a group will be positively assessed when its characteristics are recognized as aligning with that group's typical social roles. The teaching profession is known to be dominated by women and the profession is commonly associated with women described as facilitating care giving role (Evan and Diekman, 2009).

The role congruity theory stipulates that gender affects how work behaviors and work results are perceived, interpreted and evaluated (Eagly and Karau, 2002; Huttges and Fay, 2015). Diekman and Evans (2009), states that through the perspective of role congruity, men are labeled with agentic characteristic (strives for power, achievement, and producing outcomes) while women with communal characteristics (for instance on intimacy, affiliation, and altruism). Huttges and Fay (2015) found that women were unable to give the commitment in terms of time and energy toward career advancement. This study indicates that lack of childcare support is an example of a structural barrier, while the appraisal process is a common example of psychological processes.

However, within the context of the current study, literature indicates that men consistently attribute more importance than women do to power, achievement, and self-direction values (Schwartz & Rubel, 2005). Based on previous studies, while most of the teaching posts in primary schools were occupied by female teachers compared to those in secondary schools, interestingly, male teachers were more likely to get promotion (Draper & McMichael, 2000; Thornton & Bricheno, 2000; Wong & Wong, 2015). Traditionally, it is argued that female – dominated professions were often said to be limited in numbers and low salaried with less opportunity for promotion or a higher status, compared to male – dominated professions (Cassie & Chen, 2012). Therefore, in line with this characteristic, this study attempts to investigate the

teacher's intention to apply for promotion and factors that predicted this career advancement behavior intention, and the role of gender in this prediction.

Oplata and Tamir (2009) have opined that female teachers are less interested in moving upward in the school hierarchy of career advancement. They noted that the main reasons for not applying for promotion varies. The feeling of overwhelm, stressful and health threatening have been previously reported as pertinent causes of anxieties (Oplata & Tamir, 2009). In contrary to this notion, interestingly, it is noted in Malaysia that promotion in the teaching sector was not limited to moving upward within the school hierarchy of career advancement. Teachers have the opportunity to attain promotion by applying for the Excellent Teacher position that did not require them to involve directly within the administrative tasks of being part of the school management. Hoque, Abdul Razak and Zohara (2012), from their interviews with excellent teachers and those who are eligible to apply for excellent teacher (ET) positions, believed that there are a few factors that hinder the intention of teachers who are qualified to apply for the post of excellent teachers. Firstly, it is due to the fact that excellent teachers cannot return to the previous post as regular teachers. Secondly, because of relocation factor that demands them to move according to the needs of the education ministry. However, these factors have not been empirically studied.

Nonetheless, opportunities for promotion that are offered by the Ministry of Education should motivate teachers to serve with higher levels of excellence. Those who are promoted will not only be given salary increment, but no longer be involved in administrative duties. However, if the promotion will cause an increase in terms of job responsibilities and work load without benefits, this will be one of the factors impacting teachers' interest in applying for promotion (Amzat and Salim Al-Hadhrani, 2011).

#### *Predictors of Intention to Apply for Promotion*

Many studies have applied the theory of planned behavior in predicting behavioral intention and thus predict actual behavior. Theory of planned behavior is an extension of the theory of reasoned action with the efforts made by Ajzen (1991; 1975) in the process of improving the prediction of behavior and behavioral intentions. In efforts to further improve the theory of reasoned action by Ajzen (1975), perceived behavior control was added to the theory of planned behavior, with the intention to assess personnel deficiencies and external obstruction (Giles & Larmour, 2000).

#### **Attitude towards applying for promotion**

Attitude towards applying for promotion in the study of career development of women by Giles and Lamour (2000), identified six consequences in applying for promotion that enhanced job satisfaction, increased salary, enhanced job security, extra responsibility and increased personal stress or pressure. From the study, they found that employees had positive attitude towards applying for promotion, but it is unlikely that they intend to apply for promotion although given the opportunity. In this current study, based on the theory of planned behavior, it is expected that teachers with positive attitude towards applying for promotion will have the intention to apply for promotion. Accordingly, we hypothesized:

H1: Attitude towards applying for promotion has a positive association with intention to apply for promotion.

### **Expectation of others towards qualified candidates applying for promotion**

Subjective norm refers to the social environment pressure that could influence the behavior of an individual (Ajzen, 2011). In this study, the variable of expectation of others towards qualified candidates applying for promotion represents the subjective norm in the study framework. These expectations from others (supervisor, colleagues, close friends and family) influence their intention to apply for promotion. Therefore, the current study hypothesized the following:

H2: Expectation of others towards qualified candidates applying for promotion has a positive association with intention to apply for promotion.

### **Perceived behavior control**

Ajzen (1991) and Fishbein and Ajzen (1975) had consistently indicated that social psychological theories of attitudes, intentions, and their relations to behavior, such as the theory of reasoned action and the theory of planned behavior, are based in part in expectancy and value constructs (Rose & Sherman, 2007; Higgins, 2007). Thus, the current study adopts partly Atkinson's (1964) theory of achievement motivation within the conceptualizations of the perceived behavioral control instrumentations. Schreurs, Derous, Hooft, Proost, and Witte (2009) had emphasized the application of controllability as one of the two distinct constructs in which perceived behavioral control was pertinent in representing the interactions between environmental factors and external resources.

#### *Belief towards performance appraisal system (PAS) for promotion application*

Much research has been conducted to highlight the importance of justice and procedural fairness of a performance appraisal system (Giles, Findley & Field, 1997). Moreover, Tan and Lau (2012) argued that the positive belief towards a performance appraisal system may affect intention to apply for promotion. Thus, based on these premise, the current study attempts to examine the following hypotheses:

H3: Belief towards a performance appraisal system for promotion application has a positive association with intention to apply for promotion.

#### *Self-efficacy in Applying for Promotion*

Ajzen (1991) emphasized on perceived behavioral control as more compatible to self-efficacy, in line with Bandura's (1977, 1987) perspective. Motives of individual behavior can be influenced by self-efficacy, as well as the impact on the development and subsequent patterns of thought and emotional reaction. The constructs of self-efficacy belief or perceived behavior control in theory of planned behavior were described within the general framework of the relationships between beliefs, attitudes, intentions and behavior. In the study of extended theory of planned behavior in testing psychological variables mediate sex differences in alcohol consumption by Zimmermann and Sieverdeng (2011), self-efficacy was applied as one of the variable as the concept of perceived behavioral control, in relation to Bandura's (1977) self-concept. Schreurs et al (2009), emphasized that controllability reflects individual perceived control towards external resources while self-efficacy individual perceived control over internal resources. To be more precise in predicting intention behavior within career development field, study by Sandler (2000) incorporating the construct of career decision making self-efficacy in the theory of planned behavior. Thus, in this current study expected positive relationship of the construct of self-efficacy in applying

for promotion towards intention to apply for promotion among teachers especially. Accordingly, we hypothesized:

H4: Self-efficacy in applying for promotion has a positive association with the intention to apply for promotion.

## METHODOLOGY

### *Design of the Study*

This study employed the survey method by using a self-administered questionnaire. The questions were first developed in English and translated to Malay and then back translated. The questions were in both the Malay and English languages.

### *Participants*

Participants of the survey conducted in the current study consisted teachers who are qualified to apply for the excellent teacher (ET) position, as per determined by the requirement set by the Malaysian Education Board of Inspectorate. To reduce bias in the sample population an attempt was made to utilize teachers from both genders who teach different areas of subjects and with different educational background, experiences in applying for promotion and total years of work experience in their current school. Participants were randomly identified from 15 locations that consists both male and female teachers in the respective schools in the states of Melaka (Alor Gajah), Perak (Taiping, Larut and Selama), Selangor (Klang, Puchong, Puchong Perdana), Sabah (areas of Kota Kinabalu city, Inanam, Likas), Sarawak (areas of the North Kuching city, Bachok, and Pasir Mas).

### *Sampling Procedures*

The present study utilized the cluster sampling method where the total population is divided into mutually exclusive subgroups or clusters, a sample of the clusters is selected and all elements within a selected cluster are measured. Based on Zikmund, Babin, Carr, & Griffin, (2009), heterogeneous characteristics of a study population should be emphasized as much as the heterogeneities of geographical or physical units of population counties, states, districts, blocks or buildings. Hence, this study divided the teachers into separate clusters according to teachers in the respective areas and states and then randomly selected sample from the population.

## **Sample Size, Power, and Precision**

The sample size of the present study was calculated using Cochran's sample size formula. The population of sampled teachers were totalled **10809**, who were grouped within the framework of databases of qualified excellent teacher candidates, gathered and documented by the Ministry of Education (as in January 2013 via the Department of Curriculum Development) in the all pre-determined locations from five states (Melaka, Perak, Kelantan, Selangor, Sabah and Sarawak) results in a minimum required return sample size of 371. With 75% of the anticipated response rate, sampling procedures were calculated and yielded a number of 495 teachers. Kline (2011), recommended a minimum sample size of 200 or 100 cases per group for multigroup modelling. A total of 500 teachers participated in the study is sufficient for SEM analysis.



The second stage of cluster sampling among the 15 locations using simple random sampling. Five areas were selected with a total of 500 teachers in the areas of Taiping, Klang, Kota Kinabalu, Alor Gajah, and Bachok.

The third stage of cluster sampling is proportionate stratified sampling which provides equal or better precision of sample size, in which are homogeneous and it guards against an "unrepresentative" sample (Jackson, 2011). Using stratified sampling 226 males and 274 female teachers was selected from fifteen schools in five areas, each having three sampled schools.

## FINDINGS

Table 1 presents the personal background of the 500 respondents who participated in this study. The mean age of the respondents was 42.20 years. The youngest was 27 and the oldest 54. As depicted in Table 1, for the age group of 30 to 39 years old and 50 years and above, the proportions for both were above one-third. The proportion of male and female teachers was close to equal, with 52.8% female and 45.2% male.

| Personal Characteristics Category | Frequency | %    | M     | SD   | Min | Max |
|-----------------------------------|-----------|------|-------|------|-----|-----|
| Age (years)                       |           |      |       |      |     |     |
| 20-39                             | 65        | 12.9 | 41.80 | 9.56 | 27  | 54  |
| 30-39                             | 182       | 36.5 |       |      |     |     |
| 40-49                             | 94        | 18.8 |       |      |     |     |
| 50 and above                      | 159       | 31.8 |       |      |     |     |
| Gender                            |           |      |       |      |     |     |
| Male                              | 226       | 45.2 |       |      |     |     |
| Female                            | 274       | 52.8 |       |      |     |     |

Table 1: Sample Composition by Personal Characteristics (n=500)

### *Measures and Covariates*

Construction of items in the questionnaire was mainly based on the study by Giles and Lamour (2000), Giles, Findley, & Field, (1997) and Taylor and Betz (1983). To assess the moderating role of gender, 0 was assigned to a male and 1 to females. Personal characteristics examined included age, ethnicity, marital status, religious and education level.

### *Intention to Apply for Promotion (IAP)*

3 items were developed to measure the intention to apply for promotion based on the theory of planned behavior constructing questionnaire manual by Francis et al (2004). A sample item is "I intend to apply for promotion when the next opportunity becomes available".

### *Attitude towards Applying for Promotion (AAP)*

Item development for attitude towards applying for promotion is based on Giles and Lamour (2000) study and the theory of planned behavior constructing questionnaire manual by Francis et al (2004). The measurement consists of 6 items with a Likert-type scale. The subscales include enhanced job satisfaction, increased salary, enhanced job security, extra responsibility and increased personal stress or pressure. A sample item is "Applying for promotion when the next opportunity becomes available, would increase my salary".

#### *Expectation of Others towards Qualified Candidates' Applying for Promotion (EOQCAP)*

Four items were developed based on the study of Giles and Lamour (2000) that include the expectation from supervisor, colleagues, close friends and family. A sample item is "Generally speaking, I want to do what my supervisors think I should do"

#### *Self-Efficacy in Applying for Promotion (SEAP)*

To measure self-efficacy, this study employed career decision making, self-efficacy, short form version by Taylor and Betz (1983), that consists of 25 items. The variable includes five dimensions 1) self-appraisal, 2) occupational information gathering, 3) goal selection, 4) future planning and, 5) problem solving. A Sample item is "Make a plan of your goal for the next five years". A seven-point scale ranging from no confidence to complete confidence was used in the study to measure each of the categories. However, since the study were more related in career development, specifically promotion, some items were found unsuitable. A total of 14 items was used in the study and modified to suit for teachers to answer the questions.

#### *Belief towards Performance Appraisal System (PAS) for Promotion Application (BPASPA)*

For the construct of belief *towards the performance appraisal system*, this study had adapted the pre-developed questions from the study by Giles et al (1997). The system consists of five categories that are: 1) system commitment, 2) system openness, 3) system complexity, 4) system formality, and 5) multiple input. A sample item is "Excellent teacher candidate has the right to challenge their performance evaluation when they feel the rating is inaccurate". All items were measured using seven-point scale ranging from disagree to most agree. The items were modified to suit the study context.

#### Test of the Measurement Model

The purpose of the measurement model test is to examine the measurement properties of the variables under study. The study conducted this test for group and multigroup modeling for males and females.

All items had acceptable factor loadings ranging from .62 to .98 (preferably a minimum of .70 by Hair et al. 2008). The composite reliabilities of the constructs were: .90 (AAP), .95 (EOQCAP), .82 (SEAP), .81 (BPASPA) and .88 (IAP)

#### *Goodness-of-fit*

Hair et al. (2008) recommended a value greater than or equal to .90 for the fit indicators as a guide to acceptance of good fit to a model. The proposed model had an acceptable value for the fit indicators NFI (.93); RFI (.91), IFI (.94), TLI (.93) and

CFI (.94) with  $\chi^2$  value of 599.15,  $\chi^2/df$  5.5, and hence the model fit the data well. RMSEA values for this model is .10 that indicates mediocre fit as suggested by Ho (2006).

### Structural Model

| Hypotheses |     |      |        | Estimate | $\rho$ | $\beta$ | Decision      |
|------------|-----|------|--------|----------|--------|---------|---------------|
| H1         | IAP | <--- | AAP    | .299     | .411   | .257    | Not Supported |
| H2         | IAP | <--- | EOQCAP | .685     | .040   | .589    | Supported     |
| H3         | IAP | <--- | BPASPA | .010     | .036   | .008    | Supported     |
| H4         | IAP | <--- | SEAP   | .191     | .122   | .164    | Not Supported |

Table 2: Regression Weight, Standardized Regression Weights, and Squared Multiple Correlation

Table 2 shows that among all four paths that link Intention to IAP, only EOQCAP and BPASPA have significant association towards IAP. The positive direction indicates that the higher EOQCAP, the higher the intention among teachers to apply for Promotion ( $\beta = .589$ ). BPASPA were found had a small significant with IAP ( $\beta = .008$ ). Nonetheless, the other two variables; AAP ( $\beta = .257$ ), SEAP ( $\beta = .164$ ), were not significantly related to teachers' intention to apply for promotion. However, based on the results of the squared multiple correlation, the predictors of AAP, EOQCAP, SEAP and BPASPA accounted for 88.4% of the variances in IAP. Thus, this indicates that only 11.6% of the variance in IAP are unexplained.

## DISCUSSION

The Theory of Planned Behavior has been applied widely in the previous career development research. The theory has been shown to be successful in predicting intention. Theory of Planned Behavior is a framework that enables us to interpret the actions of individuals by identifying, measuring beliefs associated with individuals and groups. It also allows us to understand the reasons behind cause of the behavior of interest (Glanz, Rimer and Viswanath, 2008). Glanz, Rimer and Viswanath (2008) argued that only a few studies applied perceived control by measuring more specific constraint or facilitator of control belief. This is because most of the research applied direct measures of perceived control.

*Belief towards Performance Appraisal System for Promotion Application does have important implication in predicting Intention to Apply for Promotion*

As per requirement in getting promotion for teachers in Malaysia, performance appraisal system has been used in the process of evaluation for the Excellent Teachers candidate. This study determines to investigate whether belief towards a performance appraisal system can act as the specific facilitators of control belief in the Theory of Planned Behavior to predict intention to apply for promotion among Malaysian teachers.

The moderate relationship between BPASPA and IAP indicates that teachers BPASPA used in the evaluation for the promotion application do influence the intention of Malaysian teachers to apply for promotion (e.g.: the excellent teachers post). The positive direction of relationship indicates that the intention to apply for promotion might increase when their belief towards a performance appraisal system increase. This indicates that the teachers' belief towards a performance appraisal system can be one of the factors that contribute in motivate most of the qualified teachers for the post of excellent teachers to apply for the position.

Hoque, Razak and Zohora (2012), based on their interviewed information a few factors were found demotivate qualified teachers for the post of Excellent Teachers that are: 1) the Excellent Teachers were not allowed to return as regular teacher 2) they can be transferred as per requirement from the Ministry of Education. These two factors were found by interviewing regular teachers, however, there were no further research were done to show the significance of the relationship towards the behavior. In this study, however by including BPASPA as one of the predictor of intention to apply for promotion, it has been shown that BPASPA is one of the contributors in predicting intention to apply for promotion among teachers in Malaysia generally.

#### *Self-efficacy in Applying for Promotion towards intention to apply for promotion*

A previous study has recognized self-efficacy as one of the reliable predictors of intention to apply for promotion. The finding from research by Giles and Lamour (2000), which they prove that self-efficacy had a great association towards intention to apply for promotion. It is also known that self-efficacy is related in individual belief of their own capabilities in performing certain task in this case involving career development (Betz & Luzzo, 1996). However, in this study the construct of self-efficacy in applying for promotion that represent the self-efficacy belief indicate a nonsignificant association to intention to apply for promotion. The result of this research could not support the finding of previous research in terms of self-efficacy belief.

#### *Teachers' perception of significant others pertaining their career development*

Living in a society make an individual more aware of others concerning their behavior in the society. In this study, subjective norm component is referred to teacher's perception about significant others opinion about the teacher's career development prospect. So EOQCAP was shown as a predictor that has a great impact IAP. Male teachers were found slightly higher association compared to female teachers. This situation indicates that the teacher's intention to apply for promotion will be motivated when there are positive encouragement or suggestion that the teachers get from their superior, colleagues and family. The result is in line with the Role Congruity Theory that suggested male are more likely to be preferred in career progress or career advancement. Promotion was not the priority, but mostly to fulfill the society and environmental factor requirement. With high relationship between EOQCAP and IAP, EOQCAP was found as the important role among other variables in the prediction of teacher's intention to apply for promotion. This finding shows how society and our working environment and family give a great impact towards individual performance or behavior. Individuals will behave in congruence to what the society expects us to behave. Thus, as the conclusion from this finding, it is believed that the intention to apply for promotion will increase if the expectation of others towards qualified candidates applying for promotion also increase. Teachers will apply for promotion



when significant others support and suggest them to apply for promotion and this will give them motivation to apply for promotion.

*There were slightly different between male and female in predicting Malaysian teacher's intention to apply for promotion*

The present finding has provided a strong support that gender moderates the relationships between self-efficacy decision making and intention to apply for promotion. Although there was a significant difference in the regression weight between male and female. Usually compare for male and female, male was the concern of significant others or the society's perception towards their career achievement. Evans and Diekman (2009), career for man are perceived as facilitating improvement in their status goals. In other words, promotion can be some sort of positive achievement and will contribute to enhancing the male teacher status in society. Through the finding of the study, males were found to be more concerned about the society's perception of career development. Both males and females indicated a slightly different in IAP. This study found that AAP has a nonsignificant correlation with IAP, as the male and female teachers were not influenced by the possible consequences in applying for promotion. The results for BPASPA also differ between female teachers and male teachers. The female was more affected to apply for promotion compared to the male teachers. Their belief in BPASPA is positively affecting their intention to apply for promotion. In the evaluation process for promotion, the teachers might not feel familiar with the system because of the confidentiality of the instrument used in assessing the candidate for promotion. Less information provided in the process of promotion evaluation might be one of the reasons hindering teacher's intention to apply for promotion. However, when the teachers are more familiar to the appraisal system, it will eventually motivate them to apply for promotion. It can be concluded that the increase of belief towards a performance appraisal system for the promotion application might eventually motivate and increase both female and male teacher's intention to apply for promotion when the opportunity arises.

*The theory of planned behavior is applicable in predicting the intention to apply for promotion among teachers in Malaysia*

This study has adapted the Theory of Planned Behavior and a few variables chosen based on the basic guideline of the theory. The independent variables were attitude, subjective norms and perceived behavioral control. For attitude variable, this study was represented by the attitude towards applying for promotion (AAP), subjective norm was represented by expectation of others towards qualified candidates in applying for promotion (EOQCAP), perceived behavioral control was represented by self-efficacy in applying for promotion (SEAP) and belief towards a performance appraisal system in a promotion application (BPASPA). SEAP was selected to assess the intrinsic value of the individual meanwhile BPASPA was to evaluate the external value of the individual as a performance appraisal system is used in the process of evaluation of promotion application. SEAP in the theory of planned behavior was not a new predictor of intention. SEAP as a variable is based on the self-efficacy belief and application of the original root of perceived behavioral control which was proposed initially as self-efficacy by Bandura (1986). However, this study included belief towards a performance appraisal system for promotion application as an external factor that might contribute in influencing a teacher intention towards promotion. Nonetheless, a body of literature indicates that performance appraisal system is not a

new phenomenon to study. There exists a growing corpus of knowledge in career development, focusing on performance appraisal system. However, the current study attempts to include performance appraisal system as one of the predictors within the framework of the theory of planned behavior.

Thus, the findings of the current study indicate that the framework of the theory of planned behavior is applicable in predicting intention to apply for promotion. With the combination of structural equation modeling, this study had able to compare the result between gender. Notwithstanding, due to only two variables that showed significant differences between gender, the authors concluded that the gender variable had slightly moderate the relationship between independent and dependent variables under study.

### **Implication of the Study**

Based from the findings of the study, two predictors that were EOQCAP and BPASPA had a significant relationship with the dependent variable IAP. This study concludes that both of the predictors are important in its relationship with the variable of intention to apply for promotion. With these highly plausible findings, BPASPA variables is considered as a compatible and in congruence with the perceived behavioural control variable as per modelled within the Theory of Planned Behaviour by Ajzen (1991). This also highlighted the notion that the Theory of Planned Behaviour is a theory and can be applied in career development research. The researcher could investigate further with a more specific problem or current concern in their field of study by applying the Theory of Planned Behavior. Nonetheless, as per highlighted on the major findings of the study, gender was revealed as a moderator between a relationship of independent and dependent variable of the study. For female and male teachers, EOQCAP and BPASPA were found to be the predicting variables pertaining the relationship between EOQCAP and BPASPA. While for male teachers, EOQCAP has the most affect towards intention to apply for promotion compare to others predictor. This finding indicates that the theory of planned behaviour is reliable to investigate the moderating effect of the study. Furthermore, data analysis by using multiple group analysis in SEM makes it possible to compare the relationship of predictors and intention to apply for promotion between the male and female teachers.

### **CONCLUSION**

Over the past years, the Ministry of Education has sought to elevate the teaching profession in Malaysia. Teachers had the option to apply for promotion within five years serving in their initial salary grade. Consequently, this option will eventually offer the teachers to shortened the years to qualify for promotion from eight years with a minimum of five years. Hence, as a direct impact to these current practices of promotion procedures, teachers could apply for the position of Excellent Teachers and other positions offered by the ministry. In line with this current change in the human resource development of the teaching sector, this study had attempted to examine the relationship between potential predictors and the intention to apply for promotion among teachers in Malaysia. The current study had also explored the moderating effect of gender on the predictor-intention linkage. From this study, teachers were found to be primarily influenced by two predictors, which are expectation of others towards applying for promotion, and belief towards applying for promotion. The finding of this study suggests that teachers may benefit from the effort of Malaysia's

government initiatives in enhancing career advancements via the Ministry of Education. Nonetheless, this study also determined that teachers should be more diligent in information seeking particularly for their opportunities in career development. A large body of literature consistently suggests that positive career development and success in career advancement does have their implications of creating satisfaction in performing tasks, and therefore, will eventually contribute to the teaching profession, as a whole. This study also indicates that teachers should realize that promotion opportunity was mainly, and constantly viewed as channelled for the teachers own benefit. Teachers are directly implicated as to not rely totally only by others' opinion, particularly on their capabilities, and specifically on the qualification to apply for their own promotion.

Ministry of Education in Malaysia had introduced Excellent Teachers (ET) position to create opportunities for teachers to get promoted without having to get them involved in administrative tasks, as required by previous promotion procedures and practices. Currently, the application for Excellent Teachers candidate will be evaluated and thoroughly assessed by the Ministry of Education's Board of Inspectors and Quality Assurance. Therefore, the current study, proposed that the current performance appraisal system administered by the Ministry of Education, to be systematically reviewed and, to a certain extent, revised indefinitely, particularly within the various processes in awarding promotion for teachers. The most apparent implication of the current study may shed the need to explore the findings in which indicate that female teachers are more motivated to apply for promotion compared to male teachers. Moreover, pertinent findings on the escalating of the teachers' belief towards a viable performance appraisal system such as the complexity of the system, the openness of the system, had suggested that teachers will eventually lead to greater their intention to apply for promotion. Notwithstanding, the main objective in introducing excellent teacher position was to enhance the quality of teaching and learning process, some of the major implications of the current study of the policies involved are beneficial to all teaching sectors, particularly in the Malaysian educational system. Nonetheless, more information is required, particularly regarding the appraisal system. Thus, as suggested by the findings, this may attract and trigger the innate interest among teachers, especially female teachers to apply for their much-qualified promotions. However, interestingly and intricately, gender does play a role in the career development of professionals, particularly males. It is postulated that for male teachers, the increase in their extent of belief towards the performance appraisal system would not be enough to motivate them to apply for promotion. It is further argued that the lack of encouragement from their environmental factors might decrease their chances to apply for their own promotion and career advancement opportunities.

### **Limitation and future studies**

The sample of the study is limited to secondary school teachers who were qualified to apply for an Excellent Teacher position. The criteria required the teacher to attain service confirmation, achieved the required performance level based on the annual performance evaluation report for the last three years (85% score and above in annual performance target), at least five years of teaching, including three years of teaching expert subject. The small sample size of the study may contribute to the strength of a significant relationship from the data. Moreover, the sample of the study may not ensure a representative distribution of the population and the findings of the study might not be generalized towards other profession. Self-reported data by

questionnaires were common method variance that can contain potential sources of bias when the responses were socially desirable. Cross-sectional study is carried out over a short period might significantly limit the ability to infer causality.

It is suggested that, based on the result future study should investigate further the effect of performance appraisal system on intention for promotion or whether it may or may not contribute as a factor in motivating application for a promotion. Future research also needs to explore the possibility of investigating indicators or factors of the performance appraisal system that has a negative or positive relationship towards intention to apply for promotion.

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## ETHNIC STUDIES THROUGH SOCIAL PSYCHOLOGY LENSES: A COMMENTARY ON PLAUSIBLE PERSPECTIVES

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### ABSTRACT

The current report present a review on some assumptions related to the theoretical lenses of a social psychology framework on ethnic and minority studies. The major implications of selected previous studies are reviewed, as well as some conceptual ambiguities related to the role of social cognition, social interaction and executive functioning of sociocultural planes of analyses in explaining ethnic and minority studies. The constructual validity of a proposed sociocultural framework on a study upon minority Orang Asli children, as well as the limitations of major social psychology theories, is discussed. Discussion is also given to: (a) identifying pertinent denominations in social cognition, (b) incorporating implicit cognition data, and (c) collaborative sociocultural lenses theories into future research practice in ethnic and minorities studies in Malaysia.

*Key terms: ethnic studies, social psychology, Orang Asli, social cognition*

### INTRODUCTION

Significant trends of ethnic related studies had been constantly available within social psychology (Hutchison & Rosenthal, 2011), as compared to sociological reflections on ethnicity in statistical analysis, which deemed to be less frequent (Rughinis, 2011). However, it is acknowledged that studies on ethnic relations and identities within the East-West dichotomy of theoretical models and bifurcation of race-ethnic conceptual, are relatively problematic (Miller, 2001; Lieberman, 1997; Brennan, 2001). Furthermore, a perusal of literature suggests differences exist between one's perception of the word 'ethnic' and 'racial' as part of a 'modus vivendi' of making sense of society (Marranci, 2011). In light of the many problems engendered in the ethnic-racial bipolar configuration (Miller, 2011), perhaps exist the imperatives on the need to examine the particularity of the link between intergroup behavioural intention (Ajzen, 1991) and perceived group variability, attitudes and intergroup contacts (Hutchison & Rosenthal, 2011). As noted by several commentators, Rughinis (2011) argued that a great deal of research in minority studies is generated out of an approach from sociologically focused epidemiological and public health researches, such as studies by Singh (1997); Smith (2000), Fenton and Charsley (2000), Mays et al. (2003), Bhopal (2006) and Lee (2009). Theoretically-driven models of social psychology had been plagued by enormous conceptual problems derived from sociologically-theoretical concerns (Aspinall, 2007). Thus, in considering the myriad studies published in the

area of ethnic and minority studies, some consideration must be given toward unifying the diversity of isolated research of social psychology in order to provide a theoretical framework that helps us determine which studies are important and which ones are trivial.

Augoustinos, Walker and Donaghue (2006) had categorically, and controversially emphasised that current systematic understandings of social psychology had persistently derived from flawed definitions of the individual and the social as separate, antinomical, and to a certain extent, antithetical. The authors further stipulated that even Gordon Allport's definition on social psychology had suffered similar phenomenological fallacies, which disallow a plausible conceptualization in which the individual and the social are inextricably inseparable, in which the individual constitutes and is simultaneously constituted by the social. Thus, social psychology ought to constitute the unique, interstitial position which warrants the process of unifying the individualism of psychology and the 'institutionalism' of sociology (Augoustinos, Walker & Donaghue, 2006; see Higgins, 2000, for more in-depth review on social cognition).

Social cognition is not just part of social psychology, nor is it a distinctively separable social component of cognition (Fiske & Taylor, 1984; Forgas, 1981; Heider, 1958; Schneider, Hastorf, & Ellsworth, 1979; Tagiuri, 1969; Zajonc, 1980). Higgins (2000) had relatively succeeded in distinguishing between the dichotomies of comprehensions among the basis of understandings of either cognition of social psychology and the social psychology of cognition. Moreover, as suggested by current brain studies, there has been much recent interest in the links between social cognition and brain function, particularly as neuropsychological studies have shown that brain injury (particularly to the frontal lobes) can adversely affect social judgments and interaction (Birkett & Newton-Fisher, 2011). Nonetheless, ethnic and minority studies does not only reside within these realms of human cognitions, but extends it to a broader trajectories of the multiple facets of ethnic affiliation, conceptualised as dimensions of ethnicity (Rughinis, 2011). As Augoustinos, Walker & Donaghue (2006) had identified four foundational theoretical orientations of social cognition, i.e. social cognitive, social identity, social representations, and discursive psychology, however, there still exist the imperatives of need to address the assumptions of detecting the processes of anchoring and objectification of the core and peripheral elements in the shared understandings being constructed via the empirical researches in ethnic and minority studies. It is particularly acknowledged that each perspectives is, in its own way, limited but attempts had been made to integrate all four perspectives in producing social change by ascertaining a more thorough and adequate analysis of 'truth' and 'reality'.

### **Interstitial nature of social psychology and the understanding of 'sociality'**

Social psychologists throughout the discipline had adamantly construed the notion that the individual cannot be properly and fully understood in abstract isolation from the social. As Augoustinos, Walker & Donaghue (2006) assert:

*'...Writ at large, psychology focuses its theoretical attention on the individual qua individual, abstracted from any social context...superficial sense of the social and of society...sociology writ large focuses its theoretical attention on society and its institutions, and has only a superficial sense of the individual'. (Page 302).*

Thus, the sense of *social* in social psychology is indeed a challenge in the process of deepening our appreciation of understanding the dynamics of ethnicity and minority



group social interactions. Kurt Lewin, as one of the most influential figure in social psychology, views that social scientists ought to tackle social problems as defined by community members, using social scientific knowledge, in a collaborative manner, designed to engineer desired social change, and with theoretical and practical gain (Augoustinos, Walker & Donaghue, 2000). In line with the premise of collaboration, Barbara Rogoff further proposed the ideas of 'cognition is a collaborative process' which is guided by a sociocultural perspective. Central to this perspective is the notion that human cognition, and their preceding actions, are constructed and constantly evolving as a result of social interaction in particular environment or culture (Berk, 1994; Rogoff, 1994). Edwards (2000) postulates that the sociocultural perspectives emphasises relationships between people, actions, contexts, meanings, communities and cultural histories. Furthermore, the sociocultural perspective seeks to describe the appropriate integration by examining how the phenomenon is experienced and exhibited through the human's collaborative interactions. It is hoped that by enabling the researcher to build a model of interaction pattern as it relates to social integration, it will also be possible to construct an image of how these interactions, and the nature of the community itself, are linked to the larger sociocultural context of the participants of a particular ethnic groups of minority communities. Moreover, central to the sociocultural perspective is the notion that the final result is a context bound construction, or story, of the phenomenon under investigation, rather than the ultimate truth (Vygotsky, 1962; Berk, 1994).

### **Premise of collaboration within the sociocultural lenses**

Vygotsky's cultural historical method of research, in which attention is paid to the history of individual and group activity and the sociocultural context in which it occurs, provides a possible source of insight about the patterns of social interactions (Smagorinsky, 1995). One of Vygotsky's (1934/1962, 1930-1935/1978, 1960/1981) widely cited observations was that young children use language not only for social communication but also to plan, guide, and monitor their behaviour in a self-regulatory manner (Berk & Winsler, 1995). Furthermore, over the past twenty to twenty-five years, the work of Vygotsky has had considerable influence on research into development in general and language development in particular (Rogoff, 1990; Barton, 1994). At the heart of Vygotsky's theory of learning and development lies the concept of the "Zone of Proximal Development". According to Vygotsky:

*"the zone of proximal development ... is the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (1978, p86)*

However, Wertsch (1985) extended Vygotsky's work and emphasized the notion of activity as the basic unit of human psychological functioning. Wertsch (1991) states that 'human beings are viewed as coming in contact with, and creating their surroundings as well as themselves, through the actions in which they engage. Thus, action, rather than human beings or the environment considered in isolation, provides the entry point into the analysis' (p.8). Smagorinsky (1995) further postulates that central to the activity setting approach is Vygotsky's notion that human development unfolds from experience in socially structured activities through the internalization of processes and practices provided by society and its members. Moreover, it is argued that Vygotsky proposed that all uniquely human and higher forms of mental activity are jointly constructed and transferred to children through interaction and shared activities with other people (Berk & Winsler, 1995). Thus, also central to Vygotsky's

view of development is the concept of 'intersubjectivity'. Vygotsky suggested that learning occurs when the child and social partner take on shared understanding, which acts to support the learner in achieving a higher level of problem solving, or cognitive functioning (Wertsch, 1985; Berk & Winsler, 1995). The role that social interaction plays in development, therefore, is crucial, since any cognitive function is encountered first on the interpersonal level, then on the intrapersonal (or individual) level (Vygotsky, 1978). However, Vygotsky's theory did not specify the process (or processes) which enable a child to move through the zone of proximal development (Smagorinsky, 1995). This process, which occurs within the zone of proximal development, enables the child to use partially mastered skills with the assistance and supervision of more skilled and experienced members of the culture (Wertsch, 1985; Berk & Winsler, 1995). Thus, Rogoff and Gardner (1984) view collaborative activities with people who are more expert in the use of a culture's material and conceptual tool, as cultural amplifiers that scaffold children's learning and thereby drive and shape development.

### **Conceptualizations of ethnic socialization among minority children**

Social psychology incorporates social interaction as one of the major topics in understanding human behaviour and their reactionary in their consequences of actions (Augoustinos, Walker & Donaghue, 2006). One view of the process through which social interaction facilitates development is often explained in terms of Bruner's (1985, 1990) metaphor of 'scaffolding'. Although scaffolding has been defined in a number of ways, it usually refers to the process through which an adult provides support that enables a learner to assume progressively more responsibility for completing a task or achieving a goal (Berk & Winsler, 1995). A body of literature argues that the term 'scaffolding' is a useful metaphor for describing the assistance provided to learners in specific situations (Cazden, 1983; Boyle & Peregoy, 1990; Trousdale, 1990). However, Forman and Larreamendy-Joerns (1995) assert that the zone of proximal development may also provide a framework for understanding the structuring of environments that extend beyond "the traditional Vygotskian dyad". Moreover, Lave and Wenger (1991) point out two more interpretations of scaffolding in relation to 'cultural' interpretation and 'collectivist' or 'societal' perspective. According to the authors, 'cultural' interpretation "construes the zone of proximal development as the distance between the cultural knowledge provided by the sociohistorical context, usually made accessible through instruction, and the everyday experience of individuals" (p.48). Furthermore, the 'collectivist' or 'societal' perspective defines the zone of proximal development as the "distance of between the everyday actions of individuals and the historically new form of societal activity" (Engestrom, 1987, cited in Lave & Wenger, 1991, p.49). Thus, an important part of Vygotsky's contribution to the understanding of human development is his recognition of the central role of language and social interaction in reproducing and recreating culture (Pontecorvo, 1993). In his view, the processes involved in the development of the individual mirror the processes of human development in the broader cultural context (Berk & Winsler, 1995). As Pontecorvo (1993) asserts: "In a Vygotskian-enriched view, the individual functioning of the mind is part of a larger social functioning that is situated in a cultural environment" (p.191). The paradigmatic shift in the understanding of the processes of sociocultural transmission, which is part of Vygotsky's legacy, is explained by Cook-Gumperz (1986):

*"Placing human agency in such a central position makes the transmission of socio-cultural knowledge, not simply an instrumental matter, but a creative process. Children's efforts to make sense of the communicative environment that surrounds them from the initial stages of life, involve both learning to*

*understand interpersonal relations and a growing realization of the inescapable normativeness of language as a system of shared meanings ... The more traditional approach to the problem of the transmission of sociocultural knowledge, by contrast, viewed the child's acquisition of an adult socio-normative system as a gradual process of adaptation to the 'correct' forms of adult practices ( p.38)".*

### **Vygotskian cultural transmission and Rogoff's guided participation**

Cook-Gumperz (1986) further postulates the notion of the traditional view of cultural transmission is one in which children learn the norms and practices of their culture through imitating others or conforming to the correct forms of adult practices. Thus, in the Vygotskian view, cultural transmission is a creative process in which members of the culture create shared norms and practices through interacting in culturally appropriate ways (Pontecorvo, 1993). Moreover, since language is one of the major means through which shared norms and practices are created and reproduced, language and social interaction are key elements in cultural transmission (Cook-Gumperz, 1986). However, much of the research into language and learning that is built on a Vygotskian view of cognitive development adopts the concept of 'scaffolding' to explain how social partners mediate learning (Cazden, 1983; Boyle & Perego, 1990; Trousdale, 1990), thus resulted in an emphasis (in research literature) on adults as effective partners in learning (Cairney, 1990). Scaffolding is not restricted to adults and can equally apply to interaction between peers and/or among children. Furthermore, the concept of scaffolding alone may not adequately explain the processes involved in learning (Pontecorvo, 1993). While it may describe what adults or more capable peers do in certain types of interactions with learners, it fails to describe the role of the learner in such interactions, and does not apply universally to learning situations across cultures (Cairney, 1990).

The conceptualizations of children's development as a process of socialization into cultural activity has been acknowledged only recently (Rogoff, 1998). Among contemporary psychological theorists who draw from this perspective and place activity of children at the centre of their arguments are Rogoff (1990) and Lave and Wenger (1992). These authors argue that one should not study individuals as independent units alone but always as individuals engaged in activity in context (Rogoff, 1990; Lave & Wenger, 1992). Central to the sociocultural approach is the emphasis on social interaction as a primary focus of cognitive development (Rogoff, 1990). The notion 'guided participation' was extended by Rogoff (1990), in which caregivers arrange and structure children's participation in activities in order to support and lead cognitive development. Rogoff (1990) further argues that by participating in culturally valued activities under the tutelage of more experienced cultural members, children appropriate the understanding and practices necessary for meeting the intellectual challenges of their community. In a seminal sociocultural research, Rogoff, Ministry, Goncu and Mosier (1993) investigated young children's experiences in guided participation in four cultural communities: San Pedro, a Mayan Indian town in Guatemala; Salt Lake City, Utah, a middle-class urban community in the United States of America; Dhol-Ki-Patti, a tribal village in India; and Kecioren, a middle-class urban neighbourhood in Turkey. Studying 14 toddlers and their families in each community, Rogoff et al combined ethnographic description of everyday activities and more conventional procedures taken into everyday contexts—for example, presenting a novel toy and videotaping in the homes and later coding and comparing across groups. Commonalities across the four communities emerged in that adults structured teaching,



but in Salt Lake City and Kecioren, toddlers were more segregated from adult activities, and in Dhol-Ki-Patti and San Pedro, how toddlers learned by watching and participating in adult activities with caregivers' support. According to the authors, the communities were chosen to represent varied social and economic characteristics that were expected to be associated with differing child-rearing arrangements. Rogoff et alia examined the underlying sociocultural perspective that "children's development occurs through active participation in cultural systems of practice in which children, together with their caregivers and other companions, learn and extend the skills, values, and knowledge of their community". These concepts are defined as a process, in which Rogoff (1990) termed "guided participation", Heath (1989) referred to as "learner as cultural member", and Lave and Wenger (1991) called "legitimate peripheral participation" (Rogoff, et al., 1993). In relation to the term "guided participation", initially drawing on Vygotsky's work, Rogoff defines intersubjectivity as "shared understanding based on a common focus of attention and some shared presuppositions that form the ground for communication" (1990, p. 71). Intersubjectivity is seen as a critical to learning since it forms the basis of communication between social partners and provided support for children to extend their understanding of concepts or ideas, and to relate new information to existing knowledge (Rogoff, 2003). Thus, Rogoff developed the view of learning into a theory of "guided participation" which emphasises involving children in tasks or activities that are meaningful within their own culture (Rogoff, 1990, 2003). Moreover, this theory assumes that children have opportunities to observe and take part in these activities, and that adults support children's increasingly independent involvement in them by modeling the activity, 'coaching' the child, and gradually fading all forms of support (Rogoff, 1990). However, Tudge and Rogoff (1989) warn against assuming that social interaction will lead to learning in all circumstances:

*"We consider that social interaction does not carry blanket benefits, as is often assumed, but that social interaction facilitates development under certain circumstances that need more specification. One of the most important of these appears to be the possibility for participants to understand another perspective or participate in a more advanced skill, either through active observation or through joint involvement in problem solving (p. 17)".*

Importantly for the study described in the current proposal, is Rogoff's work had recognised the important role that peer social interaction may play in children's development. Unlike researchers and educators who have assumed that peers are less effective than adults in facilitating children's development, Rogoff explores similarities and differences between adult-child and child-child interactions. She suggests that:

*"Shared problem solving, in which children can participate in collaborative thinking processes, appears central to the utility of social interaction for children's development. Peers may be less skilled partners than adults in some activities, but may offer unique possibilities for discussion and collaboration when they consider each other's perspective in a balanced fashion. Peers also serve as highly available and active companions, providing each other with motivation, imagination, and opportunities for creative elaboration of the activities of their community (1990, p. ix)".*

### **Social cognition and apprenticeship of social interaction**

Tudge and Rogoff argue that Vygotsky's theory of cognitive development entails the view that only adults or more capable peers can be effective learning partners. They explain:



*"Vygotsky's emphasis on interaction with more skilled partners is necessary to his theory, as such interaction is conceived as the means by which children become encultured in the intellectual tools of their society. The agent of socialization must thus be someone who knows more than the child about those tools ... The concept of the 'zone of proximal development' requires not only a difference in level of expertise but an understanding on the part of the more advanced partner of the requirements of the less advanced child, for information presented at a level too far in advance of the child would not be helpful (1989, p. 24)".*

In her argument against Bruner's concept of scaffolding, Rogoff prefers to adopt the metaphor of apprenticeship to describe the role of social interaction in cognitive development. She argues that this metaphor is more appropriate since it recognises that peers of equal expertise may facilitate learning for each other:

*"... the apprenticeship system often involves a group of novices (peers) who serve as resources for one another in exploring the new domain and aiding and challenging one another. Among themselves, the novices are likely to differ usefully in expertise as well (1990, p. 39)".*

Critical to the understanding of learning and cognitive development, and the importance of the role of social interaction in cognitive development, in which the processes involve social interaction mediates learning, Tudge and Rogoff (1989) concludes that:

*"Peers can have a profound impact on children's cognitive development. There is support for both Piaget's notion that peer interaction may benefit an individual cognitive development, and for more advanced partners the Vygotskian position, which stresses the benefits of interactions for more partners providing assistance within the zone of proximal development (1989, p. 34)".*

### **Proposed study on cognition as a collaborative process**

The following section is the explanation of the first of two models which present the analytical approach of a proposed study on implicit social cognition and social interaction of indigenous Orang Asli children in Malaysia. Each section focused on the analytic tools and assumption systems which were addressed by Rogoff and Angelillo (2002) and Rogoff (1998, 2003). Importantly to the nature of analysis of the current study, Rogoff and Angelillo (2002) argues that cultural analyses which focuses on coordinated, multifaceted practices may provide a better understanding of human development in the context of people's participation in pervasive cultural institutions such as schooling and societal changes such as industrialization. The authors further their arguments by stating that "... researchers need to consider cultural processes as dynamically integrated constellations of cultural practices-even (or especially) when analyses may be served by identifying some aspects as 'variables' " (2002, p. 213). The analytic tool of the first model of the proposed study is premised on the notion that sociocultural approach may lead to a further understanding of the assumption on cognition as a collaborative process (Rogoff, 1998). In the study of cognition as a collaborative process, central themes to Rogoff's theoretical, research and methodological approach are stated as:

*"... goes beyond regarding the individual as a separate entity that is the base unit of analysis to examine sociocultural activity as the unit of analysis, with examination of the contributions of individual, interpersonal, and community processes. Thus, analysis goes beyond the individual and the dyad to examine*

*the structured relations among people in groups and in communities, across time" (1998, p. 729)".*

Rogoff (1998) further postulate that the analytical approach needs to emphasise the purposes and dynamically changing nature of events. She believes that the focus of examination is grounded in the notion that the analysis of cognition as a collaborative process need to examine the changing and meaningful constellations of aspects of events, not variables that attempt to be independent of the purpose of the activity. Also central to the analysis is that:

*"... cognition as a collaborative process is a focus on shared meaning in endeavours in which people engage in common. Cognition is not conceptualized as separate from social, motivational, emotional, and identity processes-people's thinking and development is conceived as involved in social relations, with purpose and feeling central to their involvement in activities, and transformation of their roles as a function to participation" (Rogoff, 1998, p.729).*

Rogoff and Angelillo (2002) assert that methodological choices should be recognised as a convenience for analysis, not a reflection of the organization of the world or the only appropriate way to focus research on complex processes. The authors stipulate that these methodological choices and their respective portfolios need to include work that focuses directly on investigating configurations of cultural processes. However, the authors also warn the limitations that may inhibit experimentally or statistically based research, in which they point out that:

*"Researchers can use analytic tools such as statistics that apply analysts' distinctions to phenomena (creating separate variables for the analyses) without assuming that phenomena are actually mechanically produced by deterministic freestanding factors that can be toggled on and off, or turned to higher or lower levels. If dominant methods of analysis are assumed to reflect 'reality' or to be the only appropriate way to investigate cultural phenomena, this would unduly limit understanding of cultural processes" (Rogoff & Angellilo, 2002, p. 213).*

Rogoff and Angelillo (2002) and Rogoff, Ministry, Goncu and Mosier (1993) acknowledge that both quantitative and qualitative tools are important towards understanding the nature of cultural processes. Rogoff and Angelillo (2002) argue that "close analysis of small numbers of cases can be used to compare larger numbers of cases while retaining the meaningful relations among interrelated aspects of the functioning of each case or each community studied" (p. 221). The authors stress that the analysis tools should be tailored to questions, rather than allowing customary tools to limit research questions or allowing the assumptions on which they are based to organise our own conceptions of how the phenomena themselves function. Furthermore, Rogoff (1998) points out the need to articulate the assumptions of a particular metaphor that is widely used but usually unexplained, as she assert:

*"We make use of tools such as ANOVA, graphs, two-dimensional diagrams, or analysis of transcripts to organize our ideas about the human phenomena we seek to understand. The tools (and metaphors of communication as well) are essential for our work, but the limitations of the tools should not become limitations in our understandings" (Rogoff, 1998, p. 687).*

Therefore, it is critical not to contemplate mechanistic assumptions, which prioritise control of freestanding variables, to exclude the study of dynamic, multifaceted cultural configurations (Rogoff & Angelillo, 2002). On the other hand, it is also noted that

variables can be regarded as providing a shorthand reference for the sake of temporary focus on a limited set of features of cultural phenomena, in which variables as analytic tools in holistic analyses require interpretation in the light of other aspects of cultural processes (Rogoff & Angellilo, 2002). However, Rogoff and Angellilo (2002) stress the imperative of maintaining the particular analytic tool not to be freestanding, but in greater focus than the other aspects of the phenomena under study.

## DISCUSSION

Thus, significantly important for the proposed study, the employment of categories like ethnicity, socio-economic backgrounds and peer relationships are seen as helpful efforts to understand the cultural processes of the Malaysian Orang Asli contexts, in which to be interpreted from the perspective that they are historically and culturally situated concepts that fit a certain time and place, and not to be regarded as freestanding measures of the phenomena under study, which is the patterns of social interactions in a pre-determined ethnic environment. Therefore, it is acknowledging that the basis of the first analytical model of the current study is partially premised on the functional pattern analysis, as suggested by Rogoff and Gauvain (1989), which were applied in the study of Rogoff, Ministry, Goncu and Mosier (1993). According to Rogoff, et al. (1998), functional pattern analysis examines generalities or patterns in a variety of similar cases (for example, individuals, dyads, events) while attempting to maintain the meaning of individual actions in their (see Mehan, 1979; Wellman & Sim, 1990, as cited in Rogoff, Ministry, Goncu & Mosier, 1993). The summaries of the analyses are as follows (Rogoff, Ministry, Goncu and Mosier, 1993):

1. The focus of functional pattern analysis is to unfold development of purposive acts within ongoing events. In relation to the categories involved, in which are functionally defined, the purposes of the event are viewed as a whole, and no steps are taken to define any superficial behaviours independently and separated from their context.
2. The nature of examinations involve the contributions of participants in the context of those of other individuals, in which the evidence for constructing an account of participants' goals is available in the communication of participants.
3. Statistical methods are employed to analyse existing patterns, and employment of the examination of graphical arrays that allow tracking across multiple variables to examine patterns of interrelations and to account for anomalous or similar cases.

The second model of the current proposed study involved the adaptation of Rogoff's (1995, 1998, 2003) three foci of analysis; personal, interpersonal, and community or contextual planes. Originally referred to as planes of analysis (Rogoff, 1997, 1998), it is argued the underpinning assumption is that within sociocultural activity, people, contexts, actions, meanings, communities and cultural histories are all mutually constituted (Rogoff, Topping, Baker-Sennett & Lacasa, 2002). Thus, using Rogoff's sociocultural perspectives delineates the analytic approach as not to examine only the child, as a single unit of analysis, nor a group of children, as if in a vacuum (Rogoff, 2003). She points out that the three foci of analysis may present a more complex and thorough view of children's understandings, where she emphasise that while one of the lenses may be in sharply defined, the others remain involved but in the background. Therefore, in order to illustrate Rogoff's ideas of the three foci of analysis and the transformation of participation perspective, a series of images from the extracts of the current proposed study are presented as follows:



In Figure 1 below, an image is shown without any research lens or focus of observation. The image depicts an example of a computer session undertaken during a pilot study in a Malaysian rural Orang Asli pre-primary classroom environment. Each child was paired in dyads, and has their own mouse device, utilising a collaborative software program. The technologies were based on the approach of Single Display Groupware (SDG), where several children interact with a single display using multiple mice input devices. As shown on the image below, one of the Orang Asli children was initially not interested with the activity, where she maintained to observe other children (two girls at the computer- on top left corner of Figure 1) for a prolonged duration of time (approximately 18 minutes of the computer session). This particular child is an Indigenous Malaysian (Orang Asli), and was reported by the classroom teacher to be a keen observer of novice activities in the class. However, in relation to the analytic model of the current proposed study, the research lens of the three foci analysis by Rogoff (1995, 1998, 2003) were adapted when the child begins to participate within the dyadic context of the computer environment, which involves the observation of her partner under the guidance of the teacher assistant, thus initiating the process of transformation of participation in her immediate context (see Figure 2).



Figure 1: An image of a pre-primary computer environment

In Figure 2 below, this image focuses on the child on the right, using a research lens to the personal focus of analysis within the activity. This image adapts the transformation of participation perspective (Rogoff, 1995, 1998). The child is appeared 'focussed' (portrayed by a more distinct and 'sharper' image). It is noted that even when the focus in on the girl (a Malaysian Indigenous Orang Asli child), the interpersonal relationships and the contextual remain in the background of the image (displayed a less distinct and 'softer' image). Furthermore, Rogoff stress that the attention goes beyond simply what the child 'knows' or can do, that is to examine the process by which people transform their understanding of and responsibility for activities through their own involvement in those activities (Rogoff, 1995). Moreover, as Rogoff (2003) points out "... a general sense of interpersonal and cultural-



institutional information is necessary to understand what this child is doing, although it does not need to be attended to in the same detail as the child's efforts" (p. 56).



Figure 2: Personal focus of analysis (adapted from Rogoff, 1997, 1998, 2003)

In Figure 3, the research lens are now focussing on the child, her partner (at the computer) and the teacher assistant (depict by the hand and arm on the lower left corner of the image), which guides the children by demonstrating on how to use the mouse device. At this interpersonal plane of analysis (Rogoff, 1995, 1998, 2003), the researcher is interested in the relationships among that child, her partner and the involvement of an adult (teacher assistant), and what they are doing together. The researcher would also be interested in knowing that the Orang Asli child, had only shown interest (by holding and starting to move the mouse device), only when the adult was present and guiding the other child (and interestingly, not herself) on using the computer program. Initially, it was reported that efforts were made by the same adult (teacher assistant) to build her interest towards the computer program, but were proven to be unsuccessful. In the analysis of the interpersonal plane, the research focus involves inquiries into mutual involvement, communication and coordination of individuals and their partners, as well as the guidance and support of others, either face-to-face or more distally (Rogoff, 1995). However, Rogoff (2003) argues that at this plane of analysis, there is no attempt to analyse in detail how such an activity fits with the culture or community, even though a "general sense of individual and cultural information is important as background, to understand what the people are doing" (Rogoff, 2003, p. 58).



Figure 3: Interpersonal focus of analysis (adapted from Rogoff, 1997, 1998, 2003)

In Figure 4, the third foci of analytic lens was adapted (Rogoff, 1995, 1998, 2003). It focuses on the contextual or community information, which needs a cultural-institutional focus of analysis, “backgrounding the details regarding the particular people and their relations with each other” (Rogoff, 2003, p. 60). In the image below (where an attempt was made to foreground the settings and the cultural tools in the classroom-the computers, mouse devices, mouse pads, the existing collaborative technologies, and the fact that the children are sitting on floor rather than using the usual computer desk), researchers might be interested in studying in such cultural-institutional processes as how this particular Orang Asli rural pre-primary centre has integrated such technologies in a rural school/environment, why novices activities are more challenging for an Indigenous Orang Asli child, why the classroom teacher adopt a dyadic pairing system for the computer sessions, what are the classroom teacher’s educational beliefs and philosophies pertaining the use of computers in early childhood classrooms, or what are the national policies involve in the integration of computers in rural schools, or other urban pre-primary centres.



Figure 4: Community or contextual focus of analysis (adapted from Rogoff, 1997, 1998) or cultural-institutional aspects of analysis (Rogoff, 2003)

Based on these adaptations of the three foci of analysis, Rogoff (2003) stress that:

*"Together, the interpersonal, personal, and cultural-institutional aspects of the event constitute the activity. No aspect exists or can be studied in isolation from the others. An observer's relative focus on one or the other aspect can be changed, but they do not exist apart from each other" (p. 58)*

However, Rogoff (2003) also warns that failure to recognise culture together with the "equally important role of the people who constitute cultural activities" (p. 61) may pose certain limitations and analytical problems. Figure 5 portrays a problem that is common in many studies, where Rogoff argues that "it does not make sense to try to study cultural processes without considering the contributions of people involved, keeping them in the background of a focus on cultural, institutional community processes" (Rogoff, 2003, p. 61):



Figure 5: Research lens that recognise culture, but without people who constitute the cultural activities (Rogoff, 2003)

Thus, importantly to the proposed study, the author acknowledges the view that individual, social and cultural processes are interrelated (Rogoff, 1995, 1998), and adapt the proposed use of the three foci of analysis (Rogoff, 1995, 1998) as the second analytical model of the current proposed study on implicit social cognition and social interaction of Orang Asli children in Malaysia.

The sociocultural comparisons of peer implicit cognitive guidance in the proposed study may reveal any similarities and differences within a collaborative interactions of Orang Asli children. The nature of peer implicit cognitive may reflect a pattern where children and their respective adults could encourage peers to function in a cognitively comfortable zones initially, and facilitated their cognitive learning through what Rogoff (1990) has termed "cultural apprenticeship". These perspectives may provide a better understanding of the ethnic-specific interactions and social elements. The cultural similarities in the nature of collaborative interactions in the proposed study may also affirm sociocultural conceptions that the processes of internalisation originate from the social plane of functioning and that intentional/unintentional collaborative interactions is universal across cultures and ethnics, thus may also integrate inclusiveness between non-indigenous and indigenous communities.



## **CONCLUSION**

Discursive psychology may also enable a thorough analyses in the proposed study. According to Wertsch (1978), differential use of speech indicates distinctions in nature of cognitive regulation and division of task responsibilities. Applying the notions of Wertsch (1978) to the present proposed study, it can be hypothesised that the greater use of directives in Malaysian Orang Asli children guidance may indicate a greater amount of cognitive responsibility assumed by them, particular in the children's daily activity. Ethnicity and cognition is hypothesised to be residing collaboratively, and implicitly within every individuals. In summary, the analysis that may show cultural comparisons at the level of methods of operation within the cultural specificity and cultural universality in the patterns of collaborative interactions in respect of components of intentional assistance and guidance between Orang Asli children, is thus, proposed to be observed in the study. Although the context of the present proposed study may varied in nature of samples and subjects, the findings will be further scrutinized and compared thoroughly with the findings of Rogoff et alia (1993) who indicated similarities and differences in practices of guided participation of Guatemalan, Mayan, and Indian tribal communities in India. The current proposed study attempt to enhance the understandings of Orang Asli children from cultural communities that value development of interdependency among their children by exemplifying the aesthetic values of harmony and peaceful racial integration among larger communities. Being able to understand the cultural aspects of children's development and to develop strategies for dealing with aspects of cultural differences in meanings and values of families that can be described as 'cultural competence' is a significant attribute and niche areas for social psychologist of Malaysia to explore upon. As collaborative social interactions contexts may facilitate children's understanding of social world, and sustain their interest and may lead them into potential level of development, it is vital that researchers explore more of scaffolding and guidance approaches in various multi-ethnic settings that promote collaborative interactions between adults and children from diverse ethnicities and communities, and more importantly, children with their own peers of different racial and ancestral backgrounds.

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## KESEDARAN DAN PERSEPSI GURU TERHADAP PEMBANGUNAN SUMBER MODAL INSAN DI SARAWAK

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### ABSTRAK

Pembangunan sumber manusia merupakan satu aspek penting untuk pembangunan pendidikan dalam sesebuah negara. Pengenalan konsep modal insan termaktub dalam Rancangan Malaysia Kesembilan (RMK-9) dan bertepatan dengan keperluan kini. Modal insan yang diketengahkan adalah modal insan yang berkualiti yang menjadi teras utama RMK-9. Pembangunan modal insan yang akan dilaksanakan secara holistik merangkumi pemerolehan pengetahuan dan kemahiran atau modal intelek termasuk keupayaan keusahawanan dan pengetahuan Sains dan Teknologi (S&T) serta memiliki sikap, nilai, etika positif dan progresif melalui pendidikan, latihan dan pembelajaran sepanjang hayat. Pendidikan memainkan peranan penting dalam membangunkan modal insan yang mempunyai jati diri yang kukuh, berketerampilan, keperibadian mulia, berpengetahuan dan berkemahiran tinggi bagi mengisi keperluan negara maju untuk abad ke-21. Modal insan yang ingin dihasilkan adalah yang mampu berfikir secara kritis dan kreatif, berkemahiran menyelesaikan masalah, berkeupayaan mencipta peluang-peluang baru, mempunyai ketahanan serta berkebolehan untuk berhadapan dengan persekitaran yang lebih global dan sering berubah-ubah. Kementerian Pendidikan Tinggi Malaysia diberikan tugas yang berat sebagai pemimpin yang dapat menghasilkan modal insan berpotensi, mempunyai kemahiran yang fleksibel dan pelbagai, memiliki ciri-ciri peribadi dan perspektif hidup yang membolehkan mereka berjaya dalam kehidupan dan mampu memajukan lagi Negara di mata dunia, selari dengan hasrat dan Falsafah Pendidikan Negara. Pembangunan modal insan ini amat penting dalam kehidupan masa kini. Pelbagai langkah harus dijalankan untuk menggalakkan pembangunan modal insan dalam diri generasi pada masa kini. Kajian ini ingin mengenalpasti kesedaran dan persepsi guru terhadap pembangunan sumber modal insan di Sarawak, keilmuan yang dimiliki para guru, persepsi guru terhadap isu-isu semasa, persepsi guru terhadap permasalahan pembelajaran pelajar dan cadangan penambahbaikan dalam proses pembelajaran di sekolah.

Kata kunci: Kesedaran, Persepsi Guru, Pembangunan, Sumber Modal Insan, Sarawak

### **ABSTRACT**

*Human resource development is an important aspect of the development of education in a country. The concept of human capital concept is enshrined in the Ninth Malaysia Plan (RM9) and is in line with current needs. The human capital presented is the quality human capital that is the main thrust of the 9th Malaysia Plan. The human*

*capital development that will be implemented holistically includes the acquisition of knowledge and skills or intellectual capital including entrepreneurship and knowledge of Science and Technology (S & T) as well as attitudes, values, positive and progressive ethics through education, training and lifelong learning. Education plays an important role in developing a strong, skilful, talented, knowledgeable and highly skilled human capital to fill the needs of a developed nation for the 21st century. The human capital that you want to produce is capable of thinking critically and creatively, solving problem solving skills, creating new opportunities, endurance and being able to deal with a more global and often changing environment. The Ministry of Higher Education Malaysia is given a heavy duty as a leader who can produce potential human capital, possessing flexible and diverse skills, possessing personal characteristics and life perspectives that enable them to succeed in life and able to further develop Countries in the eyes of the world, in line with the wishes and the National Education Philosophy. This human capital development is very important in today's life. Various steps should be taken to encourage the development of human capital in today's generation. The study aims to identify teachers' perceptions and perceptions on the development of human capital resources in Sarawak, the teachers' knowledge, teachers' perceptions on current issues, teachers' perceptions of student learning problems and suggestions on improvement in the learning process in schools.*

*Keywords: Awareness, Teacher Perception, Development, Human Capital Source, Sarawak*

## PENGENALAN

Guru berperanan dalam melahirkan pelajar yang berfikir kelas pertama dan mampu dihasilkan melalui peranan pihak sekolah dan guru-guru berlatar belakang pendidikan yang pelbagai, terlatih, berpendidikan tinggi, stabil dari sudut pendapatan, dan berkhidmat dalam tempoh yang agak lama dan cukup matang dalam mendidik pelajar. Guru antara insan yang berkarisma dan bertanggungjawab menghasilkan pelajar yang dapat meneruskan pengajian ke universiti, cemerlang dari segi ilmu pengetahuan dan memenuhi keperluan kemahiran kebolehpasaran dan kebolehkerjaan. Kesedaran dalam kalangan guru inilah yang berupaya membina insan berkualiti, berdaya saing, berkebolehan menguasai isu-isu global terutama dalam membangun ekonomi negara dan berurusan dengan industri serta firma yang sesuai dengan kebolehpasaran pelajar. Ekonomi dan pembangunan modal insan Sarawak pasti terserlah dengan baik hasil sumbangan sumber manusia dan keupayaan individu pelajar memiliki, mempersembahkan dan menentukan segala kemahiran untuk membina negara yang aman, rakyat yang berpendidikan tinggi, dan menguasai isu-isu semasa dengan tenang dan berhikmah.

## DAPATAN DAN PERBINCANGAN

|                    | Kekerapan | Peratusan |
|--------------------|-----------|-----------|
| <b>Status Guru</b> |           |           |
| Terlatih           | 78        | 97.5      |
| Tidak Terlatih     | 2         | 2.5       |
| <b>Jantina</b>     |           |           |
| Lelaki             | 41        | 51.2      |

|  |    |      |
|--|----|------|
| Perempuan  | 39 | 48.8 |
| <b>Agama</b>   |    |      |
| Islam  | 47 | 58.8 |
| Kristian   | 30 | 37.5 |
| Budha  | 2  | 2.5  |
| Lain-lain  | 1  | 1.3  |
| <b>Umur</b>  |    |      |
| 25 dan kurang  | 13 | 16.3 |
| 26-30  | 39 | 48.8 |
| 31-35  | 10 | 12.5 |
| 36-40  | 7  | 8.8  |
| 41-45  | 5  | 6.3  |
| 46-50  | 3  | 3.8  |
| 51 atau lebih besar  | 3  | 3.8  |
| <b>Status Jawatan</b>  |    |      |
| Tetap  | 78 | 97.5 |
| Tidak tetap (kontrak, semestara, ganti, sandaran dan harian) | 2  | 2.5  |
| <b>Pendapatan sebulan (gaji pokok dan elaun) (RM)</b>        |    |      |
| 1000 dan kebawah   | 1  | 1.3  |
| 1001-3000  | 25 | 31.3 |
| 3001-5000  | 49 | 61.3 |
| 5001-7000  | 5  | 6.3  |
| <b>Status Perkahwian</b>                                     |    |      |
| Bujang   | 43 | 53.8 |
| Kahwin   | 37 | 46.3 |
| <b>Taraf pendidikan</b>                                      |    |      |
| STPM   | 3  | 3.8  |
| Diploma  | 2  | 2.5  |
| Sarjana muda   | 72 | 90.0 |
| Sarjana  | 3  | 3.8  |
| <b>Bilangan tahun perkhidmatan</b>                           |    |      |
| 1  | 13 | 16.3 |
| 1-3  | 27 | 33.8 |
| 3-5  | 12 | 15.0 |
| 5-10   | 11 | 13.8 |
| 10-15  | 6  | 7.5  |

|                                 |    |      |
|---------------------------------|----|------|
| 15-20                           | 5  | 6.3  |
| 20 dan ke atas                  | 6  | 7.5  |
|                                 |    |      |
| Etnik / Bangsa                  |    |      |
| Iban                            | 15 | 18.8 |
| Melayu                          | 40 | 50.0 |
| Melanau                         | 4  | 5.0  |
| Cina                            | 5  | 6.3  |
| Kadayan                         | 4  | 5.0  |
| Bisaya                          | 1  | 1.3  |
| Kelabit                         | 1  | 1.3  |
| Lain-lain (Bidayuh, Lun Bawang, |    |      |
|                                 |    |      |
| Negeri asal                     |    |      |
| Kedah                           | 2  | 2.5  |
| Kelantan                        | 11 | 13.8 |
| Melaka                          | 1  | 1.3  |
| Negeri Sembilan                 | 1  | 1.3  |
| Pahang                          | 1  | 1.3  |
| Perak                           | 6  | 7.5  |
| Pulau Pinang                    | 2  | 2.5  |
| Sabah                           | 5  | 6.3  |
| Sarawak                         | 45 | 56.3 |
| Selangor                        | 2  | 2.5  |
| Terengganu                      | 4  | 5.0  |

Jadual 1: Demografi

Jadual di atas menunjukkan taburan bilangan dan peratusan responden mengikut status guru terlatih atau tidak terlatih, jantina, agama, umur, pendapatan bulana, status perkahwinan, pendidikan dan tahun perkhidmatan dan negeri asal. Kebanyakan dapatan menunjukkan 78 orang (97.5%) terdiri daripada guru terlatih dan hanya 2 orang atau 2.5% sahaja yang tidak terlatih. Manakala dari segi jantina seramai 41 orang (51.2%) adalah lelaki dan 39 orang (48.8%) adalah perempuan.

Dapatan menunjukkan seramai 47 orang (58.8%) responden beragama Islam. Diikuti 30 orang (37.5%) Kristian, 2 orang (2.5%) Budha dan lain-lain agama seramai 1 orang atau 1.3% sahaja. Dari segi umur pula responden yang berumur antara 26 hingga 30 orang adalah seramai 39 orang (48.8%). Diikuti responden yang berumur antara 25 dan kurang seramai 13 orang (16.3%), antara 31 hingga 35 tahun seramai 10 orang (12.5%). Seramai 5 orang (6.3%) berumur antara 41 hingga 45 tahun dan masing-masing 3 orang yang berumur antara 46-50 tahun dan yang berumur 51 tahun ke atas.

Manakala dalam aspek status jawatan pula, majoriti yang berstatus tetap adalah seramai 78 orang (97.5%) dan hanya 2 orang (2.5%) yang tidak tetap seperti kontrak, sementara, ganti, sandaran dan harian. Berkaitan dengan pendapatan sebulan (gaji pokok dan elaun), dapatan menunjukkan responden yang berpendapatan antara RM3001-RM5000 adalah yang paling tinggi iaitu seramai 49



orang (61.3%). Diikuti pendapatan RM1001-RM3000 adalah seramai 25 orang (31.3%). Manakala 5 orang (6.3%) berpendapatan antara RM5001-RM7000 dan hanya 1 orang (1.3%) berpendapatan RM1000 dan ke bawah. Dari segi status perkahwinan pula seramai 43 orang (53.8%) masih bujang dan 37 orang (46.3%) sudah berkahwin.

Kebanyakan responden dari segi taraf pendidikan, mendapat ijazah sarjana muda iaitu seramai 72 orang (90.0%). Diikuti masing-masing 3 orang (3.8%) berpendidikan STPM dan Sarjana dan hanya 2 orang (2.5%) berkelulusan diploma. Rata-rata responden yang berkhidmat selama 1 hingga tahun adalah seramai 27 orang (33.8%). Diikuti 13 orang (16.3%) hanya setahun, 12 orang (15.0%) berkhidmat antara 3 hingga 5 tahun dan 11 orang sahaja (13.8%) berkhidmat antara 5 hingga 10 tahun. Masing-masing dapatan menunjukkan seramai 6 orang (7.5%) berkhidmat antara 10 hingga 15 tahun dan 20 tahun ke atas. Manakala 5 orang (6.3%) berkhidmat antara tahun 15 hingga 20 tahun ke atas.

Dari segi etnik atau bangsa, seramai 40 orang (50.0%) responden adalah orang Melayu. Diikuti bangsa Iban seramai 15 orang (18.8%), 5 orang (6.3%) Cina dan masing-masing analisa menunjukkan responden adalah berbangsa Melanau dan Kadayan. Manakala selebihnya adalah berbangsa Melanau dan Kadayan seramai 14 orang (5.0%) dan masing-masing 1 orang (1.3%) adalah daripada bangsa Bisaya dan Kelabit serta 10 orang (12.5%) adalah berbangsa Bidayuh, Lun Bawang, Kadazan/Dusun, Punjabi, Visaya dan Bumiputera Sabah.

Kebanyakan responden berasal dari Sarawak seramai 45 orang (56.3%), 11 orang (13.8%) berasal dari Kelantan, 6 orang (7.5%) dari Perak, 5 orang (6.3%) dari Sabah, 4 orang (5.0%) dari Terengganu. Masing-masing seramai 1 orang (1.3%) berasal dari Melaka dan Negeri Sembilan. Manakala 2 orang lagi (2.5%) masing-masing berasal dari Pulau Pinang, Selangor dan Kedah.

| Bidang/Gabungan Bidang            | Kekerapan | Peratusan |
|-----------------------------------|-----------|-----------|
| B. Inggeris                       | 1         | 1.3       |
| B. Melayu                         | 12        | 15.0      |
| B. Melayu, Kimia                  | 1         | 1.3       |
| B. Melayu, Sejarah                | 1         | 1.3       |
| B. Melayu/ Geografi (PMG)         | 1         | 1.3       |
| Bahasa Inggeris                   | 1         | 1.3       |
| Bimbingan & Kaunseling            | 2         | 2.5       |
| Biologi, Sains                    | 1         | 1.3       |
| Ekonomi Asas                      | 2         | 2.5       |
| English                           | 6         | 7.5       |
| Fizik                             | 3         | 3.8       |
| Geografi                          | 2         | 2.5       |
| K. Hidup Bersepadu                | 1         | 1.3       |
| Kemahiran Hidup                   | 4         | 5.0       |
| Kesusasteraan Melayu              | 1         | 1.3       |
| Kesusasteraan Melayu, PSV         | 1         | 1.3       |
| Kimia                             | 1         | 1.3       |
| Lukisan                           | 1         | 1.3       |
| Matematik                         | 2         | 2.5       |
| Matematik Tambahan                | 1         | 1.3       |
| P. Islam                          | 3         | 3.8       |
| P. Moral                          | 1         | 1.3       |
| P. Moral, B. Melayu               | 1         | 1.3       |
| Pendidikan Sains                  | 2         | 2.5       |
| Pendidikan Sains Sukan            | 2         | 2.5       |
| Pendidikan Sains, Pendidikan Seni | 1         | 1.3       |

|                            |   |     |
|----------------------------|---|-----|
| Pengajian Am               | 3 | 3.8 |
| Pengajian Am, Kaunseling   | 1 | 1.3 |
| Pengajian Malaysia         | 1 | 1.3 |
| Pengurusan Perniagaan      | 1 | 1.3 |
| Perdagangan                | 2 | 2.5 |
| PJK                        | 1 | 1.3 |
| Sains                      | 1 | 1.3 |
| Sains Pertanian            | 1 | 1.3 |
| Sastera/Sejarah            | 1 | 1.3 |
| Sejarah                    | 4 | 5.0 |
| Sejarah, P. Islam          | 1 | 1.3 |
| Teknologi serta Pendidikan | 1 | 1.3 |
| Tidak dinyatakan           | 7 | 8.8 |

Jadual 2: Bidang Pengkhususan Guru Semasa Di IPG

Jadual di atas menunjukkan taburan bilangan dan peratusan responden mengikut bidang pengkhususan semasa di IPG. Dapatan menunjukkan seramai 12 orang (15.0%) adalah dalam bidang Bahasa Melayu. Diikuti 6 orang (7.5%) bidang English, 4 orang (5.0%) kemahiran hidup dan Sejarah, masing-masing 3 orang (3.8%) dalam bidang Fizik dan P.Islam, serta masing-masing 1 orang (1.3%) menyatakan dalam bidang B. Melayu, Kimia, B. Melayu, Sejarah, B. Melayu/ Geografi (PMG), Bahasa Inggeris, Bimbingan & Kaunseling, Biologi, Sains, Ekonomi Asas, Geografi, K. Hidup Bersepadu, Kemahiran Hidup, Kesusasteraan Melayu, Kesusasteraan Melayu, PSV, Kimia, Lukisan, Matematik, Matematik Tambahan, P. Moral, P. Moral, B. Melayu, Pendidikan Sains, Pendidikan Sains Sukan, Pendidikan Sains, Pendidikan Seni, Pengajian Am, Pengajian Am, Kaunseling, Pengajian Malaysia, Pengurusan Perniagaan, Perdagangan, PJK, Sains, Sains Pertanian, Sastera/Sejarah, Sejarah, P. Islam, Teknologi serta Pendidikan dan terdapat 7 orang (8.8%) tidak dinyatakan.

| Bidang/Gabungan Bidang               | Kekerapan | Peratusan |
|--------------------------------------|-----------|-----------|
| B. Arab                              | 1         | 1.3       |
| B. Inggeris                          | 8         | 10.0      |
| B. Inggeris/ Pen.Moral               | 1         | 1.3       |
| B. Melayu                            | 9         | 11.3      |
| B. Melayu/ Geografi                  | 1         | 1.3       |
| B. Melayu/ Pen. Moral                | 3         | 3.8       |
| B. Melayu/ Pen. Seni Visual          | 1         | 1.3       |
| B. Melayu/ PJK                       | 1         | 1.3       |
| B. Melayu/ Sejarah                   | 1         | 1.3       |
| Ekonomi Asas/ B. Melayu/ Sejarah     | 1         | 1.3       |
| Ekonomi Asas/ B. Melayu/ Sejarah/ P. | 1         | 1.3       |
| Geografi                             | 1         | 1.3       |
| Geografi/ B. Melayu                  | 1         | 1.3       |
| Geografi/ Sains                      | 1         | 1.3       |
| Geografi/ Sejarah/ B. Melayu         | 1         | 1.3       |
| K. Hidup Bersepadu                   | 1         | 1.3       |
| Kemahiran Hidup/ Pen. Moral/ PJK     | 1         | 1.3       |
| Kesusasteraan Melayu                 | 1         | 1.3       |
| Kimia/ Sains                         | 2         | 2.5       |
| KMM/ KMK                             | 1         | 1.3       |
| Matematik                            | 1         | 1.3       |
| Matematik Tambahan                   | 1         | 1.3       |
| Matematik Tambahan/ Fizik            | 1         | 1.3       |
| Matematik/ Fizik/ ICTL               | 1         | 1.3       |

|  |   |     |
|--|---|-----|
| Matematik/ Fizik/ PJK                                    | 1 | 1.3 |
| P. Am  | 1 | 1.3 |
| P. Am/ Pen.Moral/ Kesusasteraan Melayu/ Pen. Seni Visual | 1 | 1.3 |
| P. Am/ PJK/ Sejarah/ P. Moral                            | 1 | 1.3 |
| Pen. Seni Visual   | 3 | 3.8 |
| Pen. Seni Visual/ PJK/ Pen.Moral                         | 1 | 1.3 |
| Pendidikan Islam   | 1 | 1.3 |
| Perdagangan  | 1 | 1.3 |
| Perdagangan/ B. Melayu                                   | 1 | 1.3 |
| PJK  | 2 | 2.5 |
| PJK/ Geografi  | 1 | 1.3 |
| PJK/ Pen. Moral  | 1 | 1.3 |
| Prinsip Perkaunan  | 1 | 1.3 |
| PSI (Pendidikan Syariah Islamiah)                        | 1 | 1.3 |
| Sains  | 4 | 5.0 |
| Sains Pertanian  | 1 | 1.3 |
| Sastera/ Sejarah   | 1 | 1.3 |
| Sejarah  | 3 | 3.8 |
| Sejarah/ B. Melayu                                       | 3 | 3.8 |
| Sejarah/ Geografi  | 1 | 1.3 |
| Sejarah/ Pen. Moral/ Pen.Sivik dan                       |   |     |
| Sejarah/ Pen.Moral                                       | 1 | 1.3 |
| Sejarah/ Sains   | 1 | 1.3 |
| Teknologi Kejuruteraan/ KHB-PK/ Pen.                     |   |     |
| Tidak dinyatakan   | 4 | 5.0 |

Jadual 3: Subjek Diajar Sekarang

Jadual di atas menunjukkan taburan bilangan dan peratusan responden mengikut subjek yang diajar sekarang. Dapatan menunjukkan seramai 9 orang (11.3%) mengajar Bahasa Melayu. Diikuti 8 orang (10.0%) mengajar Bahasa Inggeris, 4 orang (5.9%) Sains, masing-masing 3 orang (3.8%) mengajar Bahasa Melayu atau Pendidikan Moral, Pendidikan Seni Visual, Sejarah, Sejarah atau Bahasa Melayu, 2 orang (2.5%) Pendidikan Jasmani dan masing-masing 1 orang (1.3%) yang mengajar subjek B. Arab, B. Inggeris/ Pen.Moral, B. Melayu/ Geografi, B. Melayu/ Pen. Moral, B. Melayu/ Pen. Seni Visual, B. Melayu/ PJK, B. Melayu/ Sejarah, Ekonomi Asas/ B. Melayu/ Sejarah, Ekonomi Asas/ B. Melayu/ Sejarah/ P. Moral, Geografi, Geografi/ B. Melayu, Geografi/ Sains, Geografi/ Sejarah/ B. Melayu, Kemahiran . Hidup Bersepadu, Kemahiran Hidup/ Pen. Moral/ PJK, Kesusasteraan Melayu, Kimia/ Sains, KMM/ KMK, Matematik, Matematik Tambahan, Matematik Tambahan/ Fizik, Matematik/ Fizik/ ICTL, Matematik/ Fizik/ PJK, P. Am, P. Am/ Pen.Moral/ Kesusasteraan Melayu/ Pen. Seni Visual, P. Am/ PJK/ Sejarah/ P. Moral, Pen. Seni Visual, Pen. Seni Visual/ PJK/ Pen.Moral, Pendidikan Islam, Perdagangan, Perdagangan/ B. Melayu, PJK, PJK/ Geografi,PJK/ Pen. Moral, Prinsip Perkaunan, PSI (Pendidikan Syariah Islamiah), Sains, Sains Pertanian, Sastera/ Sejarah, Sejarah/ Geografi, Sejarah/ Pen. Moral/ Pen.Sivik dan Kewarganegaraan, Sejarah/ Pen.Moral, Sejarah/ Sains dan subjek Teknologi Kejuruteraan/ KHB-PK/ Pen. Seni Visual. Manakala 4 orang (5.0%) lagi tidak dinyatakan.

| Bil | Kenyataan  | Tidak Berpuas hati % | Sedikit puashati % | Sederhana puashati % | Puashati % | Sangat puashati % | Jumlah Purata |
|-----|--|----------------------|--------------------|----------------------|------------|-------------------|---------------|
| 1   | Perbelanjaan pulang ke tempat asal   | 26<br>33.3           | 11<br>14.1         | 21<br>26.9           | 12<br>15.4 | 8<br>10.3         | 78<br>2.5513  |
| 2   | Elaun kritikal   | 18<br>23.4           | 14<br>18.2         | 20<br>26.0           | 23<br>29.9 | 2<br>2.6          | 77<br>2.7013  |
| 3   | Kos hidup di tempat bekerja  | 10<br>12.7           | 9<br>11.4          | 32<br>40.5           | 25<br>31.6 | 3<br>3.8          | 79<br>3.0253  |
| 4   | Pendedahan isu-isu semasa menerusi media cetak dan elektronik  | 9<br>11.3            | 10<br>12.5         | 26<br>32.5           | 29<br>36.3 | 6<br>7.5          | 80<br>3.625   |
| 5   | Kemudahan bekalan air dan elektrik   | 11<br>13.9           | 9<br>11.4          | 9<br>11.4            | 38<br>48.1 | 12<br>15.2        | 79<br>3.3924  |
| 6   | Kemudahan kuarters guru  | 8<br>10.1            | 16<br>20.3         | 22<br>27.8           | 30<br>38.0 | 3<br>3.8          | 79<br>3.0506  |
| 7   | Tempat hiburan dan kawasan rekreasi di lokasi mengajar   | 17<br>21.3           | 17<br>21.3         | 25<br>31.3           | 19<br>23.8 | 2<br>2.5          | 80<br>2.6500  |
| 8   | Tempoh perkhidmatan yang diberikan kerajaan (cuti bersara hingga 60 tahun)   | 7<br>8.8             | 5<br>6.3           | 30<br>37.5           | 29<br>36.3 | 9<br>11.3         | 80<br>3.3500  |
| 9   | Anugerah Khidmat Cemerlang (APC)   | 4<br>5.0             | 10<br>12.5         | 33<br>41.3           | 27<br>33.8 | 6<br>7.5          | 80<br>3.2625  |
| 10  | Kedudukan skim gaji sekarang   | 4<br>5.1             | 4<br>5.1           | 29<br>36.7           | 37<br>46.8 | 5<br>6.3          | 79<br>3.4430  |
| 11  | Urusan kebajikan guru (cth : mudah mendapat cuti apabila berlaku kematian ahli keluarga selain ibu bapa)   | 7<br>8.8             | 2<br>2.5           | 28<br>35.0           | 35<br>43.8 | 8<br>10.0         | 80<br>3.4375  |
| 12  | Peluang cuti belajar   | 6<br>7.5             | 7<br>8.8           | 36<br>45.0           | 28<br>35.0 | 3<br>3.8          | 80<br>3.1875  |
| 13  | Peluang sambung belajar di peringkat tertinggi   | 6<br>7.5             | 9<br>11.3          | 27<br>33.8           | 33<br>41.3 | 5<br>6.3          | 80<br>3.2750  |
| 14  | Peluang kenaikan pangkat   | 5<br>6.3             | 11<br>13.8         | 35<br>43.8           | 25<br>31.3 | 4<br>5.0          | 80<br>3.1500  |
| 15  | Kerjasama PIBG dalam membantu pengurusan pihak sekolah dan (cth: mencari dana untuk membeli peralatan sekolah untuk kelas tambahan seperti meja, kerusi dll) | 9<br>11.3            | 4<br>5.0           | 23<br>28.7           | 34<br>42.5 | 10<br>12.5        | 80<br>3.4000  |

Jadual 4: Kepuasan Bekerja

Jadual di atas menunjukkan taburan bilangan dan peratusan responden mengikut kepuasan bekerja. Kebanyakan responden yang menyatakan tidak berpuashati dengan perbelanjaan pulang ke tempat asal adalah seramai 26 orang (33.3%). Diikuti 21 orang (26.9%) sederhana puashati, 12 orang (15.4%) puashati, 11 orang (14.1%) sedikit puashati dan 8 orang (10.3%) sangat puashati. Dari segi elaun kritikal pula seramai 23 orang (29.9%) menyatakan puashati. Diikuti 20 orang (26.0%) sederhana puashati, 18 orang (23.4%) tidak berpuashati, 14 orang (18.2%) sedikit puashati dan 2 orang (2.6%) sangat puashati. Berhubung dengan kos hidup di tempat kerja, seramai 32 orang (40.5%) menyatakan sederhana puashati. Diikuti 25



orang (31.6%) puashati, 10 orang (12.7%) tidak berpuashati, 9 orang (11.4%) sedikit puashati dan 3 orang (3.8%) sangat puashati. Manakala perihal pendedahan isu-isu semasa menerusi media cetak dan elektronik, majoriti responden menyatakan puashati seramai 29 orang (36.3%). Diikuti 26 orang (32.5%) sederhana puashati, 10 orang (12.5%) sedikit puashati, 9 orang (11.3%) tidak berpuashati dan 6 orang (7.5%) sangat puashati. Dapatan kajian juga menunjukkan seramai 38 orang (48.1%) menyatakan puashati dengan kemudahan bekalan air dan elektrik. Diikuti 12 orang (15.2%) sangat puashati, 11 orang (13.9%) tidak berpuashati dan 9 orang (11.4%) masing-masing menyatakan sedikit puashati dan sederhana puashati. Di samping itu, responden yang menyatakan puashati dengan kemudahan kuarters guru adalah seramai 30 orang (38.0%). Diikuti 22 orang (27.8%) sederhana puashati, 16 orang (20.3%) sedikit puashati, 8 orang (10.1%) tidak berpuashati dan 3 orang (3.8%) sangat puashati.

Merujuk kepada tempat hiburan dan kawasan rekreasi di lokasi mengajar, kebanyakan responden menyatakan sederhana puashati iaitu seramai 25 orang (31.3%). Diikuti 19 orang (23.8%) puashati dan masing-masing 17 orang (21.3%) menyatakan sedikit puashati dan tidak berpuashati serta hanya 2 orang (2.5%) menyatakan sangat puashati. Dari segi tempoh perkhidmatan yang diberikan kerajaan (cuti bersara hingga 60 tahun), kebanyakan responden yang menyatakan sederhana puashat seramai 30 orang (37.5%). Diikuti 29 orang (36.3%) puashati, 9 orang (11.3%) sangat puashati, 7 orang (8.8%) tidak berpuashat dan 5 orang (6.3%) sedikit puashati. Manakala persoalan tentang Anugerah Khidmat Cemerlang (APC) pula, seramai 33 orang (41.3%) menyatakan sederhana puashati. Diikuti 27 orang (33.8%) puashati, 10 orang (12.5%) sedikit puashati, 6 orang (7.5%) sangat puashati dan 4 orang (5.1%) tidak berpuashati. Berhubung dengan kedudukan skim gaji sekarang, rata-rata responden menyatakan puashati iaitu seramai 37 orang (46.8%). Diikuti 29 orang (36.7%) sederhana puashati, 5 orang (6.3%) sangat puashati dan 4 orang (5.1%) masing-masing menyatakan sedikit puashati dan tidak berpuashati.

Dari aspek urusan kebajikan guru seperti mudah mendapat cuti apabila berlaku kematian ahli keluarga selain ibu bapa, seramai 35 orang (43.8%) menyatakan puashati, 28 orang (35.0%) sederhana puashati, 8 orang (10.0%) sangat puashati, 7 orang (8.8%) tidak berpuashati dan 2 orang (2.5%) sedikit puashati. Manakala isu peluang cuti belajar, seramai 36 orang (45.0%) menyatakan sederhana puashati. Diikuti 28 orang (35.0%) puashati, 7 orang (8.8%) sedikit puashati, 6 orang (7.5%) tidak berpuashati dan 3 orang (3.8%) sangat puashati. Dapatan juga menunjukkan seramai 33 orang (41.3%) menyatakan puashati tentang peluang sambung belajar di peringkat tertinggi. Diikuti 27 orang (33.8%) sederhana puashati, 9 orang (11.3%) sedikit puashati, 6 orang (7.5%) tidak berpuashati dan 5 orang (6.3%) sangat puashati. Manakala isu peluang kenaikan pangkat. Kebanyakan responden yang menyatakan sederhana puashati seramai 35 orang (43.8%). Diikuti 25 orang (31.3%) puashati, 11 orang (13.8%) sedikit puashati, 5 orang (6.3%) yang tidak berpuashati dan 4 orang (5.0%) sangat puasahati. Dari segi kerjasama PIBG dalam membantu pengurusan pihak sekolah dan guru (cth: mencari dana untuk membeli peralatan sekolah untuk kelas tambahan seperti meja, kerusi dan lain-lain. Kebanyakan responden yang menyatakan puashati seramai 34 orang (42.5%). Diikuti 23 orang (28.7%) sederhana puashati, 10 orang (12.5%) sangat puashati, 9 orang (11.3%) sahaja yang tidak berpuashati dan 4 orang (5.0%) menyatakan sedikit puashati.

| Bil | Kenyataan   | Tidak Faham % | Kurang Faham % | Faham Sedikit % | Faham %    | Amat Faham % | Jumlah Purata |
|-----|---|---------------|----------------|-----------------|------------|--------------|---------------|
| 1   | Agama asas dan sistem kehidupan   | -             | -              | 6<br>7.5        | 43<br>53.8 | 31<br>38.8   | 80<br>4.3126  |
| 2   | Bahasa Inggeris adalah bahasa ekonomi   | 1<br>1.3      | 4<br>5.0       | 22<br>27.5      | 47<br>58.8 | 6<br>7.5     | 80<br>3.6625  |
| 3   | Amanah saham nasional (ASN)/ Amanah Saham Bumiputera Amanah Saham Wawasan (ASW) | 3<br>3.8      | 3<br>3.8       | 29<br>36.3      | 38<br>47.5 | 7<br>8.8     | 80<br>3.5375  |
| 4   | Wawasan 2020  | -             | 6<br>7.5       | 10<br>12.5      | 50<br>62.5 | 14<br>17.5   | 80<br>3.9000  |
| 5   | Bantuan Rakyat 1 Malaysia (BR1M)  | 2<br>2.5      | 6<br>7.5       | 18<br>22.5      | 44<br>55.0 | 10<br>12.5   | 80<br>3.6750  |
| 6   | Konsep 1 Malaysia   | 1<br>1.3      | 5<br>6.3       | 17<br>21.3      | 46<br>57.5 | 11<br>13.8   | 80<br>3.7625  |
| 7   | Rancangan Malaysia Kesepuluh (RMK10)  | -             | 4<br>5.0       | 31<br>38.8      | 38<br>47.5 | 7<br>8.8     | 80<br>3.6000  |
| 8   | Bidang Keberhasilan Utama (NKRA)  | -             | 6<br>7.5       | 26<br>32.5      | 42<br>52.5 | 6<br>7.5     | 80<br>3.6000  |
| 9   | Dasar Pandang ke Timur  | 1<br>1.3      | 4<br>5.0       | 22<br>27.5      | 47<br>58.8 | 6<br>7.5     | 80<br>3.6625  |
| 10  | Dasar Penduduk 70 juta  | -             | 7<br>8.8       | 26<br>32.5      | 43<br>53.8 | 4<br>5.0     | 80<br>3.5500  |
| 11  | Dasar Penswastaan   | -             | 6<br>7.5       | 17<br>21.3      | 52<br>65.0 | 5<br>6.3     | 80<br>3.7000  |
| 12  | Sistem Saraan Malaysia (SSM)  | -             | 5<br>6.3       | 22<br>27.5      | 50<br>62.5 | 3<br>3.8     | 80<br>3.5875  |
| 13  | LGBT (Lesbian, Gay, Biseksual, Transeksual)                                     | 2<br>2.5      | 4<br>5.0       | 21<br>26.3      | 44<br>55.0 | 9<br>11.3    | 80<br>3.6750  |
| 14  | Dasar Pembangunan Nasional  | -             | 5<br>6.3       | 22<br>27.5      | 48<br>60.0 | 5<br>6.3     | 80<br>3.6625  |
| 15  | Pertanian adalah Perniagaan   | -             | 5<br>6.3       | 18<br>22.5      | 49<br>61.3 | 8<br>10.0    | 80<br>3.7500  |
| 16  | Rakyat Berpendapatan Tinggi   | -             | 8<br>10.0      | 21<br>26.3      | 43<br>53.8 | 8<br>10.0    | 80<br>3.6375  |
| 17  | Klinik 1 Malaysia   | 2<br>2.5      | 4<br>5.0       | 18<br>22.5      | 46<br>57.5 | 10<br>12.5   | 80<br>3.7250  |
| 18  | Suruhanjaya Pencegahan Rasuah Malaysia (SPRM)                                   | 2<br>2.5      | 3<br>3.8       | 20<br>25.0      | 46<br>57.5 | 9<br>11.3    | 80<br>3.7125  |
| 19  | Perhimpunan BERSIH  | 3<br>3.8      | 2<br>2.5       | 30<br>37.5      | 40<br>50.0 | 5<br>6.3     | 80<br>3.5250  |
| 20  | Dasar Pendidikan Negara   | 1<br>1.3      | 5<br>6.3       | 10<br>12.5      | 55<br>68.8 | 9<br>11.3    | 80<br>3.8250  |
| 21  | Pusat Transformasi Luar Bandar (RTC)  | 2<br>2.5      | 7<br>8.8       | 27<br>33.8      | 39<br>48.8 | 4<br>5.0     | 80<br>3.4557  |
| 22  | Autonomi Sekolah dan Pejabat Pelajaran Daerah (PPD)                             | 2<br>2.5      | 8<br>10.0      | 26<br>32.5      | 37<br>46.3 | 7<br>8.8     | 80<br>3.4875  |
| 23  | Sekolah Berprestasi Tinggi (SBT)  | -             | 4<br>5.0       | 17<br>21.3      | 48<br>60.0 | 11<br>13.8   | 80<br>3.8250  |
| 24  | Skim Pinjaman Buku Teks (SPBT)  | -             | 3<br>3.8       | 10<br>12.5      | 48<br>60.0 | 19<br>23.8   | 80<br>4.0375  |
| 25  | Dasar Pembangunan Nasional (DPN)  | -             | 4<br>5.0       | 25<br>31.3      | 42<br>52.5 | 9<br>11.3    | 80<br>3.7000  |
| 26  | Dasar Perindustrian Negara  | -             | 5<br>6.3       | 27<br>33.8      | 41<br>51.2 | 7<br>8.8     | 80<br>3.6250  |
| 27  | Dasar Pertanian Negara  | -             | 8<br>10.0      | 20<br>25.0      | 45<br>56.3 | 7<br>8.8     | 80<br>3.6375  |
|     |   | 1             | 3              | 12              | 49         | 15           | 80            |

|    |                                      |     |     |      |      |      |        |
|----|--------------------------------------|-----|-----|------|------|------|--------|
| 28 | Dasar Pendidikan                     | 1.3 | 3.8 | 15.0 | 61.3 | 18.8 | 3.9250 |
| 29 | Dasar Pengurusan Perbelanjaan Negara | 3   | 5   | 31   | 37   | 4    | 80     |
|    |                                      | 3.8 | 6.3 | 38.8 | 46.3 | 5.0  | 3.4250 |
| 30 | Dasar Wanita Negara                  | 2   | 4   | 31   | 38   | 4    | 79     |
|    |                                      | 2.5 | 5.0 | 38.8 | 47.5 | 5.0  | 3.4810 |

Jadual 5: Persepsi Guru Terhadap Isu-isu Semasa

Jadual di atas menunjukkan taburan bilangan dan peratusan responden mengikut persepsi guru terhadap isu-isu semasa. Kebanyakan dapatan menunjukkan seramai 43 orang (53.8%) menyatakan faham agama sebagai asas dan sistem kehidupan, diikuti 31 orang (38.8%) menyatakan amat faham dan 6 orang (7.5%) menyatakan faham sedikit. Dari segi Bahasa Inggeris adalah bahasa ekonomi, dapatan menunjukkan seramai 47 orang (58.8%) menyatakan faham. Diikuti 22 orang (27.5%) faham sedikit, 6 orang (7.5%) amat faham, 4 orang (5.0%) kurang faham dan 1 orang (1.3%) tidak faham. Manakala persepsi guru tentang Amanah Saham Nasional (ASN)/ Amanah Saham Bumiputera (ASB), Amanah Saham Wawasan (ASW), data menunjukkan seramai 38 orang (47.5%) menyatakan faham. Diikuti 29 orang (36.3%) faham sedikit, 7 orang (8.8%) amat faham dan masing-masing 3 orang (3.8%) menyatakan kurang faham dan tidak faham.

Begitu juga persepsi guru terhadap Wawasan 2020. Dapatan menunjukkan seramai 50 orang (62.5%) menyatakan faham. Diikuti 14 orang (17.5%) amat faham, 10 orang (12.5%) faham sedikit dan 6 orang (7.5%) kurang faham. Tentang Bantuan Rakyat 1 Malaysia (BR1M), kebanyakan responden iaitu seramai 44 orang (55.0%) menyatakan faham, diikuti 18 orang (22.5%) faham sedikit, 14 orang (17.5%) amat faham, 10 orang (12.5%) kurang faham, 6 orang (7.5%) kurang faham dan hanya 2 orang (2.5%) tidak faham. Situasi yang sama dengan persepsi terhadap Konsep 1 Malaysia. Kebanyakan responden seramai 46 orang (57.5%) menyatakan faham, 17 orang (21.3%) faham sedikit, 11 orang (13.8%) amat faham, 5 orang (6.3%) kurang faham dan 1 orang (1.3%) tidak faham.

Dapatan juga menunjukkan persepsi guru terhadap Rancangan Malaysia Kesepuluh (RMK10) menunjukkan seramai 38 orang (47.5%) menyatakan faham, 31 orang (38.8%), faham sedikit, 7 orang (8.8%) amat faham dan 4 orang (5.0%) kurang faham. Begitu juga tentang isu-isu semasa lain, antaranya seramai 42 orang (52.5%) menyatakan faham berkaitan bidang Keberhasilan Utama Negara (NKRA). Diikuti faham sedikit seramai 26 orang (32.5%) dan masing-masing 6 orang (7.5%) menyatakan amat faham dan kurang faham. Manakala tentang isu Dasar Pandang ke Timur seramai 47 orang (58.8%) menyatakan faham, 22 orang (27.5%) faham sedikit, 6 orang (7.5%) amat faham, 4 orang (5.0%) kurang faham dan 1 orang (1.3%) tidak faham. Manakala isu tentang Dasar Penduduk 70 juta seramai 43 orang (53.8%) menyatakan faham. Diikuti 26 orang (32.5%) faham sedikit, 7 orang (8.8%) kurang faham dan 4 orang (5.0%) amat faham.

Begitu juga dengan isu Dasar Penswastaan. Kebanyakan responden menyatakan faham seramai 52 orang (65.0%). Diikuti 17 orang (21.3%) faham sedikit, 6 orang (7.5%) kurang faham dan 5 orang (6.3%) amat faham. Manakala responden yang menyatakan faham tentang Sistem Saraan Malaysia (SSM) adalah seramai 50 orang (62.5%), diikuti 22 orang (27.5%) faham sedikit, 5 orang (6.3%) kurang faham dan 3 orang (3.8%) amat faham. Tentang isu LGBT (Lesbian, Gay, Bisexual, Transeksual) pula, kebanyakan responden menyatakan faham seramai 44 orang (55.0%), 21 orang (26.3%) faham sedikit, 9 orang (11.3%) amat faham, 4 orang (5.0%) kurang faham dan 2 orang (2.5%) tidak faham. Dapatan juga

menunjukkan seramai 48 orang (60.0%) menyatakan faham tentang Dasar Pembangunan Nasional. Diikuti 22 orang (27.5%) faham sedikit dan masing-masing 5 orang (6.3%) menyatakan amat faham dan kurang faham. Dalam isu Pertanian adalah Perniagaan, seramai 49 orang (61.3%) menyatakan faham, diikuti 18 orang (22.5%) faham sedikit, 8 orang (10.0%) amat faham dan 5 orang (6.3%) kurang faham.

Dari segi isu Rakyat Berpendapatan Tinggi, majoriti responden menyatakan faham seramai 43 orang (53.8%). Diikuti 21 orang (26.3%) faham sedikit dan masing-masing 8 orang (10.0%) menyatakan amat faham dan kurang faham. Manakala tentang isu Klinik 1 Malaysia, seramai 46 orang (57.5%) menyatakan faham, 18 orang (22.5%) menyatakan faham sedikit, 10 orang (12.5%) amat faham, 4 orang (5.0%) kurang faham dan 2 orang (2.5%) tidak faham. Manakala dalam isu Suruhanjaya Pencegahan Rasuah Malaysia (SPRM), kebanyakan responden menyatakan faham seramai 46 orang (57.5%) faham, 20 orang (25.0%) faham sedikit, 9 orang (11.3%) amat faham, 3 orang (3.8%) kurang faham dan 2 orang (2.5%) tidak faham. Dalam isu Perhimpunan BERSIH, responden yang menyatakan faham seramai 40 orang (50.0%), 30 orang (37.5%) faham sedikit, 5 orang (6.3%) amat faham, 3 orang (3.8%) tidak faham dan 2 orang (2.5%) kurang faham. Berkaitan isu Dasar Pendidikan Negara, kebanyakan responden menyatakan faham seramai 55 orang (68.8%), 10 orang (12.5%) faham sedikit, 9 orang (11.3%) amat faham, 5 orang (6.3%) kurang faham dan 1 orang (1.3%) tidak faham.

Persepsi guru terhadap isu semasa lain antaranya berkaitan Pusat Transformasi Luar Bandar (RTC), majoriti responden menyatakan faham seramai 39 orang (48.8%), 27 orang (33.8%) faham sedikit, 7 orang (8.8%) kurang faham, 4 orang (5.0%) amat faham dan 2 orang (2.5%) tidak faham. Manakala isu tentang Autonomi Sekolah dan Pejabat Pelajaran Daerah (PPD), kebanyakan responden menyatakan faham seramai 39 orang (46.3%), diikuti 26 orang (32.5%) faham sedikit, 8 orang (10.0%) kurang faham, 7 orang (8.8%) amat faham dan hanya 2 orang (2.5%) tidak faham. Dapatan juga menunjukkan isu tentang Sekolah Berprestasi Tinggi (SBT), data menunjukkan seramai 48 orang (60.0%) menyatakan faham, diikuti 17 orang (21.3%) kurang faham, 11 orang (13.8%) amat faham dan 4 orang (5.0%) kurang faham. Manakala tentang Skim Pinjaman Buku Teks (SPBT), seramai 48 orang (60.0%) menyatakan faham, 19 orang (23.8%) amat faham, 10 orang (12.5%) faham sedikit dan 3 orang (3.8%) kurang faham.

Dari segi Dasar Pembangunan Nasional (DPN) seramai 42 orang (52.5%) menyatakan faham, 25 orang (31.3%) faham sedikit, 9 orang (11.3%) amat faham dan 4 orang (5.0%) kurang faham. Manakala tentang isu Dasar Perindustrian Negara, data analisa menunjukkan 41 orang (51.2%) menyatakan faham, 27 orang (33.8%) faham sedikit, 7 orang (8.8%) amat faham dan 5 orang (6.3%) kurang faham. Begitu juga dengan Dasar Pertanian Negara, responden menyatakan faham seramai 45 orang (56.3%). Diikuti 20 orang (25.0%) faham sedikit, 8 orang (kurang faham dan 7 orang (8.8%) amat faham. Dalam aspek Dasar Pendidikan, responden yang menyatakan faham seramai 49 orang (61.3%), 15 orang (18.9%) amat faham, 12 orang (15.0%) faham sedikit, 3 orang (3.8%) kurang faham dan 1 orang (1.3%) tidak faham. Berkaitan kefahaman tentang isu Dasar Pengurusan Perbelanjaan Negara, majoriti responden menyatakan faham seramai 37 orang (46.3%), diikuti 31 orang (38.8%) faham sedikit, 5 orang (6.3%) kurang faham dan 3 orang (3.8%) tidak faham. Seterusnya tentang Dasar Wanita Negara, majoriti responden menyatakan 38 orang (47.5%) faham. Diikuti 31 orang (38.8%) faham sedikit, masing-masing 4 orang



(5.0%) menyatakan amat faham dan kurang faham serta hanya 2 orang (2.5%) menyatakan tidak faham.

| Bil | Kenyataan   | Tidak<br>Serius<br>% | Kurang<br>Serius<br>% | Sederha<br>na<br>Serius<br>% | Serius<br>% | Sangat<br>Serius<br>% | Jumlah<br>Purata |
|-----|---|----------------------|-----------------------|------------------------------|-------------|-----------------------|------------------|
| 1   | Pelajar bersifat pasif, malu, tidak aktif dalam kelas, kurang yakin &                     | 2<br>2.5             | 15<br>18.8            | 28<br>35.0                   | 27<br>33.8  | 8<br>10.0             | 80<br>3.3000     |
| 2   | Tidak menumpukan perhatian semasa belajar   | 1<br>1.3             | 14<br>17.5            | 19<br>23.8                   | 28<br>35.0  | 18<br>22.5            | 80<br>3.6000     |
| 3   | Tidak berminat dengan subjek diajar   | 3<br>3.8             | 12<br>15.0            | 25<br>31.3                   | 25<br>31.3  | 15<br>18.8            | 80<br>3.4625     |
| 4   | Malas dan menanggung kerja-kerja sekolah  | 1<br>1.3             | 12<br>15.0            | 13<br>16.3                   | 31<br>38.8  | 23<br>28.7            | 80<br>3.7875     |
| 5   | Tidak suka membaca buku atau mengambil bahagian ketika sesi perbincangan                  | 2<br>2.5             | 9<br>11.3             | 23<br>28.7                   | 22<br>27.5  | 24<br>30.0            | 80<br>3.7125     |
| 6   | Lebih suka dalam bidang selain akademik seperti aktiviti sukan budaya                     | 5<br>6.3             | 10<br>12.5            | 21<br>26.3                   | 28<br>35.0  | 16<br>20.0            | 80<br>3.5000     |
| 7   | Gejala sosial seperti ponteng sekolah, terlibat dengan dadah, merokok, bergaduh, buli dll | 8<br>10.0            | 11<br>13.8            | 23<br>28.7                   | 23<br>28.7  | 15<br>18.8            | 80<br>3.3250     |
| 8   | Pandangan negatif kepada guru, ibu bapa dan orang yang lebih                              | 8<br>10.0            | 15<br>18.8            | 26<br>32.5                   | 22<br>27.5  | 9<br>11.3             | 80<br>3.1125     |
| 9   | Mempamerkan budaya barat negatif seperti bercakap kasar dengan guru                       | 7<br>8.8             | 17<br>21.3            | 20<br>25.0                   | 21<br>26.3  | 15<br>18.8            | 80<br>3.2500     |
| 10  | Tiada kematangan dalam keputusan  | -                    | 16<br>20.0            | 21<br>26.3                   | 26<br>32.5  | 17<br>21.3            | 80<br>3.5500     |
| 11  | Komunikasi yang lemah antara pelajar dengan guru  | 5<br>6.3             | 13<br>16.3            | 35<br>43.8                   | 19<br>23.8  | 8<br>10.0             | 80<br>3.1500     |
| 12  | Kualiti kepimpinan yang masih lemah   | 2<br>2.5             | 10<br>12.5            | 25<br>31.3                   | 29<br>36.3  | 14<br>17.5            | 80<br>3.5375     |
| 13  | Tidak mampu berfikir kritis dan lemah dalam menyelesaikan permasalahan                    | -                    | 10<br>12.5            | 20<br>25.0                   | 37<br>46.3  | 13<br>16.3            | 80<br>3.6625     |
| 14  | Tidak hadir kelas dengan alasan yang kurang munasabah                                     | 7<br>8.8             | 13<br>16.3            | 17<br>21.3                   | 26<br>32.5  | 17<br>21.3            | 80<br>3.4125     |
| 15  | Masalah kewangan membantut pelajaran pelajar  | 5<br>6.3             | 14<br>17.5            | 30<br>37.5                   | 22<br>27.5  | 9<br>11.3             | 80<br>3.2000     |
| 16  | Kerap ponteng kelas-kelas tambahan  | 1<br>1.3             | 11<br>13.8            | 17<br>21.3                   | 31<br>38.8  | 20<br>25.0            | 80<br>3.7250     |
| 17  | Penglibatan pelajar dalam aktiviti kokurikulum  | 8<br>10.0            | 10<br>12.5            | 28<br>35.0                   | 29<br>36.3  | 5<br>6.3              | 80<br>3.1625     |

Jadual 6: Persepsi Guru terhadap Permasalahan Pembelajaran Pelajar

Jadual di atas menunjukkan taburan bilangan dan peratusan responden mengikut persepsi guru terhadap permasalahan pembelajaran pelajar. Merujuk kepada Jadual di atas mengenai soalan persepsi guru terhadap permasalahan pembelajaran pelajar, analisa menunjukkan seramai 28 orang (35.0%) menyatakan sederhana serius pelajar bersifat pasif, malu, tidak aktif dalam kelas, kurang yakin & takut berkongsi idea. Diikuti serius seramai 27 orang (33.8%), kurang serius 15 orang (18.8%), sangat serius 8 orang (10.0%) dan tidak serius 2 orang atau 2.5%. Dari segi

tidak menumpukan perhatian semasa belajar seramai 28 orang (35.0%) menyatakan serius, diikuti 19 orang (23.8%) sederhana serius, 18 orang (22.5%) sangat serius, 14 orang (17.5%) kurang serius dan hanya 1 orang (1.3%) tidak serius.

Dapatan kajian menunjukkan data yang sama iaitu seramai 25 orang (31.3%) menyatakan serius dan sederhana serius tidak berminat dengan subjek yang diajar. Diikuti 15 orang (18.8%) sangat serius, 12 orang (15.0%) kurang serius dan 3 orang (3.8%) tidak serius. Selain itu data juga menunjukkan 31 orang (38.8%) bersikap serius dengan persoalan malas dan menanggung kerja-kerja sekolah. Diikuti 23 orang (28.7%) sangat serius, 13 orang (16.3%) sederhana serius, 12 orang (15.0%) kurang serius dan hanya 1 orang (1.3%) tidak serius.

Selanjutnya data berkaitan tidak suka membaca buku atau mengambil bahagian ketika sesi perbincangan, dapatan menunjukkan seramai 24 orang (30.0%) menyatakan sangat serius. Manakala seramai 23 orang (28.7%) menyatakan sederhana serius, Diikuti 22 orang (27.5%) serius, 9 orang (11.3%) kurang serius dan 2 orang (2.5%) tidak serius. Dapatan juga menunjukkan seramai 28 orang (35.0%) menyatakan serius berkaitan persoalan tentang lebih suka dalam bidang selain akademik seperti aktiviti sukan dan budaya. Diikuti seramai 21 orang (26.3%) menyatakan sederhana serius, 16 orang (20.0%) menyatakan sangat serius, 10 orang (12.5%) kurang serius dan 5 orang (6.3%) tidak serius.

Dari aspek gejala sosial seperti ponteng sekolah, terlibat dengan dadah, merokok, bergaduh, buli dan lain-lain, kebanyakan responden iaitu seramai 23 orang (28.7%) masing-masing bersetuju menyatakan serius dan sederhana serius. Diikuti seramai 15 orang (18.8%) sangat serius, 11 orang (13.8%) kurang serius dan 8 orang (10.0%) tidak serius. Manakala persepsi terhadap pandangan negatif kepada guru, ibu bapa dan orang yang lebih tua, data menunjukkan seramai 26 orang (32.5%) menyatakan sederhana serius. Diikuti seramai 22 orang (27.5%) serius, 15 orang (18.8%) kurang serius, 9 orang (11.3%) sangat serius dan 8 orang (10.0%) tidak serius.

Dari segi mempamerkan budaya barat yang negatif seperti bercakap kasar dengan guru, dapatan menunjukkan seramai 21 orang (26.3%) menyatakan serius. Diikuti seramai 20 orang (25.0%) sederhana serius, 15 orang (18.8%) sangat serius, 17 orang (21.3%) kurang serius dan 7 orang (8.8%) tidak serius. Manakala data tentang tiada kematangan dalam membuat keputusan, 26 orang (32.5%) responden menyatakan serius. Diikuti 21 orang (26.3%) sederhana serius, 17 orang (21.3%) sangat serius dan 16 orang (20.0%) kurang serius. Berkaitan dengan komunikasi yang lemah antara pelajar dengan guru, data menunjukkan seramai 35 orang (43.8%) menyatakan sederhana serius. Diikuti 19 orang (23.8%) serius, 13 orang (16.3%) kurang serius, 8 orang (10.0%) sangat serius dan hanya 5 orang (6.3%) tidak serius.

Dapatan juga menunjukkan seramai 29 orang (36.3%) menyatakan serius berkaitan dengan kualiti kepimpinan yang masih lemah. Diikuti 25 orang (31.3%) sederhana serius, 14 orang (17.5%) sangat serius, 10 orang (12.5%) kurang serius dan hanya 2 orang (2.5%) tidak serius. Manakala data tentang responden tidak mampu berfikir kritis dan lemah dalam menyelesaikan permasalahan menunjukkan seramai 37 orang (46.3%) menyatakan serius. Diikuti 20 orang (25.0%) sederhana serius, 13 orang (16.3%) sangat serius dan 10 orang (12.5%) kurang serius.

Manakala isu responden tidak hadir kelas dengan alasan yang kurang munasabah, data menunjukkan seramai 26 orang (32.5%) menyatakan serius. Diikuti masing-masing 17 orang (21.3%) menyatakan sangat serius dan sederhana serius, 13 orang (16.3%) kurang serius dan 7 orang (8.8%) tidak serius. Dapatan tentang masalah kewangan membantut pelajaran pelajar, data menunjukkan seramai 30

orang (37.5%) menyatakan sederhana serius. Diikuti seramai 22 orang (27.5%) menyatakan serius, 14 orang (17.5%) kurang serius, 9 orang (11.3%) sangat serius dan 5 orang (6.3%) tidak serius

Manakala dapatan kajian tentang kerap ponteng kelas-kelas tambahan menunjukkan seramai 31 orang (38.8%) menyatakan serius. Diikuti 20 orang (25.0%) sangat serius, 17 orang (21.3%) sederhana serius, 11 orang (13.8%) kurang serius dan 1 orang (1.3%) tidak serius. Begitu juga dengan penglibatan pelajar dalam aktiviti kokurikulum, dapatan menunjukkan seramai 29 orang (36.3%) menyatakan serius. Diikuti 28 orang (35.0%) sederhana serius, 10 orang (12.5%) kurang serius . 8 orang (10.0%) tidak serius dan hanya 5 orang (6.3%) menyatakan sangat serius

## KESIMPULAN

Berdasarkan perbincangan di atas, terdapat beberapa cadangan penambahbaikan dalam proses pembelajaran di sekolah ke arah membina modal insan yang memiliki jati diri insan antaranya; pelajar harus diberi autonomi untuk memilih matapelajaran yang akan diambil. contohnya, bahasa inggeris dijadikan matapelajaran elektif di mana hanya mereka yang berminat atau berpendapat bahawa mereka memerlukannya akan mendaftar untuk kelas-kelas matapelajaran tersebut, menambahkan kemudahan slot bbm dalam bentuk audio visual, menyediakan kemudahan seperti makmal sains dan makmal computer, mengambil berat dalam pendidikan moral dan pembentukan disiplin pelajar supaya proses pembelajaran dapat berjalan dengan baik, menambahbaik kemudahan dalam kelas untuk keselesaan pelajar dan guru semasa proses p & p, pembahagian tugas kepada guru-guru sepatutnya adil dan tidak membebankan sebahagian guru sahaja; komunikasi antara guru dan pelajar mestilah seimbang untuk membentuk suasana hidup yang selesa, menyediakan bilik khas untuk penggunaan lcd/tv pendidikan supaya pelajar tidak bosan semasa p & p; penggunaan ict semasa p & p boleh menarik minat pelajar, pelajar lemah perlu diberi tempat untuk belajar kemahiran/teknikal dari tingkatan satu lagi, mewujudkan sistem aliran kemahiran dari tingkatan satu lagi khas untuk pelajar yang kurang suka belajar akademik, menyediakan lebih kemudahan seperti projector atau lcd untuk memudahkan set induksi, menyediakan prasarana yang lengkap dan selesa bagi menjamin p & p yang lebih berkesan cth: menyediakan kawasan tapak berbincang yang lebih baik untuk p & p luar bilik darjah, proses p & p di sekolah perlu dipelbagaikan ; masalah salah laku dan disiplin yang semakin membimbangkan perlu diambil dengan serius, semua kakitangan guru bekerjasama dalam urusan akademik, kokurikulum dan hal ehwal pelajar, memberikan kuasa lebih pada guru untuk membuat keputusan dan membuat rombakan kepada sistem pendidikan negara supaya wujud situasi "win win situation", mebekalkan kemudahan asas seperti air di sekolah; baikpulih bangunan-bangunan di sekolah yang sudah uzur; tingkatkan kemudahan ict, ibu bapa harus memainkan peranan berkaitan disiplin anak-anak, memerlukan pemerhatian daripada jpn dari masa ke semasa; pihak kpm perlu melaksanakan modul-modul yang lebih berkesan dan terbaik, mewujudkan sistem pendidikan harus sesuai dengan semua jenis/ keadaan pelajar, ditambah dengan kemudahan yang perlu dipastikan lengkap untuk digunakan dalam p&p dan akhir sekali memastikan sistem pendidikan yang lebih flesibel dan holistik yang merangkumi semua aspek, latar belakang dan kemampuan potensi murid yang berbeza-beza mengikut kemahiran dan kecenderungan murid bukan pengukuhan periksaan dalam masa yang sama mengurangkan kuasa autoriti yang membenarkan kelemahan murid seperti diatas. Selain itu, prasarana dan kemudahan sekolah yang lengkap untuk

memastikan kelancaran p&p dan mempraktikan pendekatan yang sesuai dengan perkembangan semasa

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## CONSUMERS' CONSUMPTION PRACTICES OF READY-TO-EAT FOODS AND FOOD SAFETY KNOWLEDGE

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### ABSTRACT

The purpose of this study was to examine consumers' consumption practices of ready-to-eat foods and their food safety knowledge. Convenience sampling was done by giving questionnaires to 258 ready-to-eat food consumers in Klang Valley, Kuala Lumpur, Malaysia. Based on the results, the biggest motivator for consumers to purchase RTE foods was convenience (47.3%). Most respondents (40.7%) consume RTE foods more than twice a week, and purchased RTE food at restaurants and cafes (36.8%). A majority (54.3%) of the respondents purchased RTE foods for their lunch, and spent RM11-RM20 per person (48.1%). Overall, the respondents had good food safety knowledge. A majority (81%) knew that diarrhea is the common symptom of foodborne disease, and knew about the correct temperature for refrigeration (42.2%). Most of the respondents knew that bacteria will grow quickly at body temperature (36.4%), and that room temperature encourages multiplication of bacteria (66.7%). Respondents knew that raw and cooked food should be separated to prevent transfer of bacteria (60.9%), and that placing raw meat in the plastic bag before putting it into the grocery basket decreases chance of foodborne illness (62%). However, not many respondents (10.1%) knew that the best way to clean a cutting board after using it for raw meat is by washing with bleach and water. This study could help RTE food marketers gain better insights into consumers' attitude and behavior patterns towards RTE food. Knowing the baseline knowledge of consumers in food safety is essential for the development of effective educational health?

*Key terms: ready-to-eat, consumer, consumption practice, food safety*

### INTRODUCTION

Ready-to-eat (RTE) food? According to U.S. Food and Drug Administration (USFDA, 2017) means food that is in a form that is edible without additional preparation to achieve food safety, and can include food that is raw or partially cooked. RTE food is readily available, convenient and affordable, contributing to secular changes in eating attitudes (Heroux et al., 2012). The market of RTE food in Malaysia is increasing and has contributed significantly to the gross domestic product in Malaysia's food industry (Baskaran et al., 2017). Due to the growing economic importance of the prepared consumer foods sector, marketers require a better

understanding of the factors that motivate a consumer's ready meal consumption (Olsen et al., 2010).

There are a variety of social, cultural and economic factors that could influence the development, maintenance and change of dietary patterns (Fotopoulos et al., 2009). Factors like employment status, income level, perceived time pressure, convenience orientation and food related lifestyle may as well influence the purchase motivation of RTE meals (Geeroms et al., 2007). Determining the consumer preferences towards food related behaviours and convenience [some ambiguity?] as a food attribute is as important as the taste, health and price (Candel, 2001). There is still a lack of research carried out in Malaysia to understand consumer behaviours better (Muniady et al., 2014). It is important to understand consumer decision-making for companies and marketers in coming up with appropriate marketing strategies (Bae et al., 2010; Muniady et al., 2014). This study therefore intends to assess consumer consumption practices in Malaysia.

The consumption of food prepared outside the home, however, increases exposure to the risks posed by poor hygiene in food service. Foodborne diseases has remained a global public health challenge (Feldes et al., 2017). As stated by FDA (2017), foodborne diseases cause approximately 48 million illnesses, 128 000 hospitalisations, and 3 000 deaths in U.S. each year. As reported by World Health Organisation (WHO) (2019), every year 220 million children contract diarrheal disease, and 96 000 die. WHO has been actively promoting safe food handling through systematic disease prevention and awareness programmes? The FDA has also established public health interventions to protect consumer health such as demonstration of knowledge, controlling hands as a vehicle of contamination, time and temperature parameters for controlling pathogens, and the consumer advisory (USFDA, 2017).

Consumers have an important role in preventing foodborne disease, and there is an urgent need to improve consumers' food hygiene knowledge and practice (Kennedy et al., 2005). It is necessary to understand the baseline of consumers' food safety knowledge for the development of effective health educational programmes in Malaysia. Many previous studies on food safety knowledge in Malaysia have all focused on specific groups such as youths and local food handlers (Woh et al., 2016), hence, this study will attempt to assess food safety knowledge of the general consumers in Klang Valley, Kuala Lumpur, Malaysia. The overall objectives of this study are to assess consumers' consumption practices of RTE foods, and their food safety knowledge.

## METHODOLOGY

### Study Design

The main research instrument was a well-structured questionnaire. The research was done to evaluate consumers' consumption practices of RTE meals and also to gather information on their food safety knowledge. A convenience sampling was done where questionnaires were distributed randomly to shoppers in shopping malls in Klang Valley, Kuala Lumpur, Malaysia over a three-month period [or a period of three months].

The questionnaire consisted of three parts (Bae et al., 2010; Meysenburg et al., 2014; Carbas et al., 2013). The first part was demographic profile of the respondents where 7 factors were investigated which was gender, age, race, marital status, education, working period and income level. The second part was to evaluate the consumption practices of the ready to eat meals and what factors motivated

consumers to purchase ready to [eat?] meals. The last section consisted of food safety knowledge among consumers.

A trial questionnaire for a pilot test was sent out to 45 people who purchase ready to eat meals. Based on the results obtained from the questionnaires, a few adjustments were made for the demographic part.

The finalized questionnaires were distributed to 320 respondents (after sample size calculation) at shopping malls in Ampang and Kepong area. All the collected questionnaires were evaluated, and 42 questionnaires were dismissed due to unreliable information and 20 questionnaires were not returned.

### Ethical Consideration

Ethical approval for this study was obtained from UCSI University Ethics Committee. Both informed and written consents were sought from all participants. The assurance of confidentiality and anonymity was maintained throughout the study.

### Data Analysis

Data was tabulated and analyzed using IBM SPSS Statistics 21. Descriptive analysis tests were performed on the data that were collected.

## FINDINGS

Table 1 presents the demographic characteristics of the 258 successful respondents. The results of the frequency analysis showed that 61.2% of the respondents were female and 38.8% were male. The respondents varied in age (20-30 years old = 53.5%; 31-40 years old = 30.6%; 41-50 years old = 10.5%; >50 years old = 5.4%). Most of the respondents received their tertiary education with 41.9% being Degree holders while 13.6% being Masters or PHD holders. The rest of the respondents were SPM level (20.2%), Diploma Holder (22.5%) and others (1.9%). A majority of the respondents were Malays (55%), and up to 60.5% of the respondents were single. As for income per year, a majority received income of less than RM10 000 per year, and a majority (43.8%) worked for more than 5 years.

|        | <b>Variables</b> | <b>N (%)</b> |
|--------|------------------|--------------|
| Gender | Male             | 100 (38.8)   |
|        | Female           | 158 (61.2)   |
| Age    | 20-30 years old  | 138 (53.5)   |
|        | 31-40 years old  | 79 (30.6)    |
|        | 41-50 years old  | 27 (10.5)    |
|        | >50 years old    | 14 (5.4)     |
| Race   | Malay            | 142 (55)     |
|        | Chinese          | 61 (23.6)    |
|        | Indian           | 42 (16.3)    |

|                            |                              |            |
|----------------------------|------------------------------|------------|
|                            | Others (Punjabi)             | 13 (5.0)   |
| Marital Status             | Single                       | 156 (60.5) |
|                            | Married                      | 96 (37.2)  |
|                            | Others                       | 6 (2.3)    |
| Highest Level of Education | SPM or equivalent            | 52 (20.2)  |
|                            | Diploma Holder or equivalent | 58 (22.5)  |
|                            | Degree Holder or equivalent  | 108 (41.9) |
|                            | Masters or PHD or equivalent | 35 (13.6)  |
|                            | Others                       | 5 (1.9)    |
| Working Period             | None                         | 22 (8.5)   |
|                            | Less than a year             | 43 (16.7)  |
|                            | 1-5 years                    | 80 (31.0)  |
|                            | More than 5 years            | 113 (43.8) |
| Income per year            | <RM 10 000                   | 94 (36.4)  |
|                            | RM11 000 – RM20 000          | 61 (23.6)  |
|                            | RM21 000 – RM30 000          | 53 (20.5)  |
|                            | >RM30 000                    | 50 (19.4)  |
| TOTAL                      |                              | 258 (100)  |

Table 1. Demographic characteristics of the respondents.

Table 2 presents the consumers' consumption practices of RTE foods. It shows that the majority of the respondents purchased the RTE foods more than twice a week (40.7%). The respondents were mainly motivated to purchase RTE foods out of convenience (47.3%), whereas only 13.6% of the respondents purchased RTE foods due to its price. The most common venues to purchase these foods were restaurants and cafes (36.8%), followed by supermarkets or discount marts (26.7%), food courts (23.3%) and convenience stores (13.2%). The average expense per person for a single purchase of an RTE food was between RM11 – RM20 (48.1%). Most of the respondents purchase RTE foods during lunchtime (54.3%). Finally, the findings show that the most common source of purchasing information was direct recommendation from family, friends and others (39.9%).

| Variables  |                 | N (%)     |
|--|-----------------|-----------|
| How frequently do you consume ready-to-eat food? | Once a month    | 41 (15.9) |
|  | Once a week     | 45 (17.4) |
|  | Twice a week    | 67 (26.0) |
|  | More than above |           |



|   |  |               |
|---|--|---------------|
|   |  | 105<br>(40.7) |
| Which factor motivates you to purchase ready-to-eat food?           | Cheap price                                  | 35 (13.6)     |
|   | Convenience                                  | 122<br>(47.3) |
|   | Home cooking is difficult                    | 44 (17.1)     |
|   | Different types of food to try out           | 57 (22.1)     |
|   |  |               |
| Where do you usually purchase your ready-to-eat food?               | Supermarkets or discount marts               | 69 (26.7)     |
|   | Convenience stores                           | 34 (13.2)     |
|   | Restaurants and cafes                        | 95 (36.8)     |
|   | Food courts                                  | 60 (23.3)     |
| What is the expenditure of purchasing ready-to-eat food per person? | <RM10  | 100<br>(38.8) |
|   | RM11-RM20                                    | 124<br>(48.1) |
|   | RM21-RM30                                    | 27 (10.5)     |
|   | RM31-RM40                                    | 0 (0.0)       |
|   | >RM40  | 7 (2.7)       |
| Which mealtime do you purchase ready-to-eat food?                   | Breakfast                                    | 40 (15.5)     |
|   | Lunch  | 140<br>(54.3) |
|   | Dinner                                       | 48 (18.6)     |
|   | Between meals                                | 30 (11.6)     |
| Where do you get sources of purchasing information?                 | Advertising media                            | 52 (20.2)     |
|   | Direct recommendation (family, friend, etc.) | 103<br>(39.9) |
|   | Comparison between purchasing places         | 70 (27.1)     |
|   | Others                                       | 33 (12.8)     |

Table 2. Consumers' consumption practices of RTE food.

Table 3 shows the consumers' food safety knowledge. A majority of the consumers knew that the temperature in the refrigerator should be at 2°C - 8°C (42.2%). Only 36.4% of the respondents knew that bacteria will grow quickly at the body's temperature 37°C, while 33.3% thought that there will be no bacteria growth at 37°C. Most of the respondents also knew that room temperature encourages multiplication of bacteria (66.7%). A majority knew that they should separate raw and

cooked food because bacteria might transfer from raw to cooked food (60.9%). 62% of the respondents knew that placing raw meat in the plastic bag before putting it into the grocery basket can decrease the chance of foodborne illness. Almost everyone (81%) knew that the common symptom of foodborne illness is diarrhea. However, many respondents did not know the proper cleaning practices for cutting boards and only 10.1% of the respondents knew that the cutting board needed to be washed with bleach and water.

|   | <b>Variables</b>  | <b>N (%)</b> |
|---|---|--------------|
| Temperature in the refrigerator should be at or below                         | 10°C  | 19 (7.4)     |
|   | 2°C - 8°C*  | 109 (42.2)   |
|   | -18°C   | 77 (29.8)    |
|   | I don't know  | 53 (20.5)    |
| At one's body temperature (37°C), what will happen to food bacteria?          | Die   | 31 (12.0)    |
|   | No growth   | 86 (33.3)    |
|   | Grow quickly*   | 94 (36.4)    |
|   | Grow slowly   | 47 (18.2)    |
| Which factor encourages multiplication of bacteria?                           | Refrigeration   | 29 (11.2)    |
|   | Room temperature*                                       | 172 (66.7)   |
|   | Sterilization and pasteurization                        | 25 (9.7)     |
|   | I don't know  | 32 (12.4)    |
| Why should you separate raw and cooked food?                                  | There will [this will cause spoilage?] spoilage of food | 57 (22.1)    |
|   |   | 32 (12.4)    |
|   | The flavour will be affected                            | 157 (60.9)   |
|   | Bacteria will transfer from raw to cooked food*         | 12 (4.7)     |
|   | I don't know  |              |
| Placing raw meat in the plastic bag before putting it into the grocery basket | Increases your chance of foodborne illness              | 47 (18.2)    |
|   | Decreases your chance of foodborne illness*             | 160 (62.0)   |
|   |   | 51 (19.8)    |
|   | Makes no difference in foodborne illness                |              |
| Which one is the common symptom of foodborne illness?                         | Headache  | 20 (7.8)     |
|   | Diarrhea*   | 209 (81.0)   |
|   | Skin rashes   | 16 (6.2)     |

|  |                                |            |
|--|--------------------------------|------------|
|  | I don't know                   | 13 (5.0)   |
| What is the best way to clean a cutting board after it is used for raw meat? | Wiping it out with a dish rag  | 14 (5.4)   |
|  | Washing with soap water        | 154 (59.7) |
|  | Rinsing it well with water     | 64 (24.8)  |
|  | Washing with bleach and water* | 26 (10.1)  |

\*Indicates correct answer

Table 3. Consumers' food safety knowledge.

## DISCUSSION

The purpose of this study was to examine consumers' consumption practices of RTE food and their food safety knowledge. The results of this study could help RTE food marketers gain better insights into consumers' attitude and behavior patterns towards RTE food (Bae et al., 2010).

According to the survey results for consumers' consumption practices of RTE food, the biggest motivator for RTE foods was convenience (47.3%). This is similar to the findings by Bae et al. (2010) from a survey targeting consumers in the Republic of Korea, and from another previous study by Chae et al. (2008) targeting university students. As stated by Brunner et al. (2010), convenience is one of the big trends in food business. Convenience involves more than just saving time, it includes minimizing physical and mental effort associated with planning and preparing meals.

Approximately 40.7% respondents consume RTE foods more than twice a week, and up to 36.8% respondents purchased RTE food at restaurants and cafes. A majority (54.3%) of the respondents purchased RTE foods for their lunch. This shows that most of the respondents purchased RTE foods for full meals. This is also similar to findings by Bae et al. (2010) who reported that consumers purchased RTE foods for full meals. However, the survey forms used in this study did not highlight whether the respondents consumed full meals or meal components, hence further investigation is needed in order to have a general idea on consumers consumption practices of full meals and meal components (Scholliers, 2015).

For the amount of expenditure for purchasing RTE food per person, 48.1% respondents spent RM11-RM20, and only 38.8% respondents spent less than RM10. This shows that the respondents are willing to pay extra for the convenience they seek, even though a majority received income of less than RM10 000 per year. This is also consistent with the finding of the study by Brunner et al. (2010), which stated that convenience shoppers were less price-sensitive.

Approximately 39.9% respondents stated that direct recommendation from family, friends and others were their sources of purchasing information. Only 27.1% respondents stated that comparing prices between purchasing places was their source of purchasing information [some ambiguity?]. Another study by Bae et al. (2010) also stated that the most common source of purchasing information was direct comparison at the place of purchase. Marketers of RTE meals would find these findings valuable since they could link their marketing strategy with consumers' perception and attitudes towards RTE meals.

A majority of the respondents had good knowledge on food safety. This is possibly due to the fact that a majority of the respondents were [had tertiary education?] Degree holders (41.9%) and were somehow exposed to the basic

knowledge. This was also in accordance to the study by Garayoa et al. (2005) which reported that higher educated students had better food safety knowledge. 81% respondents knew that diarrhea is the common symptom of foodborne disease. With respect to knowledge about refrigeration, a majority of 42.2% respondents knew about the correct temperature for refrigeration. This is similar to the finding by Garayoa et al. (2005) which stated that a majority (71.5%) of their students knew the correct temperature values for refrigeration. In the present study, 36.4% of the respondents also knew that bacteria will grow quickly at body temperature 37°C, and up to 66.7% respondents knew that room temperature encourages multiplication of bacteria.

With regards to cross-contamination issues, 60.9% knew that raw and cooked food should be separated to prevent transfer of bacteria. 62% also knew that placing raw meat in the plastic bag before putting it in the grocery basket decreases chance of foodborne illness. This shows that the respondents had adequate food safety knowledge. However, not many respondents knew that the best way to clean a cutting board after using it for raw meat is by washing with bleach and water (10.1%). According to Garayoa et al. (2005), cross-contamination is a well-recognized factor in foodborne illness outbreaks. Factors such as contact between raw products and cooked meals inside the refrigerator, and use of the same tool for different food handling tasks without proper washing are important risk factor for cross-contamination.

Although respondents showed good food safety knowledge, for future studies, it is recommended to investigate the consumers' actual food handling practices. This is to have an insight whether consumers' understanding on food safety corresponds to their food hygiene practices. According to the study by Garayoa et al. (2005), there was a considerable difference between knowledge and behavior of their respondents, as well as stated by Lee et al. (2016) in which perceived knowledge failed to translate into practices. Knowing the baseline knowledge and actual behaviours in a target group is essential for the development of effective health educational programmes [educational health programmes?]. Many consumers could benefit from food safety education and information (Altekruse et al., 1999; Bruhn and Schutz, 1999). In addition, it is also valuable to investigate the association between food safety knowledge across age, gender, level of education and income level.

The limitations of this study were that the data were collected using a convenience sampling approach that decreased the external validity of the results, and the residence area of the respondents was limited to only a small part of the Klang Valley, Kuala Lumpur, Malaysia. Thus, future studies should consider developing a systematic design to better represent the population.

## CONCLUSION

This study evaluated the consumption practices of consumers in Klang Valley, Kuala Lumpur, Malaysia. Based on the findings, it is evident that consumers were motivated to purchase RTE foods due to convenience, and they purchased RTE meals frequently. Consumers seems to be less price-sensitive compared to the convenience derived from minimized physical and mental effort they gained when purchasing RTE foods. Marketers could take opportunity with this data to help them understand consumer behaviour towards RTE meals. Further measures for this study to be conducted on a national basis would be beneficial, such as research to include smaller



towns and rural areas, with a bigger sample size to reflect the demographic composition of Malaysia. Apart from personal factor, other factors such as cultural factors, social factors, and psychological factors should be considered in determining consumers' behaviours.

The present study also assessed consumers' food safety knowledge. In general, consumers had adequately good knowledge on food safety. It would be valuable to investigate the association between food safety knowledge across age, gender, level of education and income level. It is also recommended to investigate the consumers' actual food handling practices to have an insight whether consumers' understanding on food safety corresponds to their food hygiene practices. Knowing the baseline knowledge and actual behaviours in a target group is essential for the development of effective health educational programmes.

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**PERSEPSI HALANGAN TERHADAP AMALAN PEMAKANAN SIHAT DALAM  
KALANGAN GOLONGAN BERPENDAPATAN RENDAH DI MALAYSIA  
*PERCEIVED BARRIERS ON HEALTHY EATING PRACTICES AMONG  
LOW INCOME GROUP IN MALAYSIA***

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**ABSTRACT**

Kajian ini bertujuan untuk mengenalpasti faktor-faktor utama yang menjadi penghalang kepada amalan pemakanan sihat dalam kalangan golongan berpendapatan rendah di Malaysia. Data diperolehi daripada 352 orang dewasa menggunakan borang soal selidik. Dapatan kajian menunjukkan faktor-faktor utama yang menghalang responden daripada mengamalkan pemakanan secara sihat adalah penyediaan makanan, pengaruh pilihan dan kekangan masa. Bagi faktor penyediaan makanan, kemahiran memasak serta kemudahan penyimpanan yang terhad merupakan halangan utama untuk mengamalkan pemakanan secara sihat. Pilihan makanan yang terhad apabila makan di luar rumah dan kurang pilihan makanan sihat di kedai atau restoren merupakan dua penghalang utama ke arah pemakanan sihat dalam faktor pengaruh pilihan. Bagi faktor kekangan masa, waktu kerja yang tidak menentu serta gaya hidup yang sibuk menjadi penghalang dalam amalan pemakanan sihat. Justeru itu, selain perubahan sikap yang positif ke arah pemakanan secara sihat di peringkat individu, pihak-pihak yang berkaitan terutamanya Kementerian Kesihatan Malaysia serta industri makanan perlu memainkan peranan yang aktif dalam menyebarkan mesej pentingnya pemakanan secara sihat dan menyediakan pilihan makanan yang lebih sihat apabila makan di luar rumah untuk menggalakkan amalan pemakanan sihat dalam kalangan golongan berpendapatan rendah.

*Kata kunci: persepsi halangan, pemakanan sihat, golongan berpendapatan rendah*

**ABSTRACT**

*The purpose of this study is to identify the main factors of barriers on healthy eating among low income group in Malaysia. Data were gathered from 352 adults via a questionnaire. Findings show that the main factors restraining respondents from practicing healthy eating were food preparation, selection influences, and lack of time. In food preparation factor, cooking skills and limited storage facilities were the main barrier factors in practicing healthy eating. Limited food choices when eating out and lack of healthy food choices in stores or restaurants were the two main barriers toward healthy eating in selection influences factor. As for the lack of time factor, irregular working hours and busy lifestyle reported to be barriers in healthy eating practices.*

*Therefore, other than a transition to positive attitudes towards healthy eating at individual level, relevant parties mainly Ministry of Health Malaysia and food industry players need to play an active role in disseminating the message of the importance of healthy eating and providing healthier food choices away from home to motivate healthy eating practices among low income group.*

*Key terms: perceived barriers, healthy eating, low income group*

## **PENGENALAN**

Kesedaran terhadap amalan pemakanan sihat telah semakin meningkat dalam kalangan masyarakat disebabkan oleh beberapa faktor, terutamanya peningkatan dalam kadar kegemukan dan obesiti. Kebanyakan negara di seluruh dunia sedang berhadapan dengan “peralihan nutrisi” yang merujuk kepada perubahan dalam struktur diet, gaya hidup tidak aktif dan peningkatan pantas kadar obesiti. Dalam hal ini, Malaysia tidak terkecuali. Perubahan dalam gaya hidup moden seperti makan di luar serta kecenderungan ke arah pengambilan makanan segera oleh generasi muda adalah perkara biasa pada masa kini. Pengambilan makanan pada lewat malam juga telah menjadi trend, dengan pertumbuhan bilangan premis makanan yang beroperasi 24 jam sehari, menawarkan tempat untuk bersantai sepanjang malam.

Walaupun kesedaran orang awam terhadap kepentingan pemakanan sihat semakin meningkat, malangnya ia tidak dipraktikkan ke dalam amalan harian. Pelbagai kempen telah dijalankan oleh pihak kerajaan melalui Kementerian Kesihatan Malaysia (KKM), namun demikian ianya tidak membuahkan hasil positif dalam mencapai perubahan tingkah laku seperti yang diharapkan. Laporan Tinjauan Kesihatan dan Morbiditi Kebangsaan (NHMS, 2015) menunjukkan risiko prevalens bagi penyakit kronik seperti diabetes, tekanan darah tinggi, kolestrol, sakit jantung, kanser, strok dan sebagainya yang juga dikenali sebagai penyakit tidak berjangkit (NCD) telah meningkat dari tahun ke tahun. Pada masa ini, dianggarkan 9.6 juta orang dewasa mempunyai kolesterol tinggi, 6.1 juta menghidap tekanan darah tinggi, 3.5 juta menderita diabetes dan 3.3 juta lagi mengalami masalah obesiti (NHMS, 2015).

Banyak kajian yang dijalankan di peringkat global telah mengaitkan tingkat pendapatan pengguna dengan amalan pemakanan sihat. Sebagai contoh, beberapa kajian merumuskan bahawa wujud jurang yang ketara dalam pengambilan makanan sihat seperti sayur-sayuran dan buah-buahan di antara golongan berpendapatan rendah dan tinggi (Bertmann *et al.*, 2014; Santos *et al.*, 2019). Kajian lain melaporkan bahawa tingkat pendapatan rendah mempunyai kaitan dengan halangan yang lebih besar dalam mendapatkan makanan sihat (Wolfson *et al.*, 2019). Bagi kajian berkaitan di Malaysia, Yen *et al.* (2011) mendapati responden berpendapatan rendah (kurang daripada RM1,000 sebulan) mengambil kurang sayur-sayuran dan buah-buahan berbanding responden yang mempunyai pendapatan lebih tinggi. Hasil kajian ini juga disokong oleh kajian Othman *et al.* (2013) yang mendapati bahawa responden yang mempunyai pendapatan tinggi (lebih daripada RM5,000 sebulan) mengambil lebih banyak sayur-sayuran daripada mereka yang berpendapatan lebih rendah.

### **HALANGAN KEPADA PEMAKANAN SIHAT**

Terdapat banyak kajian telah dijalankan untuk mengkaji halangan kepada amalan pemakanan sihat daripada persepsi kumpulan sasaran tertentu. Sebagai contoh, persepsi halangan kepada amalan pemakanan sihat diuji ke atas komuniti berpendapatan rendah (Eikenberry dan Smith, 2004; Bertmann *et al.*, 2014), golongan



wanita daripada kejiwaan miskin (Baruth *et al.*, 2014) dan penerima sumbangan makanan (Dave *et al.*, 2017).

Lappalainen *et al.* (1998) mengkategorikan halangan kepada sembilan kategori utama iaitu; kekangan masa, kawalan sendiri, rintangan kepada perubahan, penyediaan makanan, kos makanan, makanan yang tidak menyenangkan, pengaruh daripada orang lain, kekurangan kesepakatan pengetahuan/pakar dan pengaruh pilihan. Pengkaji lain mengklasifikasikan halangan kepada dua kategori berbeza iaitu halangan fizikal (luaran) dan halangan psikologikal (dalaman) (Conner dan Norman, 2005; Michaelidou *et al.*, 2012). Antara contoh halangan fizikal adalah kos masa, ketiadaan makanan sihat dan harga. Sementara itu, tabiat makan dan tekad merupakan contoh kepada halangan psikologikal.

Kekangan masa adalah salah satu persepsi halangan utama kepada amalan pemakanan sihat yang banyak dilaporkan dalam literatur (Eikenberry dan Smith, 2004; Baruth *et al.*, 2014; Morrow *et al.*, 2016; dan Dave *et al.*, 2017). Selain itu, halangan-halangan utama yang lain adalah termasuk kawalan sendiri atau kekurangan motivasi (Lappalainen *et al.*, 1997; Michaelidou *et al.*, 2012; dan Morrow *et al.*, 2016), dan juga kos atau harga makanan sihat (Eikenberry dan Smith, 2004; Morrow *et al.*, 2016; Dave *et al.*, 2017; dan Santos *et al.*, 2019).

Selain daripada halangan yang telah dinyatakan, beberapa kajian telah mengenalpasti beberapa tarikan deria (*sensory appeals*) kepada pemakanan sihat iaitu rasa (Yates *et al.*, 2012; Mook *et al.*, 2016; dan Santos *et al.*, 2019), serta sifat makanan sihat yang mudah rosak (Herbert *et al.*, 2010); kurang pengetahuan berkaitan pemakanan sihat (Dave *et al.*, 2017; dan Baruth *et al.*); melepaskan makanan yang digemari (Lappalainen *et al.*, 1997); pengaruh sosial daripada keluarga dan rakan (Baruth *et al.*, 2014; dan Dave *et al.*, 2017); keupayaan untuk menghilangkan kelaparan (Yates *et al.*, 2012); dan konflik nasihat daripada pakar kesihatan (Neill *et al.*, 2004).

Dalam konteks halangan kepada pemakanan sihat dalam kalangan golongan berpendapatan rendah, beberapa kajian boleh dirujuk. Antaranya adalah kajian oleh Dave *et al.* (2017) ke atas 54 orang penerima sumbangan makanan di Houston mendapati isu-isu yang dikenalpasti sebagai halangan ke arah pemakanan sihat termasuklah kewangan yang tidak menentu, kos makanan sihat, kekangan masa, sekatan makanan dalam keluarga, pengangkutan yang terbatas, peralatan dapur yang tidak mencukupi, kurangnya pengetahuan serta kemahiran tentang nutrisi dan rangkaian sokongan sosial. Selain itu, hasil kajian yang menarik tentang gelagat pemakanan isi rumah berpendapatan rendah mendapati mereka cenderung untuk memasak produk makanan dalam kotak/bungkusan serta produk sejuk beku (Wolfson *et al.*, 2019).

Sepanjang pengetahuan kami, tidak banyak kajian untuk mengenalpasti halangan kepada amalan pemakanan sihat dilakukan di Malaysia setakat ini, apatah lagi ke atas golongan kurang mampu dari segi kewangan. Beberapa kajian terpilih yang dijalankan memfokuskan kepada halangan 411ea rah pelaksanaan puasa secara sukarela dalam kalangan wanita Islam yang obes (Suriani Ismail *et al.*, 2018) dan persepsi halangan aktiviti fizikal dalam kalangan lelaki dewasa di Malaysia (Suraya Ibrahim *et al.*, 2013). Justeru itu, kajian ini bertujuan untuk mengenalpasti 411ea ra-faktor utama yang menjadi penghalang kepada amalan pemakanan sihat dalam kalangan golongan berpendapatan rendah di Malaysia. Hasil kajian diharapkan dapat membantu memahami halangan utama 411ea rah gaya hidup sihat bagi golongan kurang mampu di negara ini.

## METODOLOGI

Pengumpulan data dilakukan dengan mengedarkan borang soal selidik di pusat-pusat membeli-belah terpilih di seluruh Malaysia. Sasaran responden adalah orang dewasa berumur 18 tahun dan ke atas. Survei dijalankan di antara November 2012 dan Mac 2013. Pengelasan pendapatan terkini yang digunapakai iaitu kumpulan B40 dengan median pendapatan isi rumah sebanyak RM3000 sebulan (Jabatan Perangkaan Malaysia, 2016). Namun begitu, tiada definisi khusus diberikan untuk peringkat individu. Justeru itu disebabkan ketiadaan data untuk pendapatan individu, kajian ini mengkategorikan golongan berpendapatan rendah sebagai individu yang mempunyai pendapatan kurang separuh daripada median pendapatan isi rumah B40 iaitu RM1,500 sebulan.

Soalan tentang persepsi halangan ke atas pemakanan sihat dibentuk berdasarkan 22 item yang dicadangkan oleh Lappalainen *et al.* (1998). Di samping itu, beberapa soalan asas juga disoal dalam borang soal selidik seperti jantina, umur, agama, bangsa, status perkahwinan, status pekerjaan dan tahap pendidikan. Borang soal selidik ini menggunakan skala Likert dengan 7 pilihan untuk mengukur darjah persetujuan responden bagi setiap item dalam persepsi halangan ke arah pemakanan sihat. Pilihan 1 mewakili sangat tidak setuju dan 7 sebagai sangat setuju. Pilihan 4 pula mewakili pilihan yang neutral. Untuk memudahkan proses persembahan data, pilihan 1 hingga 3 digabungkan sebagai tidak bersetuju terhadap item yang diberi manakala pilihan 5 hingga 7 digabungkan sebagai bersetuju. Analisis statistik bagi kajian ini dijalankan menggunakan perisian SPSS versi 22.0. Untuk menerangkan peratusan responden berdasarkan profil seperti yang dinyatakan di atas dan juga peratusan dalam darjah persetujuan terhadap 22 item dalam persepsi halangan, analisis deskriptif digunakan dalam kajian ini.

## DAPATAN KAJIAN

### Profil Responden

Seramai 352 responden terlibat dalam kajian ini yang terdiri daripada individu yang berpendapatan kurang daripada RM1,500 sebulan. Daripada jumlah tersebut, majoriti responden adalah perempuan iaitu 64.5% dan selebihnya adalah lelaki. Majoriti responden berstatus bujang iaitu 68.2%, berkahwin 27.8% dan duda/janda/berpisah 4.0%. Dari segi agama, responden yang beragama Islam adalah seramai 262 (74.4%) dan kebanyakan mereka berbangsa Melayu iaitu 65.3%. Lebih daripada separuh responden berusia 25 tahun ke bawah iaitu seramai 55.1%. Status pekerjaan menunjukkan peratusan yang agak seimbang iaitu bekerja dalam sektor swasta seramai 28.7%, diikuti oleh sektor kerajaan seramai 16.8%, pelajar 18.5 peratus, suri rumah sebanyak 11.6% dan bersara pula 10.5%. Dari segi tahap pendidikan, majoriti responden mempunyai pendidikan menengah iaitu 51.7%, diikuti oleh sijil/diploma sebanyak 28.1%, dan hanya 20.2% responden mempunyai tahap pendidikan bachelor dan ke atas. Jadual 1 di bawah menunjukkan secara terperinci profil responden yang terlibat.

| Kekerapan (%)             |            | Kekerapan (%)           |            |
|---------------------------|------------|-------------------------|------------|
| <b>Jantina</b>            |            | <b>Agama</b>            |            |
| Lelaki                    | 125 (35.5) | Islam                   | 262 (74.4) |
| Perempuan                 | 227 (64.5) | Kristian                | 32 (9.1)   |
| <b>Status Perkahwinan</b> |            | Buddha                  | 42 (11.9)  |
| Bujang                    | 240 (68.2) | Hindu                   | 15 (4.3)   |
| Berkahwin                 | 98 (27.8)  | Lain-lain               | 1 (0.3)    |
| Duda/Janda/Berpisah       | 14 (4.0)   | <b>Umur (tahun)</b>     |            |
| <b>Bangsa</b>             |            | 25 dan ke bawah         | 194 (55.1) |
| Melayu                    | 230 (65.3) | 26 – 30                 | 53 (15.1)  |
| Cina                      | 59 (16.8)  | 31 – 35                 | 20 (5.7)   |
| India                     | 22 (6.3)   | 36 – 40                 | 22 (6.3)   |
| Lain-lain                 | 41 (11.6)  | 41 – 45                 | 15 (4.3)   |
| <b>Status Pekerjaan</b>   |            | 46 – 50                 | 7 (2.0)    |
| Sektor Kerajaan           | 59 (16.8)  | 51 – 55                 | 8 (2.3)    |
| Sektor Swasta             | 101 (28.8) | 56 – 60                 | 21 (6.0)   |
| Bersara                   | 37 (10.5)  | 61 dan ke atas          | 12 (3.4)   |
| Tidak bekerja             | 26 (7.4)   | <b>Tahap Pendidikan</b> |            |
| Suri rumah                | 41 (11.7)  | Sekolah Menengah        | 182 (51.7) |
| Kerja Sendiri             | 22 (6.3)   | Sijil/Diploma           | 99 (28.1)  |
| Pelajar                   | 65 (18.5)  | Bachelor                | 64 (18.2)  |
|                           |            | Sarjana                 | 7 (2.0)    |

Jadual 1: Profil Responden

### Halangan Terhadap Pemakanan Sihat

Kajian ini menggunakan analisis kekerapan dan purata untuk menilai maklum balas responden terhadap 22 item yang dicadangkan Lappalainen *et al.* (1998) dalam mengenalpasti halangan terhadap pemakanan sihat. Item ini dibahagikan kepada sembilan faktor yang terdiri daripada halangan terhadap pengambilan pemakanan sihat. Antara faktor yang dikenalpasti ialah kekangan masa, kawalan sendiri, menolak untuk berubah, penyediaan makanan, kos makanan, makanan kurang menyenangkan, pengaruh orang lain, kurang pengetahuan dan pengaruh pilihan.

Jadual 2 memaparkan kekerapan dan peratusan maklum balas daripada kajian yang dilakukan. Dalam faktor kekangan masa, majoriti responden bersetuju bahawa waktu kerja yang tidak menentu sebagai kekangan iaitu 54.8%, selain gaya hidup

yang sibuk iaitu 54.3%. Manakala untuk faktor kawalan sendiri, majoriti responden bersetuju bahawa halangan yang sukar ialah melepaskan makanan yang disukai iaitu 52.8%. Bagaimanapun, 42.9% bersetuju dengan item kekuatan untuk makan secara sihat dan 33.5% tidak bersetuju dengan item tersebut.

Di bawah faktor menolak untuk berubah, peraturan yang bersetuju atau tidak bersetuju dengan item yang diberi agak seimbang. Bagi item tidak mahu mengubah tabiat makan, 39.2% bersetuju manakala 31.5% tidak bersetuju, dan 29.3% berkecuali dengan item ini. Bagi item memerlukan perubahan yang besar kepada diet yang lebih sihat, seramai 38.4% bersetuju dan 37.5% tidak bersetuju dengan item tersebut. Bagi faktor penyediaan makanan, majoriti bersetuju kemahiran memasak antara halangan terhadap pemakanan sihat iaitu 60.8%. Bagi item makanan sihat lebih mudah rosak, maklum balas agak seimbang iaitu 39.8% bersetuju dan 36.9% tidak bersetuju. Seterusnya bagi item masa yang panjang untuk menyediakan makanan, 40.3% bersetuju dan 36.4% tidak bersetuju dengan item tersebut. Majoriti responden bersetuju (58.2%) dengan item bahawa kemudahan penyimpanan terhad juga menjadi halangan terhadap makanan sihat. Untuk item kemudahan memasak yang terhad, 42.9% responden bersetuju manakala 34.4% tidak bersetuju dengan item tersebut.

Bagi faktor kos makanan, maklumbalas agak seimbang iaitu 40.9% setuju dan 38.6% tidak setuju dengan item bahawa harga makanan yang menyihatkan menjadi faktor penghalang pemakanan sihat. Berkenaan faktor makanan yang kurang menyenangkan, 40.9% tidak bersetuju dengan item rasa yang tidak enak manakala 36.9% bersetuju dengan item tersebut. Selain itu 39.8% tidak bersetuju dengan item rasa yang pelik dan luar biasa antara halangan terhadap pemakanan sihat dan 35.2% pula bersetuju dengan item tersebut.

Faktor seterusnya iaitu pengaruh orang lain, bagi item merasa diri lebih menonjol berbanding orang lain, responden yang setuju ialah 43.8% dan tidak setuju ialah 35.8. Bagi item citarasa keluarga dan kawan-kawan sebagai penghalang, 42.3% setuju manakala 34.9% tidak bersetuju.

Dalam faktor kurang pengetahuan, agak ramai bersetuju dengan item tidak mempunyai cukup pengetahuan tentang pemakanan sihat iaitu 48.6% dan yang tidak bersetuju hanya 27.8%. Majoriti responden bersetuju dengan item pakar kerap mengubah pandangan tentang subjek pemakanan sihat iaitu 52.6% dan yang tidak bersetuju hanyalah 23.9%. Untuk faktor terakhir iaitu pengaruh pilihan, majoriti bersetuju dengan item pilihan makanan yang terhad apabila makan di luar dan juga item kurang pilihan makanan sihat di kedai atau restoran adalah antara halangan untuk pemakanan sihat iaitu masing-masing 56.8% dan 55.1%. Bagaimanapun untuk item kelihatan pelik jika membawa pulang makanan sihat, 41.8% responden tidak bersetuju dengan item tersebut dan 33.8% pula bersetuju. Untuk item terakhir iaitu makanan sihat tidak mengenyangkan, 44.9% tidak bersetuju dan 35.2% bersetuju dengan item tersebut.

| Item Asal                      | Setuju     | Tidak Setuju | Berkecuali | Purata        |
|--------------------------------|------------|--------------|------------|---------------|
| <b>Kekangan masa</b>           |            |              |            |               |
| Waktu kerja yang tidak menentu | 193 (54.8) | 86 (23.9)    | 75 (21.3)  | <b>4.4972</b> |
| Gaya hidup yang sibuk          | 191 (54.3) | 88 (25.0)    | 73 (20.7)  |               |



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**Kawalan sendiri**

|                                   |            |            |           |               |
|-----------------------------------|------------|------------|-----------|---------------|
| Melepaskan makanan yang disukai   | 186 (52.8) | 101 (28.7) | 65 (18.5) | <b>4.3022</b> |
| Kekuatan untuk makan secara sihat | 151 (42.9) | 118 (33.5) | 83 (23.6) |               |

**Menolak untuk berubah**

|   |            |            |            |               |
|---|------------|------------|------------|---------------|
| Tidak mahu mengubah tabiat pemakanan                    | 138 (39.2) | 111 (31.5) | 103 (29.3) | <b>4.0781</b> |
| Memerlukan perubahan besar kepada diet yang lebih sihat | 135 (38.4) | 132 (37.5) | 85 (24.1)  |               |

**Penyediaan makanan**

|                                 |            |            |           |               |
|---------------------------------|------------|------------|-----------|---------------|
| Kemahiran memasak               | 214 (60.8) | 85 (24.1)  | 53 (15.1) | <b>4.2977</b> |
| Makanan sihat lebih mudah rosak | 140 (39.8) | 130 (36.9) | 82 (23.3) |               |
| Masa penyediaan makanan panjang | 142 (40.3) | 128 (36.4) | 82 (23.3) |               |
| Kemudahan penyimpanan terhad    | 205 (58.2) | 75 (21.3)  | 72 (20.5) |               |
| Kemudahan memasak terhad        | 151 (42.9) | 121 (34.4) | 80 (22.7) |               |

**Kos makanan**

|                     |            |            |           |               |
|---------------------|------------|------------|-----------|---------------|
| Harga makanan sihat | 144 (40.9) | 136 (38.6) | 72 (20.5) | <b>4.0199</b> |
|---------------------|------------|------------|-----------|---------------|

**Makanan kurang menyenangkan**

|                                |            |            |           |               |
|--------------------------------|------------|------------|-----------|---------------|
| Rasa yang tidak enak           | 130 (36.9) | 144 (40.9) | 78 (22.2) | <b>3.8693</b> |
| Rasa yang pelik dan luar biasa | 124 (35.2) | 140 (39.8) | 88 (25.0) |               |

**Pengaruh orang lain**

|  |            |            |           |               |
|--|------------|------------|-----------|---------------|
| Merasa diri " <i>conspicuous</i> " berbanding orang lain | 154 (43.8) | 126 (35.8) | 72 (20.5) | <b>4.0838</b> |
| Citarasa keluarga dan kawan-kawan                        | 149 (42.3) | 123 (34.9) | 80 (22.7) |               |

**Kurang pengetahuan**

|   |            |           |           |               |
|---|------------|-----------|-----------|---------------|
| Tidak mempunyai cukup pengetahuan tentang pemakanan sihat     | 171 (48.6) | 98 (27.8) | 83 (23.6) | <b>4.4886</b> |
| Pakar kerap mengubah pandangan tentang subjek pemakanan sihat | 185 (52.6) | 84 (23.9) | 83 (23.6) |               |

**Pengaruh pilihan**


---

|   |            |            |           |               |
|---|------------|------------|-----------|---------------|
| Pilihan makanan di luar terhad                      | 200 (56.8) | 83 (23.6)  | 69 (19.6) | <b>4.1932</b> |
| Kurang pilihan makanan sihat di kedai atau restoren | 194 (55.1) | 85 (24.1)  | 73 (20.7) |               |
| Kelihatan pelik jika membawa pulang makanan sihat   | 119 (33.8) | 147 (41.8) | 86 (24.4) |               |
| Makanan sihat tidak mengenyangkan                   | 124 (35.2) | 158 (44.9) | 70 (19.9) |               |

Nota: Angka dalam kurungan merupakan peratusan untuk setiap pilihan.

Jadual 2: Kekangan Terhadap Pemakanan Sihat

Jika dilihat kepada purata untuk setiap faktor, semua faktor mempunyai nilai purata lebih daripada 4 iaitu bersetuju dengan setiap faktor yang dikemukakan. Faktor yang paling positif ialah kekangan masa (4.4972), diikuti oleh kurang pengetahuan (4.4886), kawalan sendiri (4.3022), penyediaan makanan (4.2977) dan akhir sekali ialah pengaruh pilihan (4.1932). Selain itu, terdapat tiga faktor yang agak hampir kepada pilihan neutral iaitu kos makanan (4.0199), menolak untuk berubah (4.0781), dan pengaruh orang lain (4.0838). Manakala faktor makanan yang kurang menyenangkan memperoleh purata 3.8693 iaitu lebih kepada tidak bersetuju dengan faktor tersebut.

## PERBINCANGAN

Hasil kajian menunjukkan majoriti responden adalah perempuan berstatus bujang, bekerja dan berumur kurang daripada 30 tahun. Lebih separuh daripada responden berpendidikan sekolah menengah. Daripada profil yang ditunjukkan, responden mempunyai gaya hidup yang aktif dan pada peringkat usia sebegini, kesedaran tentang pentingnya pemakanan sihat bukan menjadi keutamaan. Makan di luar menjadi pilihan untuk menjimatkan masa selain daripada faktor makanan mudah diperolehi dari gerai atau restoren.

Berdasarkan dapatan kajian, antara halangan pemakanan sihat yang paling utama ialah kemahiran memasak dan diikuti oleh kemudahan penyimpanan yang terhad. Dapatan ini disokong oleh hasil kajian Morrow *et al.* (2016) dan Dave *et al.* (2017). Ini adalah munasabah memandangkan majoriti responden adalah wanita bujang yang berusia 30 tahun ke bawah, di mana kemahiran memasak mereka agak kurang disebabkan kurangnya komitmen memasak untuk keluarga. Mereka juga mungkin tinggal menyewa bersama kawan-kawan yang menghadkan kemudahan penyimpanan. Selain itu, makanan sihat selalunya mempunyai jangka hayat yang pendek dan ini menyumbang kepada kurangnya pengambilan makanan sihat.

Halangan ini menjadi lebih ketara kerana waktu kerja yang tidak menentu dan gaya hidup yang sibuk menyebabkan makan di luar menjadi pelican seperti yang dilaporkan dalam kajian lain (Eikenberry dan Smith, 2004; Baruth *et al.*, 2014; Morrow *et al.*, 2016; dan Dave *et al.*, 2017). Mereka juga mengakui bahawa pilihan makanan sihat yang ditawarkan di gerai atau restoran adalah terhad. Disebabkan oleh kekangan masa dan gaya hidup, mereka terpaksa menerima keadaan tersebut. Selain itu, pakar yang kerap mengubah pandangan tentang pemakanan sihat menyumbang kepada kurangnya kesedaran terhadap pemakanan sihat.

## KESIMPULAN

Berdasarkan dapatan kajian ini, dapat disimpulkan bahawa perubahan sikap diperlukan untuk menggalakkan pemakanan sihat dalam kalangan golongan berpendapatan rendah di Malaysia. Memandangkan majoriti responden adalah golongan muda dan belum berkahwin, mereka tidak menganggap pengambilan makanan secara sihat sebagai satu keutamaan. Di samping itu, wujud permintaan bagi makanan di luar rumah yang bukan sahaja menyihatkan, tetapi dapat memenuhi keperluan golongan berpendapatan rendah di Malaysia yang menjalani gaya hidup yang sibuk serta waktu kerja yang tidak menentu. Tambahan pula pada masa kini, perkhidmatan penghantaran makanan seperti *Grabfood* dan *Foopanda* telah berkembang terutamanya di bandar-bandar besar. Justeru itu, institusi yang berkaitan terutamanya Kementerian Kesihatan Malaysia serta industri makanan perlu memainkan peranan yang aktif dalam menyebarkan mesej tentang kepentingan nutrisi dan pemakanan sihat secara efektif serta menyediakan pilihan makanan sihat dalam menu di luar. Diharapkan dengan adanya kerjasama di antara pihak terbabit dapat membawa perubahan positif dalam amalan pemakanan sihat dalam kalangan golongan berpendapatan rendah khasnya dan rakyat Malaysia umumnya.

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## PERSONAL RESILIENCE ON ROMANTIC RELATIONSHIP DISSOLUTION AMONG EMERGING YOUNG ADULTS

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### ABSTRACT

Malaysia is alarmed by the increasing rate of attempted suicide and suicide cases, as well as psychiatric illnesses such as anxiety and depression. Adolescents and young adults aged from 15 to 34 have been reported as a high-risk group for suicide whereby the leading causes of their death were due to relationship problems, particularly boy-girl relationship. The current study was to measure the level scores for Resilience Scale (RS) among Malaysia's emerging young adults. Five characteristics of RS were explored to examine which characteristic contributes to the highest level in relationship dissolutions. This study included 293 young adults (aged 18 to 29) from Klang Valley where 168 (57.3%) were females and 125 (42.7%) were males. The study used RS and demographic information items. This study indicated that emerging young adults were at the range of moderately-low to moderate level of resilience. The results also showed that characteristic of equanimity, existential-aloneness, and perseverance contributed the highest level among the five characteristics of RS followed by existential aloneness and perseverance. The findings of this study were essential to assist mental health professionals such as counselors, psychotherapists, psychologists, and social workers to explore the most accurate assessment as well as different intervention alternatives based on individuals' characters such as personal resilience as tools in the process of helping for dealing with relationship dissolution issues.

*Key terms: personal resilience, emerging young adults, romantic relationship dissolution*

### INTRODUCTION

#### Background Information

The National Suicide Registry Malaysia (NSRM) reported an estimated total of 425 suicide cases between January to August 2010 with an average of 60 cases per month and two cases per day (Jin & Lee, 2011). Having said that, Malaysia is alarmed by the increasing rate of attempted suicide and suicide cases, as well as psychiatric illnesses such as anxiety and depression. For instance, adolescents and young adults from ages 15 to 34 have been reported as a high-risk group for suicide (Hayati & Kamarul, 2008) whereby the leading causes of deaths were due to relationship problems, particularly boy-girl relationship (MHM, 2009). It is a struggle for every human being to cope with unpleasant emotions and painful events. Thus, the ability to cope with such emotions and events is termed as resilience (Blum, 1998).

The concept of resilience has received increasing interest among researchers in the field of psychology for the past two decades (Friborg, Hjemdal, Rosenvinge, Martinussen, Aslaksen, & Flaten, 2006; Luthar, Cicchetti, & Becker, 2000). Resilience is mostly known as an important part in the field of behavioral and personality study, whereby scholars are not solely looking at the concept of resilience within the context of an individual, but rather within the sphere of interest on man-to-man interactions and the ways resilience may affect them as well (Friborg et al., 2006). It is because every individual aspect including personality factors, temperament, attitudes, and values has a certain amount of effects on the relationships between them and other individuals (Busby, Holman, & Taniguchi, 2001).

Resilience as a word originates from Latin *resilio*, defined as “to bounce back”. Some researchers define resilience as a buffer which includes external assets and internal personality traits, to help individuals to cope with difficult life circumstances (Bogar & Hulse-Killacky, 2006). Resilience can also be defined as a personality attribute which facilitates individuals in coping with negative events and adverse emotional and psychological outcomes of difficult circumstances effectively and rebounding back from them. For instance, resilience is a person’s self-motivated capability which helps them cope with adversity effectively (Machuca, 2002).

This is a fact in all sorts of relationships engaged by every individual. For instance, this fact is predominantly applicable in intimate sharing relationships within the dynamics of a romantic relationship. Therefore, it is fair to assume that resilience might have an important portion of this dynamic. To completely comprehend in what way this may occur, it is initially important to understand by what means researchers look at man-to-man relationships. However, it is also important to understand the concept of relationship dissolution, for instance, romantic relationship dissolutions, as well as the model of it. In more recent research, the focus of attention has been more on examining the impact of specific risks exposure on resilience traits of individuals, particularly in adults (Bonanno, Galea, Bucciarelli & Vlahov, 2006).

Nevertheless, to date, little is known about personal resilience among emerging young adults following romantic dissolutions in Malaysia. Personal resilience has different implications for grief and adjustment after relationship dissolutions. Essentially, a relationship dissolution is a process rather than episodes whereby different individuals use different coping strategies to regain the relationship or to deal with the introduced changes (Sprecher & Fehr, 1998). Hence, personal resilience is the essence of adjustment and grief work in counseling and psychotherapy. Substantially, the results obtained from this study was able to assist in providing a better understanding of emerging young adults’ resilience on their romantic relationship dissolution.

The objectives of the current study were twofold: (a) to measure the level of personal resilience among emerging young adults, and (b) to examine what characteristic contributes the highest level among the five characteristics including meaning, equanimity, perseverance, self-reliance, and existential aloneness of the Resilience Scale on romantic relationship dissolutions.

To achieve the research objectives, the following research questions were formulated:

1. What is the level of personal resilience among emerging young adults?
2. What characteristic contributes to the highest level among the five characteristics including meaning, equanimity, perseverance, self-reliance, and existential aloneness of the Resilience Scale on romantic relationship dissolutions?

## METHODOLOGY

In this study, the participants were selected using purposive sampling method. They were 293 emerging young adults from Klang Valley which comprises Kuala Lumpur, its outskirts and connecting cities, as well as Selangor state towns. Out of 293 participants, 168 were females (57.3%) and 125 were males (42.7%).

### Sample

Participants were emerging Malaysian young adults ranging from ages 18 to 29 with a mean of 23.98 ( $SD = 2.59$ ). In terms of marital status, 174 (59.4%) participants were single, 94 (32.1%) were partnered or married, 25 (8.5%) were separated or divorced and widowed. As for ethnicity, 138 (47.1%) were natives (Malay and Others), 112 (38.2%) were Chinese, and 43 (14.7%) were Indian. Besides that, participants have an average level of English proficiency.

Besides, participants who were recruited were involved in a romantic relationship that (1) ended in the previous twelve months, and (2) the relationship lasted for at least three months. This is important to avoid involving participants who were still within the grieving period. Past research has found that individuals were adjusted to the dissolution within one year.

### Instruments

Two major instruments were utilized in this study as follows:

#### i. Demographic Information Items

The demographic item was set and arranged by the researcher to get information regarding participants' demographic background.

#### ii. The Resilience Scale (RS) (Wagnild & Young, 1993)

The Resilience Scale (RS) was a self-report questionnaire with the attempt to explore the positive adaptation to a major life event of old women and also based on a comprehensive literature review of resilience.

Five characteristics were reflected based on the 25 items of RS namely self-reliance, meaningfulness, perseverance, equanimity, and existential aloneness, which used a 7-point Likert scale (from 1 or strongly disagree to 7 or strongly agree). RS scores range between 25 and 175. For instances, scores that are more than 145 indicate moderately high resilience to high resilience. Next, scores from 116 to 145 demonstrate moderately low resilience to moderate resilience, and scores of 115 and below indicates low resilience.

More contemporary studies reported that RS is psychometrically comprehensive with diverse populations from diverse age range although it was authenticated with older women originally (Ahern, Kiehl, Sole, & Byers, 2006; Wagnild & Young, 1993).

Substantially, in a review of 12 studies administered to adolescents who were at-risk, United States' adult Irish immigrants, mothers with preschool-aged children, protected assaulted women, single juvenile mothers, homeless teenagers, novice military wives, and mid adults and elderly, the results reported its internal consistency was high with Cronbach's alpha coefficients ranging from .85 to .94 (Wagnild, 2009).

By correlated RS scores with measures of life satisfaction ( $r = 0.37$ ,  $p = 0.001$ ), depression ( $r = -0.41$ ,  $p = 0.001$ ), morale ( $r = 0.32$ ,  $p = 0.001$ ), and health ( $r = -0.26$ ,  $p = 0.001$ ), the concurrent validity of RS was obtained. From the

empirical evidence, it showed that the RS is an understandable and consistent instrument to measure resilience. The permission was acquired to use this instrument from the author's website upon agreement of the terms of use.

### Data Collection

Following the completion of a pilot study involving 30 selected participants from the Klang Valley area, the main data collection proceeded. Participants are contacted via e-mail, internet groups, and key contacts. Once identified, each potential participant was administered with a consent form and a set of questionnaires. Data was collected and it was stored into SPSS.

### Data Analysis

In the current study, Statistical Package for Social Sciences (SPSS) were used for statistical analyses. Both descriptive and inferential statistics were utilized for data analysis. Descriptive statistics in the form of frequency, percentage, mean and standard deviation were used to examine the characteristics of the participants and the level scores of Resilience Scale, respectively. As for inferential statistics, multiple linear regressions were conducted to examine what characteristic contributes to the highest scores among the five characteristics of the Resilience Scale to romantic relationship dissolutions.

## FINDINGS

### The Level of Personal Resilience among Emerging Malaysian Young Adults

By using descriptive statistics, the results showed that the mean score of the RS total scale was 125.15 ( $SD = 24.05$ ). Hence, 18.1% of the participants demonstrated a moderately high resilience to high resilience. On the other hand, 55.3% of the participants reported moderately low resilience to moderate resilience and 26.7% of participants reported a low level of resilience.

Table 1 describes the descriptive statistics of Resilience Scale level and Figure 1 presented the percentage of participants' level of Resilience Scale.

|                           | Frequency | Percent (%) |
|---------------------------|-----------|-------------|
| Very Low (25-100)         | 45        | 15.4        |
| Low (101-115)             | 33        | 11.3        |
| On the Low End (116-130)  | 70        | 23.9        |
| Moderate (131-145)        | 92        | 31.4        |
| Moderately High (145-160) | 46        | 15.7        |
| High (161-175)            | 7         | 2.4         |
| Total                     | 293       | 100.0       |

$N = 293$

Table 1: Descriptive statistics of Resilience Scale level



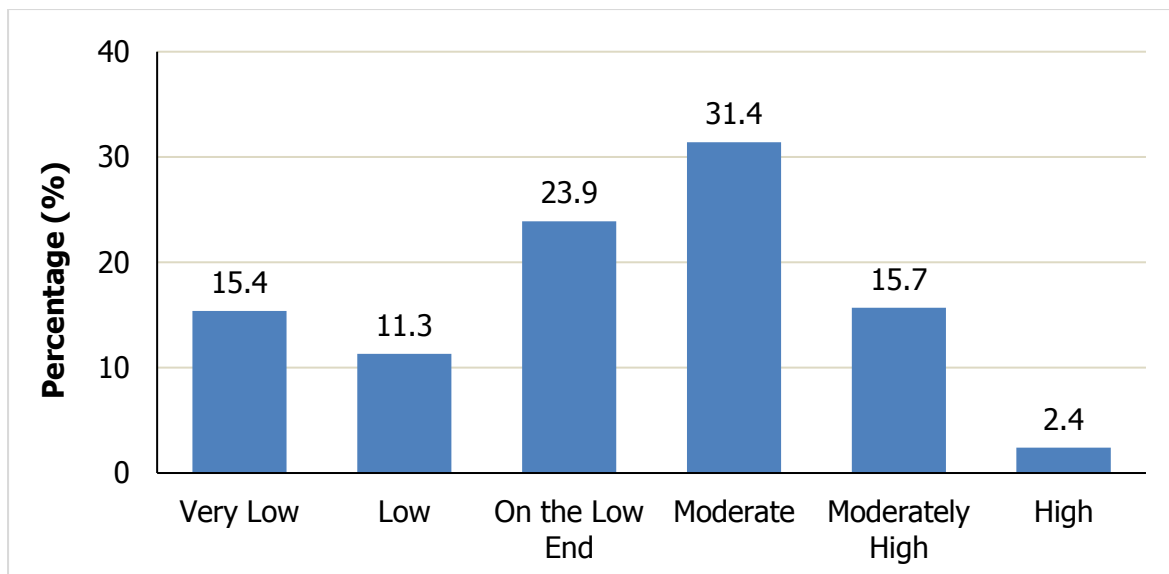


Figure 1: The participants' level of Resilience Scale

### Characteristic Contributing to the Highest Level of the Resilience Scale on Romantic Relationship Dissolutions

Multiple linear regressions were used to examine what characteristic contributes to the highest level among the five characteristics of the Resilience Scale on romantic relationship dissolutions. Using the enter method, a significant model emerged. The results of the regression indicated the three predictors explained 60.3% of the variance ( $F_{5,287} = 89.665$ ,  $p < .0005$ , Adjusted R Square = .603) (see Table 2, 3, and 4). Significant variables are equanimity ( $\beta = -.297$ ,  $p = .001$ ) which contributes highest level among five characteristics of Resilience Scale followed by existential aloneness ( $\beta = -.284$ ,  $p = .004$ ) and perseverance ( $\beta = -.219$ ,  $p = .013$ ).

| Model |            | df  | Mean Square | F      | Sig.              |
|-------|------------|-----|-------------|--------|-------------------|
| 1     | Regression | 5   | 7954.544    | 89.665 | .000 <sup>b</sup> |
|       | Residual   | 287 | 88.714      |        |                   |
|       | Total      | 292 |             |        |                   |

\* $p < .05$   
 $N = 293$

Table 2: Analysis of Variance

| Model | R                 | R <sup>2</sup> | Adjusted R Square |
|-------|-------------------|----------------|-------------------|
| 1     | .781 <sup>a</sup> | .610           | .603              |

Table 3: Model Summary

|                       | B      | Std. Error | Beta ( $\beta$ ) | t      | Sig. |
|-----------------------|--------|------------|------------------|--------|------|
| Self-reliance         | -.253  | .300       | -.085            | -.845  | .399 |
| Meaning               | .203   | .291       | .065             | .697   | .486 |
| Perseverance          | -.675  | .270       | -.219            | -2.499 | .013 |
| Equanimity            | -.872  | .250       | -.297            | -3.496 | .001 |
| Existential Aloneness | -.737  | .255       | -.284            | -2.889 | .004 |
| Constant              | 73.895 | 3.269      |                  | 22.603 | .000 |

Table 4: Multiple regression analysis (Enter) for characteristics of Resilience Scale on romantic relationship dissolutions

## DISCUSSION

Overall, the findings revealed the total scale mean score for resilience (125.15) was contemplative of the moderately-low to moderate resilience category (116-145) as reported by Wagnild (2011). In other words, 55.3% of these emerging young adults scored between scores of 65 and 73 (116-130), and they might have reported some depression and anxiety in their lives (Wagnild, 2011).

Past literature revealed that the majority of the research results reported means scores of at minimum 142 (Bonanno et al., 2006; Fuller-Iglesias, Sellars, & Antonucci, 2008; Moorhouse & Caltabiano, 2007; Parinyaphol & Chongruksa, 2008; Wagnild, 2003, 2011; Wagnild & Young, 1993). However, the total mean score for this study fit within the mid-range of resilience as determined by Wagnild (2011). In general, everyone is resilient to some degree. Individuals within this range (moderately-low to moderate) of resilience may have a problem of letting go on things that they cannot control over, might feel they are not appreciated wholly, and view their lives as unfulfilling. However, individuals can strengthen their resilience to make a positive change in their lives (Wagnild, 2009).

On the other hand, the Resilience Scale directly measures individual resiliency based on five essential characteristics Meaningful (Purpose), Self-reliance, Equanimity, Perseverance, Existential Aloneness (coming home to yourself) (Wagnild & Young, 1990). The results of the regression indicated that three predictors explained 60.3% of the variance. Significant variables are equanimity which contributes the highest level among five characteristics of Resilience Scale followed by existential aloneness and perseverance. Meaningful and self-reliance were not significant in this study.

To date, there is no standardized or corresponding data for the subscales scores. However, past research reported that item means for subscales were considered to be fairly high if the score was within 5 to 5.5 ranges even though most of the results reported on item scale ranges and means in literature were higher (Humphreys, 2003; Wagnild, 2003, 2011). Essentially, resilient individuals have their characteristics to deal with disasters, failures or misfortunes to keep them going in the face of challenges (Wagnild, 2011).

To summarize, it is essential to note that results obtained from participants that consists of Malaysia's emerging young adults were statistically supported and consistent with several discussed studies. The present study may have appeared beneficial in explaining Malaysia's young population's reactions following romantic

relationship dissolution. Essentially, it can bring several therapeutic implications to different fields.

### **Therapeutic Implications**

The current study essentially has several implications for helping mental health professionals such as counselors, psychotherapists, psychologists, clinical psychologists, and social workers. Firstly, it may provide beneficial information in their theoretical and applied studies to explore the most accurate assessment as well as different intervention alternatives. They may utilize individuals' characters such as personal resilience as tools to help deal with relationship dissolution issues.

Furthermore, relationship dissolution may be a distressing experience for individuals. Personal resilience may act as an intermediary between adversity and psychological anguish. Essentially, they were able to rebound from distressing and hurtful feelings of romantic relationship dissolutions. Interventions based on self-training can be practiced in the counseling session to enhance an individual's resilience.

Professionals in helping profession should contemplate giving individuals who have low levels of resilience greater attention following romantic relationship dissolution. Since personal resilience affects romantic relationship dissolution, it is preeminent to include positive enhancing strategies to intensify the efficiency of treatment strategies while handling depressed individuals following the termination of relationships.

### **Limitations of the Study**

The present study has several limitations. The first limitation highlights the overall generalization of the findings. The current study explored the personal resilience of emerging young adults' population in Klang Valley which includes Kuala Lumpur and Selangor. Hence, the results cannot be generalized for Malaysia's overall emerging young adult populations. However, it is also true that Klang Valley is much more representative than other states due to its composition and mixed population as Klang Valley is an industrial state in Malaysia, and it receives many emerging young adults from all over the country to either work or study there. Also, as a quantitative survey study, the variables examined were limited to those easily measured by this methodology.

### **Recommendations**

To date, little is known on emerging young adults' resilience on reactions (grief experiences) to the dissolution of a romantic relationship. Hence, further exploration needs to be done concerning different aspects including personal resilience of emerging young adult loss. The data collected in this study offers valuable resource for future research.

Essentially, further research could include participants from different states in Malaysia to improve the ability to generalize the results and to make sure that the results were not solely to the existing population. Future study should also conduct similar studies but using different populations such as groups consisting of middle-age adults and old age adults, married couples, homosexual groups, and diverse social-economic status groups. These would be useful samples to enrich the findings of the present study.

Subsequently, experimental research and longitudinal research are crucial to explore the causes and effects, to explain in more detail, and to develop the results of the present study. Furthermore, qualitative data regarding this subject could be

included in future research for a more comprehensive understanding of emerging young adults' resilience. Therefore, a longitudinal study is helpful because a relationship termination or breakup is a progression.

Hence, it is crucial to interview the participants about actual lives that they had experienced regarding romantic relationship dissolution including losses due to death and non-death. It might deliver an enhanced understanding of young adults' psychological strength and ability to bounce back following relationship dissolution.

## CONCLUSION

In summary, the current study demonstrated that scores of the resilience scale for emerging young adults were at the range of moderately-low to moderate level of resilience. Furthermore, results also showed that characteristics of equanimity, existential-aloneness, and perseverance contributes to the highest level among the five characteristics of the Resilience Scale, followed by existential aloneness and perseverance. In spite of its limitations, this study provides several important implications for helping professionals and mental health professionals. Further research is essential to enhance understanding regarding emerging young adults' resilience. Lastly, parallel investigations which includes more diverse populations would be beneficial and a longitudinal study may also be useful since relationship dissolution is a progression.

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## CONSTRUCTIVE AND DESTRUCTIVE WORKPLACE DEVIANCE: A REVIEW

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### ABSTRACT

Workplace deviance receives increasing research due to its remarkable impact on the well-being of organization and employees. Constructive deviance appears to bring about both positive and negative consequences when putting together its outcomes. Despite the negative consequences of workplace deviance in most organizations, little to no interest has been shown in managing minor destructive deviant behaviours which may escalate to major drawbacks on both the organization's entire output as well as the individual employee's moral and motivation. The authors reviewed the distinctive yet interrelated definitions, types, contributing factors, and consequences of both constructive and destructive workplace deviance that should not be underestimated. This paper included a sample of cognitive behavioural theory-based counselling and coaching intervention for narcissistic organizational leaders.

*Key terms: Workplace Deviance; Constructive Deviance; Destructive Deviance; Counselling; Coaching*

### INTRODUCTION

Workplace deviance has become one of the most important research topics, considering the noticeable impacts on the well-being of organization and its members (Yildiz, Alpan, Ateş, & Sezen, 2015a). Workplace deviant behavior is viewed as destructive in most organizations and hence, little to no interest has been shown in managing these minor deviant behaviors which may expand into high profile scandals that impact more negatively at workplace (Chirasha & Mahapa, 2012). Deviants are common in the workplace and such employees are tended to be categorized as "bad apples" or violators by their coworkers (Markova & Folger, 2012). Either overt or implicit negative deviant workplace behavior brings about negative consequences (Appelbaum, Iaconi, & Matousek, 2007). Workplace deviant behavior was also found to be negatively related to job satisfaction but positively related to job stress (Omar, Halim, Zainah, Farhadi, Nasir, & Khairudin, 2011). Considering the negative impact on both the organization's entire output and the individual employee's moral and motivation, workplace deviance should not be underestimated (Chirasha & Mahapa, 2012).

## TYPES OF WORKPLACE DEVIANCE

Workplace deviance literally encompasses two opposite dimensions: constructive and destructive (Yıldız, Alpan, Sezen, & Yıldız, 2015b; Bennet & Stamper, 2001; Yıldız et al., 2015a; Galperin, 2012). Despite the fact that deviance has been generally conceptualized as destructive in the literature on workplace deviance (i.e., destructive deviance), the construct and definition of deviance has been expanded on the behaviors that deviate the organizational norms positively (i.e., constructive deviance) (Galperin, 2012).

### Constructive Deviance

#### *Definitions of Constructive Deviance*

The prosocial norm-violating behaviors are introduced as “positive” or “constructive deviance,” which places a focus on behaviors that are attempted to bring advantage to the organization (Galperin, 2012). Constructive deviance is referred to as the “breakdowns in the organization’s control systems where employees use discrepant behaviors to advance organization’s interests” (Dehler, & Welsh, 1998, p. 263) that “can be beneficial to the organization” (Galperin, 2002, p. 14; Yıldız et al., 2015a). Vadera, Pratt, and Mishra (2013) adapted and modified Warren’s (2003) definition to conceptualize constructive deviance as behaviors that: 1) deviate from the norms of the reference group, 2) benefit the reference group, and 3) conform to hyper-norms (i.e., globally held beliefs and values (Donaldson & Dunfee, 1999).

#### *Constructive Deviant Behaviors*

Innovative role behaviors, noncompliance with dysfunctional directives, and criticizing incompetent superiors are examples of constructive deviant behaviors that serve as unauthorized yet facilitating whistle-blowers of the organization (Ashforth & Mael, 1998; Galperin, 2012). An organization’s potential can be enhanced by constructive deviance because the roots of successful innovations may be due to employees who fail to comply with the organizational norms (Galperin, 2012).

According to the review by Vadera et al. (2013), constructive deviance was described as an umbrella term that consisted a wide range of behaviors, involving: 1) taking charge (i.e., individual employees’ intentional, voluntary and constructive efforts with respect to how work is executed within the context of their jobs, work units, or organization to bring about organizationally functional change); 2) creative performance (i.e., novel and useful ideas or solutions generated to overcome organizational problems); 3) expressing voice (i.e., intention to improve rather than merely criticize the organization by expressing constructive challenge); 4) whistle-blowing (i.e., disclosure of illegal, immoral, or illegitimate practices under the control of their employers, by current or former organizational members, to individuals or organizations that may be able to take action); 5) extra-role behaviors (i.e., discretionary behaviors beyond existing role expectations that benefit the organization and/or is intended to benefit the organization); 6) prosocial behaviors (i.e., an organizational member’s behavior that is directed toward an individual, group, or organization with whom he or she interacts while executing his or her organizational role, that helps foster the individual, group, or organization’s welfare toward which it is directed); 7) prosocial rule breaking (i.e., violation of a formal organizational policy, regulation, or prohibition to promote the organization or one of its stakeholders’ welfare); 8) counter-role behaviors (i.e., neither a formal job description nor management’s preferable conception of the ideal employee’s behaviors); and 9) issue

selling (i.e., organizational members' voluntary behaviors to affect the organizational agenda in order to get the superiors' attention to an issue).

### *Contributing Factors of Constructive Deviance*

Vadera et al. (2013) suggested an emergent model on the antecedents of constructive deviance through its three common underlying mechanisms: 1) intrinsic motivation, 2) felt obligation, and 3) psychological empowerment. The intrinsic motivation mechanism is postulated directly or indirectly by two sets of antecedents: innovative cognitive style (i.e., tendency of employees to seek and integrate various information, to reformulate problems, and to produce ideas deviated from the norm) and transformational leadership (i.e., leaders stimulate and motivate their subordinates by questioning assumptions, challenging status quo, articulating a compelling vision, and focusing on their development) (Vadera et al., 2013).

Besides, in terms of the felt obligation mechanism, individuals may feel obligated to reciprocate the positive, friendly, and productive contribution perceived from either the job, their supervisors, their groups, and/or the organization by positively contributing back to the reference group and its members through engagement in constructive behaviors that are deviated from the norms (Vadera et al., 2013). For instance, constructive deviance mediated by felt obligation mechanism has been connected with: 1) job perceptions (i.e., positive job attitudes), 2) supervisor characteristics (i.e., supervisor support, non-controlling supervisor, leader-member exchange), 3) group characteristics (i.e., attachment to group, group culture and norms, coworker support), and 4) organizational characteristics (i.e., organizational culture and climate, organizational support, procedural justice at the organizational level) (Vadera et al., 2013).

Through the psychological empowerment mechanism, constructive deviance is linked with contributing factors such as: 1) employee characteristics (i.e., self-worth, extraversion, risk propensity, and proactive personality) and 2) supervisor characteristics (i.e., transformational leadership) (Vadera et al., 2013). According to Vadera et al. (2013), psychological empowerment serves as fortification that may be induced through self-confidence, competency, self-determination, and psychological security, which resources the employees' engagement in constructive deviance. It is by fortifying the individual through psychological empowerment that both contradictory variables such as transformational leadership and non-controlling supervision, can result in constructive deviance (Vadera et al., 2013).

### *Consequences of Constructive Deviance*

There is a significant inadequacy and need for systematic studies about whether the individual's engagement in constructive deviance impacts the organization as a whole or merely the constructively deviant actor (Vadera et al., 2013). From the aspect of constructive workplace deviance, when employees are engaged in nonconforming behavior (e.g., champions of innovation and corporate intrapreneurs), they can contribute in accelerating the organization's innovation process, boosting competitiveness, and also fostering organizational change (Howell, Shea, & Higgins, 2005; Galperin, 2012).

Constructive deviance appears to bring about both positive and negative consequences when putting together its outcomes. On the one hand, constructive deviant behaviors may benefit one reference group and give positive impact to the entire organization, but on the other hand, constructive deviance that is beneficial at one level of the organization (e.g., employing novel ways by using iPads) may cause



negative, unintended effects at another level (e.g., not compatible with organizational procedures) (Vadera et al., 2013). Hence, whether the consequences of an individual's constructive deviance are viewed positively or negatively by the others, it depends on the type of interdependence (e.g., sequential vs. pooled) his or her reference group has with others in the organization, and also the individual's networking ability (Vadera et al., 2013). Before engaging in constructive deviance, individuals with high networking abilities are likely to involve others, build coalitions, and garner support for their ideas, which may therefore be less likely to be seen as troublemakers and more likely to be evaluated positively (Vadera et al., 2013).

Mertens, Recker, Kummer, Kohlborn, and Viaene (2016) revealed that organizational performance can be positively impacted by constructive behaviors that are engaged in with positive intent, deviated from the organizational norms and are not harmful to others. If transformational leaders foster employees' job autonomy and as long as the employees are satisfied with their current autonomy, the effects of transformational leadership could be effectively translated into favorable subordinates' prosocial rule breaking behaviors (e.g., breaking organizational rules or policies to complete job more efficiently; disobey organizational policies to help another employee in need; bend organizational rules to best assist customers) (Huang, Lu, & Wang, 2014). In the presence of a deviant coworker or the "bad apple," there were positive effects in which other employees perceived more positive self-evaluation when they compared themselves to the deviant individual at the workplace (Markova & Folger, 2012). However, only employees with more interdependent jobs with a deviant coworker reported better role clarity as the deviant can be informative about organizational norms (Markova & Folger, 2012).

## **Destructive Deviance**

### *Definitions of Destructive Deviance*

From the perspective of destructive workplace deviance, "employee deviance" or "workplace deviance" are defined as "voluntary behavior that violates significant organizational norms and in so doing threatens the well-being of an organization, its members, or both" (Robinson & Bennett 1995, p. 556; 2000, p. 349). Yıldız et al. (2015b) elaborated that one of the most striking negative behaviors are destructive workplace deviant behaviors, which are excluded from the formal job definitions, apart from the existing role expectations, violate organizational norms, and thus, threatening the overall well-being of organization. As cited in Yıldız et al. (2015b), a few alternative names that carry the same meaning were introduced to represent these behaviors, such as: 1) organizational misbehavior (Vardi & Weiner, 1996), 2) counterproductive workplace behavior (Fox et al., 2001; Gruys & Sacket, 2003), 3) organizational deviance (Robinson & Bennett, 1995; Hollinger, 1986), 4) antisocial behavior (Robinson & O'Leary-Kelly, 1998; Aquino & Douglas 2003) and 5) dysfunctional work behavior (Griffin et al., 1998).

### *Types of Destructive Deviance*

In a four-cell typology of deviant workplace behaviors developed by Robinson and Bennett (1995) using multidimensional scaling techniques, the similarities and differences between deviant behaviors as well as their underlying dimensions were contrasted and developed into a comprehensive classification of deviant behaviors. Deviant workplace behaviors were diversified into two-dimensional configuration: 1) minor versus serious, and 2) interpersonal versus organizational (Robinson & Bennett,

1995). Interpersonal deviance encompasses behaviors that inflict harm on individuals (e.g., verbal harassment, assault, and spreading rumors) while organizational deviance involves behaviors directed against the company (e.g., sabotaging equipment, stealing, and wasting resources) (Stewart, Bing, Davison, Woehr, & McIntyre, 2009).

Grounded in the two dimensions, employees' workplace deviance seemed to be classified into four distinct but related categories: 1) production deviance (minor-organizational), 2) property deviance (serious-organizational), 3) political deviance (minor-interpersonal), and 4) personal aggression (serious-interpersonal) (Robinson & Bennett, 1995; Stewart et al., 2009), which was presented in a form of four quadrants (see Figure 1).

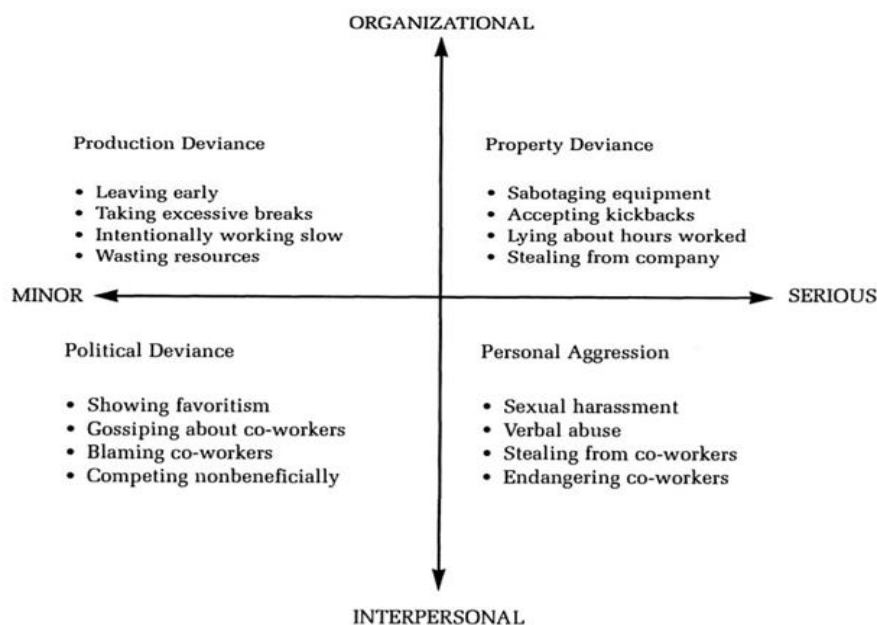


Figure 1. Typology of deviant workplace behavior. Adapted from "A typology of deviant workplace behaviors: A multidimensional scaling study," by S. L. Robinson and R. J. Bennett, 1995, *Academy of Management Journal*, 38(2), p. 565.

### *Destructive Deviant Behaviors*

As shown in Figure 1, Robinson and Bennett (1995) listed a set of the most typical destructive deviant behaviors in four respective categories: production deviance, property deviance, political deviance, and personal aggression.

Gruys and Sackett (2003) investigated the dimensionality of counterproductive work behavior (CWB) through 11 categories as follows:

- 1) Theft and Related Behavior (e.g., give away goods or services for free, take office supplies from the company, and misuse employee discount privileges)
- 2) Destruction of Property (e.g., deface, damage, or destroy property, equipment, or product belonging to the company, coworker, or customer)
- 3) Misuse of Information (e.g., lie to employer or supervisor to cover up a mistake, discuss confidential matters with unauthorized personnel within or outside the organization, intentionally fail to give a supervisor or coworker necessary information)
- 4) Misuse of Time and Resources (e.g., use email for personal purposes, make personal photocopies at work, and spend time on the internet for reasons unrelated to work.)

- 5) Unsafe Behavior (e.g., fail to read the manual outlining safety procedures, endanger self, coworkers, or customers by not following safety procedures)
- 6) Poor Attendance (e.g., use sick leave when not really sick, leave work early without permission, and intentionally come to work late.)
- 7) Poor Quality Work (e.g., intentionally perform job below acceptable standards, intentionally do work badly or incorrectly, intentionally do slow or sloppy work.)
- 8) Alcohol Use (e.g., come to work under the influence of alcohol, performance affected due to a hangover from alcohol, engage in alcohol consumption on the job)
- 9) Drug Use (e.g., engage in drug use on the job, come to work under the influence of drugs, possess or sell drugs on company property)
- 10) Inappropriate Verbal Actions (e.g., verbally abuse, argue or fight with a coworker, supervisor or customer) and
- 11) Inappropriate Physical Actions (e.g., physically attack or make unwanted sexual advances toward a coworker, supervisor or customer).

### *Contributing Factors of Destructive Deviance*

There is a tendency for an employee to exhibit negative organizational behavior and attitude if there is a breach of psychological contract on the part of the employer (Hussain, 2014). When what employees perceive was promised by their firm has failed to be pledged or vice versa, Psychological Contract Breach (PCB) may take place. PCB often reduces loyalty, organizational commitment and organizational citizenship behavior, and heightens workplace deviant behavior (Hussain, 2014). The employee's performance will be affected, thus impacting the organization's overall productivity, lowering job satisfaction and organizational commitment, and also contributing to higher intention to turnover (Hussain, 2014).

Appelbaum et al. (2007) highlighted several causes of negative deviant behaviors:

- 1) Some toxic organizations characterized by a history of poor performance, poor decision-making, high levels of employee dissatisfaction and employee stress well beyond normal workload issues (Coccia, 1998), depend on dishonest and deceitful employees in order to be successful (Sims, 1992). Workers in toxic organizations are encouraged to practice "bottom-line mentality" that cultivates unethical practices and views workplace ethics as an obstacle to financial gains (Sims, 1992; Appelbaum, Deguire, & Lay, 2005);
- 2) The influence of deviant role models cause employees to engage in negative workplace deviance (Appelbaum et al., 2005). Deviant role models in an organization will influence others to commit deviance as well, according to social learning theory (Appelbaum et al., 2005);
- 3) Workplace environment characteristics (e.g., the employee's contact with the public, working with firearms, carrying out security functions, serving alcohol, supervising others, disciplining others, etc.) predict employees' engagement in negative workplace deviant behaviors rather than individual personality characteristics (Appelbaum et al., 2005). Workers may be predisposed to engage in deviant behavior due to strong organizational influence, despite an individual may uphold the highest moral standards (Appelbaum et al., 2007).

- 4) Situation-based behaviors that are deviant acts conducted by employees depending on the organizational factors, irrespective of their personal characteristics, such as job stressors, organizational frustration, lack of control over the work environment, weak sanctions for rule violations and organizational changes like downsizing (Henle, 2005).
- 5) Person-based behaviors in which an individual's personality dictates his or her behavior, not the working environment (Henle, Giacalone, & Jurkiewicz, 2005). Employees with risk-taking trait, Type A personality, and negative affectivity will likely to engage in negative deviance (Henle et al., 2005).

### *Consequences of Destructive Deviance*

Being a detriment to the organization's interests, an obstacle to attain organizational overall goals, a violator of organizational norms, destructive workplace deviance which is also known as counterproductive work behavior (CWB) has been the focus of extensive recent studies due to its pervasive and costly consequences affecting both the organizations and their employees' well-being (Chang & Smithikrai, 2010). Such behaviors share the common theme: harmful to the organization, either by directly impacting its property or functional ability, or by reducing its employees' effectiveness (Chang & Smithikrai, 2010). According to Coffin (2003), CWBs cost businesses in the United States of America approximately \$50 billion annually, and may account for as many as 20% of failed businesses (Chang & Smithikrai, 2010).

Workplace deviant behavior (WDB) affects an organization at levels that are not considered as the direct 'monetary' costs of WDB (e.g., stealing and fraud) (Dunlop & Lee, 2004). In the presence of WDB, business units in organizations are not operating at peak efficiency which then incur a considerable amount of 'hidden' costs (Dunlop & Lee, 2004). In a new product development team, team members' interpersonal counterproductive work behaviors impact team performance through lower levels of emotional integration, less sharing and less acquiring of new knowledge within the team (Qiu & Peschek, 2012). Apart from the detriments to effective team collaboration process, interpersonal misbehaviors also have direct impact on the success of new product development projects (Qiu & Peschek, 2012).

The growing research interest regarding workplace deviant behavior has been limited to business or for profit organizations but non-profit organizations have received rather sparse attention (Nair & Bhatnagar, 2011). Hence, Nair and Bhatnagar (2011) developed the general model of workplace deviance to ease an exploration of workplace deviance in non-profit organizations by highlighting the main characteristics of nonprofits: 1) the prominence of values and ideologies, 2) the presence of loose structure, 3) few controls, 4) little punitive action, 5) high autonomy, 6) lack of role clarity, 7) high ambiguity, and 8) high organizational commitment, which may lead to negative consequences such as: 1) cost to the company, 2) poor performance, 3) poor productivity, and also 4) organization's reputation damage.

## **COUNSELLING AND COACHING INTERVENTION FOR WORKPLACE DEVIANCE**

### **Application of Cognitive Behavioral Theory**

Both organizational citizenship behavior (OCB; i.e., helpful behaviors that go beyond expected job tasks and are directed toward organizations or organizational members) and counterproductive work behavior (CWB; i.e., harmful behaviors



directed toward organizations or organizational members) are associated with narcissism personality which is primarily based on the individual's interpretation of self, world, and the future through distorted, self-referent cognitive schema (Fox & Freeman, 2011). Narcissistic individuals often seem unable or unwilling to see the consequences of their behaviors on others. Fox and Freeman (2011) proposed cognitive behavioral theory (CBT) as a basis for counseling and coaching intervention or "prescriptive executive coaching" (PEC) for narcissistic organizational leaders by redirecting their dysfunctional, counterproductive, emotionally abusive cognitions and behaviors (CWBs) of their narcissism to give way to the positive, creative, engaged behaviors of their narcissism (OCBs).

### **Applied to the case of Bill Miner.**

In the study of Fox and Freeman (2011), Bill Miner, who was a narcissistic manager, gained great success in navigating the politics of his competitive, aggressive organizational culture and possesses some recognizable accomplishments, status, and achievements. However, his magnificent self-importance; exaggerated concern with success, power, status, and admiration; sense of entitlement; and relationships with peers and subordinates characterized by exploitation, envy, arrogance, and bullying, were all threatening the future of the organization. Alternatively, Bill might be perceived as a highly effective results-oriented producer (high OCB) or as a workplace bully (high CWB).

Bill was referred by his new superior, Diana for what she called "coaching." Bill's initial reaction was to call any referral a sham and joke but after realizing it was a requirement of his continued employment, Bill agreed to see the "coach." The therapist recommended 10 sessions to help Bill on a weekly basis. Initially, Bill's anxiety about being attacked, insulted, demeaned, or denigrated were reduced. Bill was assigned with homework to plan a behavior of him that was unexpected by others and then to evaluate the others' reactions. Bill reported at the fifth session that Diana had complimented him after seeing a particular interaction of him. Bill replaced his "old" behavior and was willing to continue his "new" reinforced behavior despite there were times that the incompetence of the worker had made Bill unable to control anger. However, Bill spoke to the person with great effort on the next day and mentioned that he was aware that he lost his temper without apologizing, but Bill's improvement was acknowledged and it had become office gossip for a week.

Termination began at the eighth session which included a review of basic skills and strategies. Bill created a list of specific coworkers with their likely annoying behaviors, and the ways how he could deal with these individuals. In the final session, considering that his coping skills might have slipped, Bill asked if he could contact the coach/therapist after termination. Diana was pleased with the therapy/coaching outcomes and agreed that Bill could come as often as he thought necessary, besides referring several other executives for coaching.

## **CONCLUSION**

In a conclusion, this paper discussed about workplace deviance which was shown to have noteworthy impact on the well-being of organization and its employees. Workplace deviance consists of two opposite dimensions: constructive and destructive. Constructive deviance are behaviors deviated from the norms of the reference group that benefit the reference group and conform to hyper-norms while destructive

workplace deviance are voluntary behaviors that violate significant norms of the organization and hence, threaten the well-being of an organization, its members, or both. Both constructive and destructive deviance seemed to have distinctive yet interrelated contributing factors and consequences. This paper also included a sample of counseling and coaching intervention or "prescriptive executive coaching" (PEC) based on cognitive behavioral theory (CBT) for narcissistic organizational leaders in order to replace CWB with OCB.

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## **APLIKASI MOBIL 'ARTitas' dan 'I\_DAN' INTERAKTIF MEMBINA SINERGI INOVASI DAN PEMIKIRAN KREATIF PENGAJARAN KURSUS MATA PELAJARAN UMUM-TITAS**

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### **ABSTRAK**

Kursus Wajib Universiti atau Kursus Mata Pelajaran Umum adalah kursus yang wajib diambil oleh semua pelajar IPT. Kursus ini telah menjadi salah satu kursus yang paling penting untuk semua pelajar MPU di Malaysia disebabkan kandungan kurikulumnya yang mengutamakan pembinaan peradaban, saling menghormati dan pemerolehan nilai-nilai murni daripada tamadun Islam, Melayu, India dan Cina. Komponen asas yang menjadi keutamaan dalam kursus ini adalah untuk memberi input kefahaman, praktikal dan penilaian adil dalam membina peradaban tinggi dalam kalangan pelajar berbagai budaya dan peradaban. Kursus ini juga melibatkan bilangan pelajar yang agak ramai mencecah 80-100 orang untuk satu-satu kumpulan dan perlukan penilaian yang saksama, aktiviti yang menjana suasana pembelajaran aktif, keseronokan, penglibatan semua pelajar, dan praktis. Justeru, kekurangan dalam program komputer interaktif yang direka khas untuk belajar kursus wajib universiti telah menimbulkan sikap tidak peduli, bosan, kurang bermaya, komunikasi sehalu dan hilang fokus dalam bilik kuliah atau menganggap kursus ini sebagai subjek yang boleh dipelajari sendiri. Kesannya graduan yang mempelajari kursus MPU ini tidak bersifat kemenjadian insaniah. Senario yang sedia ada ini menggambarkan perlunya keutamaan dan pergantungan pada program interaktif dan medium dalam kalangan pensyarah dan pelajar. Aplikasi mobil 'ARTitas' dan 'I\_DAN' Interaktif membolehkan pensyarah dan pelajaar untuk mendapat akses kepada pengajaran dan pembelajaran kursus MPU melalui peranti mudah alih dan antara muka mudah alih (Android, iPhone, Windows Mobile) dengan laman web portfolio elektronik Kursus MPU yang ditetapkan. Aplikasi mobil 'ARTitas' dan 'I\_DAN' Interaktif berupaya mengekalkan tumpuan pelajar belajar, terpaku pada skrin dan terpesona oleh keindahan grafik, widget kuiz, aktiviti dan forum interaktif. Dengan satu klik pada butang, aplikasi mobil 'ARTitas' dan 'I\_DAN' Interaktif memaparkan platform untuk memulakan interaksi antara pensyarah dan pelajar secara interaktif, visual, komunikasi dua hala, perbincangan aktif dan pembelajaran sepanjang hayat. Ia juga dilengkapi dengan keupayaan untuk menyampaikan maklumat seperti mengguna suara yang dirakamkan dari seorang pelajar kursus MPU dalam kuliah atau luar kuliah. Terbina dalam Aplikasi mobil 'ARTitas' dan 'I\_DAN' Interaktif ini adalah platform yang direka untuk meningkatkan prestasi maklumat dan prestasi pengguna secara serentak. Aplikasi mobil 'ARTitas' dan 'I\_DAN' Interaktif bersifat komprehensif memudahkan pembelajaran individu dan kumpulan, dan pembelajaran lebih cepat. Aplikasi mobil 'ARTitas' dan 'I\_DAN' Interaktif sesuai sebagai alat pendamping kuliah untuk semua pensyarah yang mengajar kursus-kursus MPU dan pelajar yang mengambil kursus MPU ini.

*Kata kunci: Aplikasi Mobil 'ARTitas' dan 'I\_DAN', Interaktif, Sinergi Inovasi, Pemikiran Kreatif, Kursus Mata Pelajaran Umum-TITAS*

## HANDLING PRACTICES AND FOOD SAFETY MEASURES ABOUT UMAI DELIGHTS AMONG BINTULU LOCALS, BORNEO SARAWAK

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### ABSTRACT

*Umai* is a popular traditional dish among the *Melanau* ethnic group indigenous to Sarawak. The local people believed that the acidity of the citrus juice can slightly cook the fish and remove the fishy smell. The aim of the study was to investigate the *umai* preparation process and to study the food safety awareness among the locals in Bintulu. A purposive sample of 100 *umai* makers divided into two equal groups; the professionals and non-professionals, participated in the study. The most recommended fish for making *umai* in the professional and non-professional group were Spanish Mackerel (62%; 32/50) and *Empirang* (82%; 41/50), respectively. Majority of the respondents in both groups (>60%) determined the freshness of the fish by observing the condition of the gills. Both groups were using calamansi juice as their main ingredients, as well as vinegar, lemon juice, *asam paya* and salt. Only 12% of the professional and 14% of the non-professional respondents agreed on freezing the raw fish chunks before processing them into *umai*. Most of the respondents indicated, that soon after marinating the raw fish in calamansi juice with other ingredients, the *umai* dish is ready to eat. A higher proportion of the non-professional (60%) compared to the professional respondents (50%) affirmed *umai* need to be chilled for 30 min before serving. Overall, the respondents showed little understanding of food safety measures. Hence, this study revealed that, the handling and processing of *umai*, and the food safety measures need to be improved among the Bintulu population.

*Key terms: Raw fish dish, food handling, food safety awareness*

## **PERCEPTION ON ENVIRONMENTAL CONSERVATION IN SIMILAJAU NATIONAL PARK SARAWAK, MALAYSIA**

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### **ABSTRACT**

This study interprets the findings for the development of key factors that determine the customers' perception for on conserving the Similajau National Park (SNP) using Likert scale. Information from previous studies related to perception on ecotourism are combined with newly found variables obtained through initial visits to the study site have produced a new set of measurement scale. Factor analysis is used as a data reduction method. The significant variables are extracted and regrouped accordingly into several factors that generate a new set of scales. As a result, 25 perceptions are derived that significantly contribute in determining the customers' perception on SNP for conservation purposes; the variables are regrouped into 2 thematic indicators. The indicators as perceived by the visitors could be useful for the management in future conservation of the National Park and in the provision of essential services and facilities.

*Key terms: national park, conservation, perception, factor analysis, policy makers*

## TRADITIONAL KNOWLEDGE: ISSUES AND CHALLENGES

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### ABSTRACT

Traditional knowledge in Malaysia could be found in many different forms. It could be traced in the form of cultural practices, beliefs, language, foods and others. Although development would one way or another substitute what is left of the original version of the traditional knowledge practiced by the different community that exists, there are still communities that has remained intact with their indigenous knowledge on daily basis, as a necessity for their lives; consciously, and unconsciously. The loss of a traditional knowledge, although presumably would not make a big an effect big enough to imminently jeopardize the community involved, but the loss of identity and the loss of a more natural way of life should be concern. We could not predict where or how development would take us, but we could safely say that the traditional knowledge has so far work effectively in guiding people through their lives. It is noteworthy that the value of local traditional knowledge to conservation is increasing recognized, but traditional knowledge rapidly loss as indigenous livelihoods change. Within this particular context, the paper aims to look at selected studies that had been done in Malaysia in preserving traditional knowledge. The paper will analyse some pertinent issues and challenges face in obtaining the knowledge of the local traditional people in this country.

*Key terms: traditional knowledge, Malaysia, issues, challenges*



## PERCEPTIONS OF FORESTED WATERSHED PROTECTION INITIATIVES IN HIGHLAND TOURISM AREA: THE CASE OF CAMERON HIGHLANDS

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### ABSTRACT

The theory of planned behaviour (TPB) is applied in the context of forested watershed protection initiatives in highland tourism area of Cameron Highlands. Public' perceptions on protection initiatives, i.e the management of fertilisers and pesticides in agricultural activity, voluntarily engagement in combating forest encroachment, and participating in conservation campaign are investigated using the face-to-face interview with respondents from five regions in Cameron Highlands (n = 143). The protection initiatives for forested watershed are predicted from the basis of (i) attitude, (ii) subjective norm, and (iii) perceived behavioural control. The effects of demographic characteristics and publics' perception on protection encroached forested watershed area are also analysed. TPB comprises of measurement for the direct effects, where the subjective norms is found to have significant explanatory factor when analysed using Pearson correlation models. Other measurements including, the attitude and control factors have smaller but mutually equal effects on the respondents' intention to protect the forested watershed area after being encroached from intensive agriculture and other farming activities. Considering both direct and indirect effects via attitude, subjective norms, and perceived behavioural control, the influence of government is perceived stronger in encouraging public to be involved in sustainable agriculture –oriented programme, in order to protect forested watershed in Cameron Highlands. Meanwhile, the engagement in awareness campaign regarding the management of fertilisers and pesticides in agricultural activity is also perceived important though seen as the only minor part of the initiatives. The findings show that the policy makers should implemented the protection initiatives based on the publics' attitude, subjective norms, and perceived behavioural control. This is especially vital to conserve and protect the aesthetic of Cameron Highlands as a favourable highland tourism destination.

*Keyterms: perceptions, protection initiatives, theory of planned behavior*

## THE RELATIONSHIP BETWEEN PLANTS AND THE MELANAU CULTURE IN MUKAH SARAWAK MALAYSIA

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### ABSTRACT

This ethnobotanical study of Melanau culture in urban residential area analyzes the aspect of the interrelationship between plants and Melanau culture since both provides spiritual connection between people and nature. People rely on plants in many ways. As such, this research has been undertaken to unearth the relationship between plants and the Melanau culture and to identify common plants in an urban environment. Interviews were conducted in Mukah Sarawak to get information and identify people skills with regards to plants. Consequently, identifying plant species helps to preserve the Melanau culture and meanwhile protecting natural heritage and its knowledge.

*Key terms: Ethnobotany, Melanau, Mukah Sarawak, plant species, aesthetic value*

## **PEER GROUP INFLUENCE ON ACADEMIC ACHIEVEMENT AMONG MALE STUDENTS AT HIGHER INSTITUTION IN SARAWAK**

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### **ABSTRACT**

This study was designed to investigate the significance relation between peer group influence and the academic achievement among male students at one of higher institution in Sarawak, Malaysia. A total of 254 male students from different fields of study, and academic year were randomly selected, and majority of them were diploma students. Their academic achievement indication was measured based on the students' latest final examination results. A self-developed questionnaire was used, to determine the relationship between factors in selecting peers, types of peer influences, relationship with peer group, and effects of peer group influence towards academic achievement. The statistical analysed data tested three hypotheses in this study, and showed that, there was not any significant relationship between factors in selecting peers and academic achievement of male students, and types of peer group influence was significant related towards academic achievement. The finding of regression analysis indicated only effect of peer group influence affected male's student academic achievement. These findings led to agreement that peer group influence positively related with academic achievement of male students at higher learning. Therefore, the present research recommended other related variables in peer group influence that affects students' academic achievement should be addressed, and in-depth comparative study need to be conducted in future research.

*Key terms: peer group influence, academic achievement, male students*





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